TO THE RIGHT HONOVRABLE

Sr THOMAS COVENTRY *Knight*,
Lord Keeper of the great Seale of England, Stabilitie
of all true Honour in this World, and eternitie of Glorie in
the WORLD to come.

RIGHT HONOVRABLE;

PHaraoh *King of* Ægypt *tooke such notice of that excellent* Spirit *that was in* Ioseph, *as thereby hee was moued to set him ouer all his Land, next to himselfe. Such an one was the* Person aduanced, *such his* Aduancement, *as all* Egypt *knew that the Kings hand was therein guided by a superiour, vn-erring hand, the hand of God himselfe: whereupon they all cryed before him* אברך * I will doe him honour, I will doe him honour. *The same hand hath guided our Kings heart and hand in setting your Honour on a seate of* Iustice *and* Equitie, *next vnto himselfe, and in making you* Lord-Keeper, *not of his* Coines, *but of his* Conscience, *which is his most precious* Iewell. *For it hath pleased the most supreame Maiestie in heauen, to endow your Honour with* Abilitie *and* Integritie *for the well managing of all manner of matters appertaining to* Law *and* Conscience. *Those two* Endowments *for a Politie, are as* * Iachin *and* Boaz, *the two pillars of the Temple, the* Strength *and* Stabilitie *thereof. It hath also pleased his most excellent Maiesty on earth, to take notice of the one, and of the other, and to put your Lordship in a place fit for improuement of both. English hearts are therefore affected to your Honour, as* Egyptian *hearts were to* Ioseph, *and ready on all occasions to cry* אברך. *For,* When the Righteous are in authority the people reioice. *On these grounds a Minister of the Gospell, not nearer your Honour in habitation, then in all dutifull affection, who doth and will daily blesse God for your great and good* Endowments *and answerable*

* ברך *Colauit. Iu Athiid Cal.* אברך *colaui: qua voce quisque se origin ad honorem ei exhibendum. Doctus ille inter Hebraeos qui exponit* אברך Genuflecte, vt *sit loco* א, *addit.* vel est *signum futuri ac si dicat, omnis homo viuens clamat ante eum, Genuflectam. Vatab. annot. in Gen.* 41 43.

* כח *Habilitauit Iu Athiid Cal.* יכין *Habilitet. Inde nomē* יכין *Iachin.* כון *roborauit,* ב *prefixa* בכון *in robore. Inde nomen* בעז *Boaz, vtrumque coniunctim, stabilitas in robore.*

Preferments, *deſireth not only to accompany the multitude in their outward acclamations, (with which I know your Lordſhip to be no further moued then may ſtand with the inward teſtimony of your good intention) but from his heart to pray, and ſay as the people to* Boaz, יברכך יהוה The Lord honour thee. *Mans* Honour *is but verball, and oft variable as wind, vaniſhing as vapours: but the* Lords Honour *is reall, ſteddie and ſtable as himſelfe.* * In bleſſing *(to vſe the emphacicall Hebraiſme)* He bleſſeth. *And bleſſed indeed ſhall hee be whom the* Lord *bleſſeth. That diuine bleſſing and honour from aboue your Lordſhip may confidently expect vpon your performance and his promiſe, who hath ſayd,* Them that honour me will I honour. *The light of Nature aſſured the Heathen of as much: Witnes that Philoſopher who ſayd, that* *God, which hateth the haughty, willingly aduanceth ſuch as ſeeke to excell in vertue, and to be like him in iuſtice and equitie. *What is expected of ſuch a ſpirit, as the Diuine Spirit hath put into your Lordſhip, is not for me to expreſſe. It is enough that wee haue the comfort not without cauſe to be confident of this verie thing, that what expectation ſoeuer is raiſed, ſhall not onely be ſufficiently ſatiſfied, but alſo abundantly ſurpaſſed. And for him, who vpon due conſideration of the* Goodneſſe *which is mixed with your* Greatneſſe, *is emboldened to dedicate his poore paines to your gracious Patronage, as he profeſſeth the ſinceritie of his Intention, ſo he preſumeth of your fauourable acceptance; and for your Honours eſtabliſhment, both in Place and Grace with God and Men, that you may euen exceede thoſe whom you doe ſucceed, hee promiſeth to be at the Palace of diuine Grace,*

Black-Friers
London, xvij.
Nouember,
1626.

For your Honour

an humble Oratour,

William Gouge.

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* כי ברך אברך *ἦ μὴν εὐλογῶν εὐλογήσω. Certè benedicendo benedicam .i. cumulatiſsimis beneficijs cumulabo. Bez. annot in* Heb. 6. 14.

* Νεμεσᾷ ὁ θεὸς ἀπομιμουμένοις βροντὰς, &c. τοὺς δὲ τὴν ἀρετὴν ζηλοῦντας αὐτοῦ καὶ πρὸς τὸ καλὸν καὶ φιλάνθρωπον ἀφομοιοῦντας, ἑαυτοὺς ἡδόμενος αὔξει, &c. *Plutarch ad Princ.*

THE WHOLE ARMOVR OF GOD.

OR,

A Christians Spirituall Furniture,

TO KEEPE HIM SAFE FROM all the assaults of Satan.

First Preached, and now the fourth time published and inlarged for the good of all such as well vse it. Whereunto is also added A Treatise of The Sinne against the Holy-Ghost.

By William Gouge, *B.D. and Preacher of Gods Word in* BLACKE FRYERS LONDON.

1 Corinth. 16. 13. *Watch yee, stand fast in the faith, quit you like men, be strong.*

2 Corinth. 10. 4. *For the weapons of our Warfare are not carnall, but mighty through God, to the pulling downe of strong holds.*

AT LONDON,
Printed by *John Beale*, 1627.

To the Right Honourable,

THOMAS,

LORD WENTWORTH, *EARLE OF CLEVELAND*, *all true Honour* on Earth, and in Heauen.

RIGHT HONOVRABLE,

Our Worth in Eminency of Perſon, and Excellencie of Parts (which worketh in all that know your Honor all honourable and due reſpect:) Your Royalty ouer all the Lands, Tenements, and hereditaments in the Manors of Stepney *and* Hackney: *That Homage and Seruice which by cuſtome and oath all the Copy-holders in the ſaid Manors owe your Lordſhip: The ſpeciall notice that you haue taken of, and ſingular kindneſſe that you haue ſhewed to the bearer hereof, one of your ſaid Coppy-holders, emboldeth him to preſent a poore preſent, the fruit not of his land, but of of his braine, to your Honours gracious acceptance. The matter of this Treatiſe containeth in generall, that* [a] *all-ſufficient Furniture and compleat Armour that God hath prouided for his Souldiers,* [b] *with the great neede wherein we ſtand thereof by reaſon of the might and malice, ſubtilty and ſedulity of our ſpirituall enemies, and* [c] *the great beneſit which may be got thereby: and in particular, the diſtinct Doctrine of* [d] Truth, [e] Righteouſneſſe, [f] Patience, [g] Faith, *and* [h] Hope: [i] *the right vſe of the* Word of God, *and* [k] Prayer, *together with the* Riches of Gods Mercy, *and* Seuerity of his Iuſtice.

a Treat. 1. Par. 1. 2.

b Treat. 1. Part. 3.
c Treat. 1. Part. 2 and 4.

d Treat. 2. Part. 3.
e Treat. 2. Part. 4.
f Treat. 2. Part. 5.
g Treat. 2. Part. 6.
h Treat. 2. Part. 7.
i Treat. 2. Part. 8.
k Treat. 3. Treat. 4.

This Matter, were the Manner of handling it answerable, might be worth your Lordships pains in reading it. But a Treasure is not to bee reiected, because it is brought in an earthen vesse; then would all the treasures of God be reiected. Respect (my good Lord) the substance *of* matter, *and accept the* minde *of the* offerer. *As for protection, so in testimony of his humble homage, and hearty thankefulnesse, hee dedicateth his poore pains to your Honourable Patronage. You are the Lord of his lands, be the Patron also of his labours. He for his part will not cease to poure out his soule at the throne of Grace for all needfull blessings from aboue on your Honourable Person, Lady, Children, Family, and what else is yours, as becommeth*

Your Honours much bounden Tenant,

WILLIAM GOVGE.

To

TO THE RIGHT HONOVRABLE, Right Worshipfull, and other my beloued Parishioners, Inhabitants of the Precinct of Black-Fryers London, Grace in Christ.

Right Honourable, Right Worshipfull, Beloued,

AMong the many great blessings which the LORD hath bin pleased to bestow on me his poore seruant, vnworthy of the least, I account this to bee an high Fauour, that hee hath put mee in his seruice, and appointed mee to bee one of the Ministers of his Word. Basely is this Calling accounted of by the greater and vulgar sort of people. But my conscience beareth mee witnesse, that I receiue such contentment therein, and hold my selfe so honoured thereby, as I preferre it to all other Callings, and am prouoked thereby to giue some euidence of my thankefull acceptance thereof; which better I know not how to doe, then by imploying and improouing to my poore power, the Talent which my Master hath committed to my charge. I am not ignorant how insufficient I am thereunto, and that not onely in regard of the greatnesse of the worke (whereunto who is sufficient?) but also in comparison of other Ministers, whom God in great number hath raised vp in these our dates. Yet withall I know that the great Master accepted the imploiment of two talents as well as of fiue; yea, if hee that receiued but one talent, had imployed it, euen hee also should haue been accepted: for God, the righteous Iudge, neither exacteth nor expecteth more then hee giueth. If there bee a willing minde, it is accepted according to that which a man hath, and not according to that which hee hath not. This is it which mooueth mee, as by Preaching, so also by publishing some part of my labours in Print, to seeke the edification of GODS CHVRCH. I account Preaching the most principall part of my function; for this is CHRISTS Charge, Goe Preach the Gospell; and this is that Ordinance wherein and whereby God doth ordinarily, and most especially

2 Cor. 2. 16.

Matth. 25. 23.

2 Timoth. 4. 8.

2 Cor. 8. 12.

Marke 16. 15.

ally manifest his owne power, and bestow his blessing. This is it therefore which hitherto I haue most attended vpon, and intend so to continue as long as God shall afford mee ability and liberty. Yet I doubt not but Gods people doe also receiue much benefit by sundy Treatises in diuers kinds published in print. For as Preaching is of power especially to worke vpon the affections, so Printing may be one especiall meanes to inform the iudgement. For that which is Printed, lieth by a man, and may againe and againe be read, and throughly pondered, till a man come to conceiue the very depth of that he readeth. Besides, herein is a great benefit of printing, that the gifts and paines of Gods seruants are made much more common then otherwise they could be: heereby we partake of the labours of those who haue liued in former times, or in other Countries, and whom we could neuer haue heard speake. Now a good thing, the more common it is, the better it is. It cannot be denied but that knowledge and learning haue wonderfully increased by the benefit of printing. Whereas there is a common complaint against the multitude of Bookes, it is for the most part against idle and euill Bookes, or else an vniust complaint. If it be said, that there can nothing be written but what hath been written before. I answer, that though it should be true in regard of the summe and substance of matters, yet in regard of a more full opening, a more perspicuous deliuering, a more euident prooning, a more powerfull vrging and pressing of points, a more fit applying them to present occasions, more and more may be, and daily is added by sundry Authors, whereby the Church of God is much edified. But may not the same argument be alleaged against Preaching? and doe not many alleage it? Howsoeuer some, too enuiously minded, censure the meanes which God in mercy hath afforded for the building vp of the body of Christ Iesus, my desire is euery way to do what good I can; and therefore I haue been bold to commit to your eyes and reading, some part of that which I haue heretofore commended to your eares and hearing.

Vox audita perit, litera scripta manet.

Bonum quo communius eo melius.

Aliquid noui adijcit Author.

I doe now make a triall of my paines in this kind; if I shall obserue that Gods Church reapeth any benefit thereby, I shall be encouraged to take the more pains hereafter, as I shall find any leasure. I am the seruant of Christ and of his Church, so long as my life, health, strength, liberty, or any ability is by the good prouidence of God preserued vnto mee, my desire is to spend it in the seruice of Christ and of his Church. Among others, I especially intreat you (my beloued Parishioners and Auditors, of what ranke and degree soeuer yee bee) in the best part to interpret, and with the best minde to accept these my endeauors; whereby, though I haue aimed at a more generall good then I could by preaching (hoping that many whom I neuer knew, nor sawe, may reape some benefit by my paines) yet especially I intend your good, whose proper and peculiar Minister I am, and for whose soules I watch, as he that must giue an account.

In

In this triall which I make of publiſhing ſome of my meditations, I begin with the laſt part of my labors, becauſe they are freſheſt in your memories that heard them preached, and containe points more largely diſcuſſed, and, as I take it, of greater vſe then any other, which throughout the courſe of my Miniſtery I haue handled. For the time of our life being a time of warre, a time wherein our ſpirituall enemies (who are many, mighty, malitious, ſedulous, and ſubtile) put forth their ſtrength, and beſtir themſelues to the vttermoſt that poſſibly they can, Seeking whom to deuoure; *what can be more behouefull, then to diſcouer their cunning ſtratagems and wiles, to declare wherein their ſtrength lieth, to furniſh Chriſts Souldiers with compleat Armour and ſufficient defence, and to ſhew how our enemies may be diſappointed of their hopes, and wee ſtand faſt againſt all their aſſaults? This is the* ſcope *of this Treatiſe. The* Analyſis *and* Tables *which I haue cauſed to be ſet before and after the Booke, doe point out the ſeuerall and diſtinct points contained therein, ſo as I need not here make any repetition of them. I haue laboured to be as perſpicuous and briefe as I could, in handling ſo weighty matters. I haue in many places deliuered no more then the heads of ſuch points as I largely handled in deliuering them out of the Pulput; which any may well coniecture to be ſo, that ſhall know that the ſubſtance of almoſt an hundred ſeuerall Sermons is contained in this Treatiſe. My deſire of brevity moued me to referre the quotation of moſt places of Scripture vnto the margent, and to leaue the Text to bee ſearched out by the Reader, which I wiſh thee to doe as thy leaſure will permit thee. To conclude, I commend this Treatiſe to your diligent reading, and fauourable acceptance, my ſelfe to your Chriſtian Prayers, and all of vs to the good grace of God, and reſt,*

1 Pet. 5. 8.

Your Seruant in the Lords worke,

WILLIAM GOVGE.

An aduertiſement to the READER.

CHRISTIAN READER,

THe good entertainement which this Treatiſe of *The whole Armour of God* hath found among Gods people, emboldeneth mee againe to publiſh the ſame. The ſame it is for ſubſtance which thou hadſt before, for I finde no iuſt cauſe to alter any part of the ſubſtance thereof; onely heere and there ſomething hath beene added, to make ſuch points as ſeemed too conciſe and obſcure, more perſpicuous.

Some there were, that finding the head of *Faſting* in the Table, looked for a diſtinct & larger diſcourſe of that point, which when they found not, (for I did but briefly by the way touch it as an helpe to Prayer) they intreated mee to take a little more paines thereabout. To their good motion I haue yeelded, and according to my poore ability, and little leaſure, I haue more copiouſly handled that very-needfull, but too-much-neglected duty of *Faſting*.

I was further informed, that the point of *not praying for them that ſinne againſt the Holy Ghoſt*, would much trouble the conſciences of ſome, [illegible] vnleſſe I did more fully inform them in the nature of that ſinne, and the [illegible] heere-about to annex a Treatiſe concerning that ſinne. In handling whereof, leſt Satan ſhould take aduantage vpon weake conſciences, from the fearfull iſſue thereof, to exclude themſelues or others (who haue not fallen into that ſinne) from all hope of pardon, I haue (treading in the ſteps, and following the path wherein Ieſus Chriſt hath gone before me) with the ſeuerity of Gods *Iuſtice*, in affording no pardon to that ſinne, mixed the riches of his *Mercy*, in offering pardon to all other ſinnes: ſo as this Treatiſe affordeth more matter of hope and comfort, then of feare and diſpaire.

In this Edition there are for thy helpe more diſtinctions of ſeuerall points then were before. For that which before was ſet

forth

forth as one Treatiſe, is now diuided into three ſeuerall Treatiſes, and in the Treatiſe of the *Sinne againſt the Holy Ghoſt*, added thereto, maketh a fourth.

Theſe ſeuerall *Treatiſes* are alſo diuided into their diſtinct *Parts*: and again, ſubdiuided into ſundry *Sections*: ouer euery of which, the ſumme and head of the matter therein handled, is ſet. Thus both great light is giuen for better vnderſtanding, and alſo a ready way is made for finding out the ſeuerall points contained in this Booke.

A Table of all theſe Diuiſions, and of the diſtinct heads of euery of them is ſet before the Booke, that if it pleaſe thee, thou maieſt at once take a breiſe view of all.

That which I eſpecially haue aimed at for thee, is thy ſpirituall edification. That which I earneſtly deſire of thee, is the help of thy faithfull prayers. Pray for mee

The Seruant of Chriſt, and of his Church,

W G.

A Table of the Heads of such points as are handled in the seuerall Treatises of this Booke, as they lye in order.

The figures shew the page. The letter *b.* noteth the second Colome.

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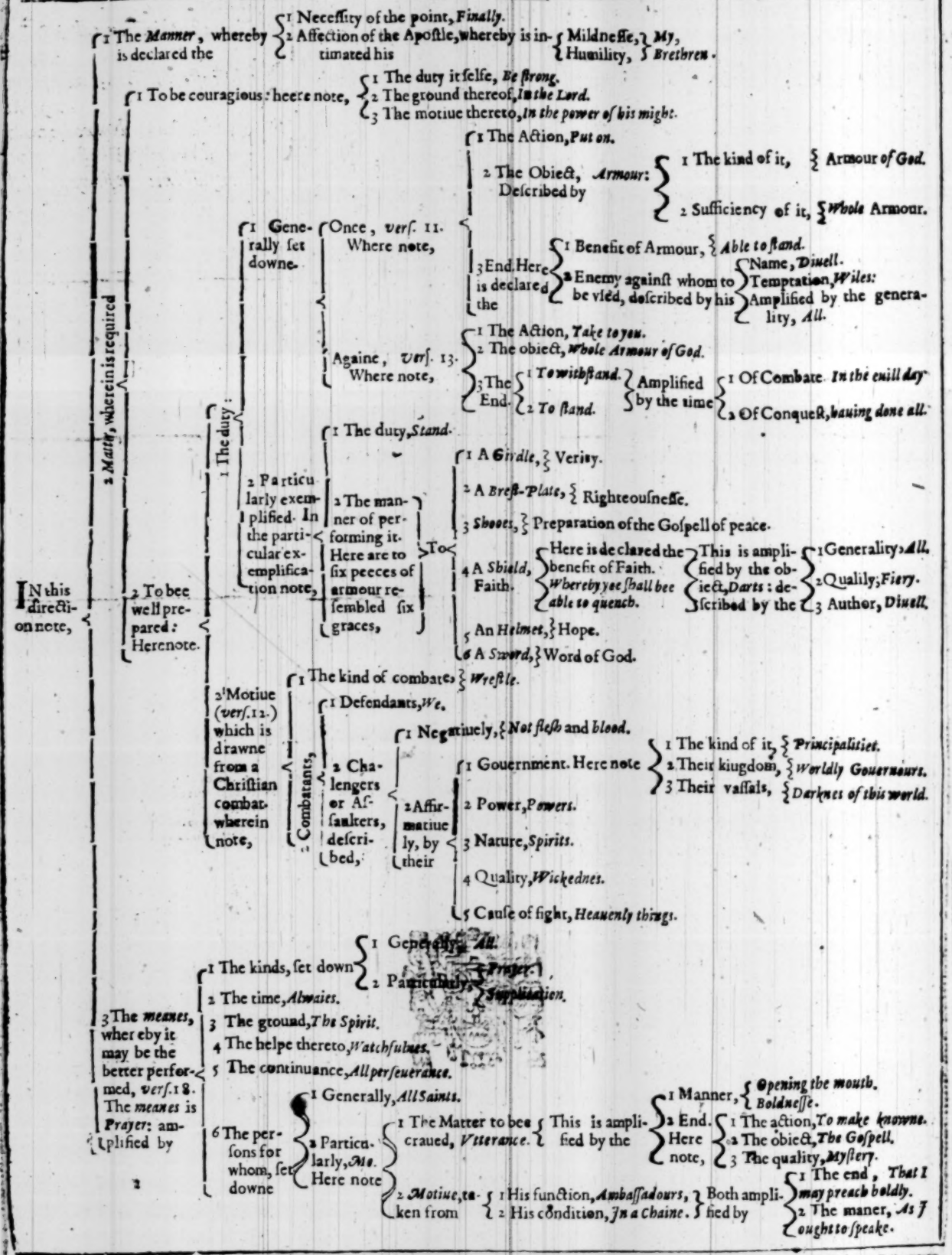
The end of the Table.

Faults escaped, are thus to be amended.

Pag. 7. line 3 and. 24. and b. l. 20. for diuerse, read aduerse. p. 27. l. 41. r. wrestle, not. p. 27. b. l. 7. dele such. p. 31. l. 43. r. Of Satan. p. 35. l. 22. r. should not. p. 72. l. 1. r. and limitation. p. 135. b. l. 32. read, sianes and. p. 149 l. 43. dele for. p. 186. b. l. 13. r. excludeth. p. 195. l. 42. r. purity. p. 195. b. l. 35. r. parity. and l. 51. dele God. p. 199. l. 44. mercy and glory. p. 207. l. 25. To haue. and l. 50. r. Ixcesse. p. 231. l. 25. r. others afflictions. p. 299. b. l. 19. r. all haue. The Hebrew and Greek faults escaped in the margent, I desire the learned reader (who can best iudge of them) to amend, as also quotations of scripture.

An *Analysis* or Resolution of a *Direction* laid downe by S. *Paul*, in the sixt Chapter to the *Ephesians*, from the beginning of *vers.* 10. to the end of *vers.* 20.

The scope of this Direction, *is to keepe vs safe against all the assaults of our spirituall enemies.*



THE WHOLE Armour of God.

THE FIRST TREATISE.
Of Arming a Christian Souldier.

THE FIRST PART.
The Fountaine of Christian Courage.

Ephes. 6. 10. *Finally, my Brethren bee strong, in the Lord, and in the power of his might.*

§. 1. *The Summe and seuerall Heads.*

The summe.

SAint *Paul* hauing deliuerd such [a] Doctrines of faith, and [b] Precepts of manners (both [c] generall concerning all Christians, and [d] particular concerning the distinct degrees of seuerall persons in a Family) as hee thought most meete, in the closing vp of his Epistle, giueth a worthy *direction* for the better performing of them all; which is, to bee *couragious and well furnished against all those difficulties & dangers, wherewith they are like to meet in their Christian course.* Well knew the Apostle, that the best Christians, while here they liue in this world, are both prone to faint by reason of their owne weakneſſe, and also in hazard to be foiled by reason of their enemies power; therefore he taketh vpon him the person of a wise, vigilant, and valiant Captaine; and in souldier-like termes animateth the Lords Souldiers, that they neither *faint* in themselues, nor bee *daunted* with their enemies.

This *Direction* is continued from verse 10. to 21.

The Resolution.

The parts of it are two: { 1. That we be couragious, *verse* 10. 2. That wee be well prepared, *ver.* 11. *&c.*

In the former note { 1. The *manner* of the Apostles exhortation. 2. The *matter*

The *manner* is, in these words, *Finally my brethren.*

The *matter* in these, *Be strong in the Lord, &c.*

a Chap. 1. & 2. & 3
b Chap. 4, 5, & 6.
c From Chap. 4. verse 1. to Chap. 5. ver. 22.
d From Chap. 5. ver. 22. to Chap. 6. ver. 10.

In the latter note { 1 The Meanes, how we must bee well prepared
2 The Motiue, why we must bee well prepared

The meanes is *to be well armed*, which point is first in generall laid downe: and then in particular exemplified.

The [a] generall is once declared, *verse* 11. and againe, (because of the necessity thereof) repeated *vers.* 13. and in both places amplified by the [b] end.

[c] In the particular exemplification there are fixe *spirituall graces*, fitly resembled to fixe *pieces of Armour*.

Now because of our selues, wee are as children, and no better able to weild this Armour of God, then [d] *Dauid* the Armour of *Saul*, the Apostle addeth that heauenly exercise of [e] *praier*, teaching them how to pray for themselues and others: especially for him who was one of their chiefe guides.

The *Motiue* is taken from the *danger*, in which we are by reason of our spirituall enemies, whom he describeth *verse* 12. Euery word almost in this *direction*, is of weight, and worthy to be searched into.

[a] *Put on the whole Armour of God.*

[b] *That yee may be able to stand, &c.*

[c] Verse 14, 15, 16, 17.

[d] 1 Sam. 17. 39.

[e] Verse 18, &c.

§. 2. *The necessity of the point.*

THe first point in order, is the *Manner* of the Apostles exhortation,

Which setteth forth { 1 The necessity of the thing vrged, *Finally*.
2 The affection of him that vrgeth it, *my Brethren*.

τὸ λοιπὸν. *Obser.* 1. The necessity of this direction.

The originall word translated *finally*, signifieth, a *remainder*, and implieth that yet there remained one necessary point to bee deliuered before he made an end, as if with more copy of words he had thus said; *Though I haue sufficiently instructed you in doctrines of faith, and precepts of manners, yet there is one needfull point behinde, which being deliuered, I may conclude all: there is yet (I say) a remainder, and the only remainder of all, by which ye may make good vse of all that hath beene hitherto deliuered, without which, all will bee in vaine.*

Is this *Direction* so needfull a point? a point which may not be omitted? a point worthy of the last place, as most of all to be remembred? Then [f] ought we to *giue the more earnest heed thereunto, lest at any time we should let it slip*. In hearing, we must well heede it: after we haue heard it, wee must well keepe it, and [g] not *let it slip* like water put into a colender or riuen dish.

Vse.

[f] Hebr. 2. 1.

[g] μὴ παραῤῥυῶμεν.

§. 3. *The Apostles affection.*

TO vrge this point yet somewhat the more forcibly, the Apostle in the next place manifesteth his affection in these words, *My brethren*, which declare both the *humility* of his minde, & the *gentlenesse* of his Spirit.

Brother is a word of equality: in calling them *Brethren*, he maketh himselfe equall vnto them, though hee himselfe were one of the principall members of Christs body, one of the eyes thereof, a Minister of the Word, an extraordinary Minister, an Apostle, a spirituall Father of many soules, a planter of many famous Churches, yea the planter of this Church at *Ephesus*: and though many of them to whom he wrote, were poore meane men, handicrafts men, such as [f] laboured with their hands for their liuing: and many also [g] seruants, and bondmen; yet without exception of any, he termeth and counteth them all his *brethren*, and so [h] maketh himselfe *equall to them of the lower sort*. Behold his humility: For if to affect titles of superiority, as *Rabbi*, *Doctor*, *Father*, be a note of arrogancy (as it is, [i] and therefore Christ in that respect taxeth the Scribes and Pharises) then to take and giue titles of equality, is a note of humility. The like notes of humility may be oft noted both in other Epistles of this Apostle, and in the Epistles of other Apostles; yea and in all the Prophets also.

Obser. 2. The Apostles humility.

[f] Chap. 4. v. 28.

[g] Chap. 6. v. 5, 8.

[h] Rom. 12. 16.

[i] Mat. 23. 7, &c.

Well they knew, that notwithstanding there were diuers offices, places,

and

and outward degrees, among Christians: yet they [a] *all had one Father*, and were fellow-members of [b] *one and the same body*, and in regard of their spirituall estate [c] *all one in Christ Iesus*.

[a] Mal. 2. 10. Ephes. 4. 6.
[b] 1 Cor. 12. 13.
[c] Gal. 3. 28.

Vse. Account all Brethren.

Take my Brethren the Prophets, take the Apostles, yea take Christ himselfe for an example of humility. For Christ, though he were Lord of all, yet for as much as [d] *he tooke part with vs, and so all were of one, he was not ashamed to call vs Brethren*. Who then can disdaine to call any Saint *Brother?* This point of humility and meekenesse Christ willeth vs after an especiall manner to [e] learne of him. It is a grace which will highly grace vs before God and man. It maketh vs amiable in Gods eyes, who [f] *giueth grace to the lowly*: and it maketh our company very acceptable to men. An humble-minded man, who maketh himselfe equall to them of the lower sort, and accounteth all his brethren, will be sociable and willing to conuerse with any for their mutuall good. But proud and ambitious spirits are full of scorne and disdain, so as men cannot well endure their company, & [g] *God will resist them*. Wherefore, to conclude this point, whatsoeuer your parts of nature, or gifts of Gods Spirit be, whatsoeuer your place or calling be, whatsoeuer excellencie or eminencie you haue aboue others, remember that all Saints haue one Father, all are of one body, all are one in Christ, therefore all account one another *Brethren*. Let Magistrates, Ministers, and all of all sorts apply this.

[d] Heb. 2. 11, 14.
[e] Mat. 11. 29.
[f] Prou. 3. 34.
[g] 1 Pet. 5. 5.

Vse 2. This title *brother*, not to be scorned.

As for such prophane persons, who deride the Saints for giuing this title *Brethren* one to another, doe they not thorow those Saints sides strike the Prophets, the Apostles, yea and Christ himselfe?

Obser. 3. The Apostles mildnesse.

Note further the gentle and milde spirit of the Apostle; *Brethren*, is a title of kindenesse and loue: *My*, an attribute which addeth emphasis thereunto. In other places he vseth other attributes, which adde greater emphasis, as [h] *My beloued brethren*, [i] *My brethren beloued and longed for*. So likewise other phrases which imply as great meekenesse and gentlenesse, as [k] *My little children*, [l] *My beloued children*, &c.

[h] 1 Cor. 15. 58.
[i] Phil 4. 1.
[k] Gal. 4. 19.
[l] 1 Cor. 4. 14.

It was not want of authority to command; that made him thus gently to exhort, but rather an earnest desire that hee had to perswade, and euen prouoke them to doe that which was their bounden duty, and tended to their good. Marke how hee dealeth with *Philemon*, ver. 9, 10, 20. By this meekenesse hee insinuateth himselfe into them, and sheweth that hee seeketh not *himselfe*, and his *owne good*, so much as *them* and *their good*.

Vse. Inforce exhortations with euidence of loue.

Learne, Ministers, Masters, Parents, and all Christians, how to enforce your exhortations and perswasions: euen with euidences of loue, with all mildnesse and gentlenesse. ([l] *The seruants of the Lord must not striue, but be gentle toward all men.*) Thus shall you giue them a pleasant fauour and sweet relish, yea, though the things whereunto ye exhort, bee vnpleasing to mens naturall taste, and carnall appetite. When fulsome potions or bitter pills are sweetened with Sugar, they will the sooner bee swallowed, and better digested: so exhortations seasoned with termes of mildnesse and gentlenesse.

[l] 2 Tim. 2. 24.

Simil.

Thus much for the manner *of the Apostles* direction.

§. 4. *The need of Christian courage.*

THe *matter* followeth, the first part whereof is in these words, *Bee strong in the Lord, and in the power of his might*: where note, first, *what* is required, secondly, *how* that which is required, may be performed.

The thing required, is to be *strong*. The Apostle here speaketh of an inward spirituall strength, the strength of the inward and new man, and his meaning is, that we should bee valorous and courageous in the performance of those Christian duties which we take in hand.

Doct. 1. Spirituall valour needfull.

Christian valour and spirituall courage is a needfull grace. Note with

what variety of phrase the Apostle doth exhort hereunto, 1 *Cor.* 16. 13. *Stand fast, quit you like men, be strong.* hereunto [a] God perswadeth his seruant *Iosuah*, and [b] *Dauid*, his son *Solomon*. [c] *Dauid* had in him this holy valour & courage, when he went against *Goliah*: and [d] *Paul*, when he was going to *Ierusalem*. But most valorous and strong did Christ, our Captaine, shew himselfe, when he was going vp to *Ierusalem* to suffer. [e] The Euangelist saith, *he stedfastly set his face*, he settled himselfe fully to goe: though it were to drinke a most bitter Cup, hee would not bee drawne from it. Because *Peter* laboured to dissuade him, [f] he sharpely rebuked him, and called him *Satan*.

a Ios. 1. 6, 7.
b 1 Chr. 28. 10.
c 1 Sam. 17. 45.
d Acts 21. 13.
e Luke 9. 51. τὸ πρόσωπον αὐτοῦ ἐστήριξε.
f Mat. 16. 23.

Reason 1.

The reasons why this spirituall valour is so needefull, are specially two. First, because of our owne indisposition, timorousnesse, dulnesse, and backwardnesse to all holy and good duties. What Christian findeth not this by wofull experience in himselfe? When hee would pray, heare Gods Word, partake of the Sacraments, sanctifie the Sabbath, or performe any other like Christian duty, there is, I know not what fearefulnesse in him, his flesh hangeth backe, as a Beare when he is drawne to the stake. [g] This the holy Apostle found in himselfe: so that for the rowzing vp of our owne dulnesse, wee haue neede of valour.

g Rom. 7. 18, &c.

Reason 2.

Secondly, because of those many oppositions which wee are like to meet withall. We heard before how the *flesh* would hang backe, and so labour to hinder vs. The *world* will likewise doe what he can, either by vaine inticements to seduce vs (as it drew away [h] *Demas*) or else by reproach, trouble, and persecution, to terrifie vs, (as [i] those who forsooke *Paul*.) But aboue all, the *Deuill* will be ready to resist vs, (as [k] he resisted *Iehoshuah*) and to hinder vs (as hee hindred *Paul*) yea to buffet vs (as he buffeted the same *Paul*.) To omit other instances, most liuely is this set forth in our *Head* and *Generall*, *Christ Iesus*. So soone as hee was set apart to his publike Ministery, [l] *the Tempter came to him*: after he began to execute it, Satan stirred vp the Rulers, Priests, Scribes, Pharises and many other to hinder him; yea, hee moued [m] *Peter* to dissuade him, and when Christ was about to offer vp himselfe a Sacrifice, then againe [n] *came the prince of this world* to discourage him. The like oppositions are all Christs members to looke for; so as there is no hope, no possibility of holding out and enduring to the end, without this Christian valour and magnanimity here spoken of.

h 2 Tim. 4. 10. 6.
i 1 Thes. 2. 18.
k Zach. 3. 1.
2 Cor. 12. 7.
l Mat. 3. 16. 4. 1.
m Mat. 16. 22.
n Iohn 14. 30.

Vse 1. Timorousnesse taxed.

Iustly may they bee taxed, who either too timorously, or too securely and carelessly enter into a Christian course, and vndertake such Christian duties as are required at their hands. Hence it commeth to passe, that many duties are cleane omitted of them, other intermitted and broken off before they are halfe done: and as for those which are done, so vntowardly are they done, that little or no comfort can be found in doing of them. Lamentable experience sheweth, how small matters doe discourage many who know the right way, and are oft in conscience moued to walke therein. Such as want this Christian courage, were better not giue vp their names to be Christs Souldiers, or professe that they intend to fight the Lords battailes: for by their timorousnesse and cowardlinesse they discourage other Souldiers of the Lord, and hearten the enemie. The Lord would not suffer any that were [o] *fearfull and faint-hearted*, to fight his battailes on earth against earthly enemies, lest they made others faint like themselues. Can we thinke that hee will entertaine faint-hearted Souldiers in his spirituall battailes against spirituall enemies, in which combates his owne honour, and his childrens saluation are so deepely ingaged? As for the Enemy, hee is like a Wolfe, if strongly he be resisted, [p] *he will flee*; if timorously he be yeelded vnto, hee will more eagerly pursue and insult.

o Deut. 20. 8. Iudges 7. 3.
p Iames 4. 7.

In-

Vse 2.

Indeauour we therefore to get vnto our selues an holy courage and spirituall valour, shaking off our naturall fearefulnesse, [b] *that in nothing we feare our aduersaries*, but (as Christ our *Generall* did) [c] endure the crosse, and despise the shame. Wee that will bee Christs Souldiers, must duly consider the aduice which our Lord giueth, Luke 14. 31. which is, to obserue what kinde of enemies, how many, how mighty, wee are to encounter withall. Wee shall [d] hereby perceiue how hard a battaile we are to vndertake, how many, mighty, malicious, subtill our enemies bee: if notwithstanding all this, we bee minded to fight vnder Christs banner, then bee wee strong and couragious, bold as [e] Lyons, so are the [f] righteous.

b Phil. 1. 28.
c Heb. 12. 2.
d On verse 12.
e Prouerbs 30. 30
f Prouerbs 28. 1.

§. 5. *All strength from God.*

Obiection.

IF it be said, What are wee weake flesh and bloud? What strength can there be in vs to fight against such enemies as will set on vs?

Answere.

For removing this scruple, the Apostle addeth this clause, *in the Lord, &c.* whereby he sheweth how wee come to be *strong*, not by any strength in our selues, but by seeking strength in the LORD, casting our selues wholly and only on him, and on his power.

Doct. 2. Our strength is in the Lord.

The strength and valour whereby we are enabled to fight the Lords battaile, is hid in the Lord, and to be had from him. For [a] *our sufficiency is of God*, without Christ we can doe nothing. Hence is it that *Dauid* saith vnto God, [c] *I loue thee dearely, O Lord, my strength. The Lord is my rocke and fortresse, &c.*

a 2 Cor. 3. 5.
b Iohn 15. 5.
c Psalme 18. 1, 2.

It is more euident then needes be proued, thus this our Apostle was a strong and valiant Champion of the Lord; but whence had hee this strength? *I am able* (saith he) *to do all things through the helpe of Christ which strengtheneth me.* That which in particular he saith of himselfe, he also affirmeth of other Saints, who *were strengthened with all might through Gods glorious power.*

d Phil. 4. 13.
e Col. 1. 11.

The Lord hath thus reserued all strength in himselfe, and would haue vs *strong in him*, partly, for his owne *glory*, and partly, for our owne *safe.*

Reasons.

For his *glory*, that in time of neede we might flye vnto him, and in all streights cast our selues on him: and being preserued and deliuered, acknowledge him our Sauiour, and accordingly giue him the whole praise.

2 Cor. 1. 9.

For our *comfort*, that in all distresses wee might bee the more confident. Much more bold may wee be in the Lord, then in our selues. Gods power, being *infinite*, it is impossible that it should bee mated by any aduerse power, which at the greatest is *finite.* Were our strength in our selues, though for a time it might seeme somewhat sufficient, yet would there be feare of decay: but being in God, *we* rest vpon an *omnipotency*, and so haue a farre surer prop vnto our faith, as wee shall heare in the next Doctrine.

Vse 1. Renounce all confidence in thy selfe.

Learne wee to renounce all confidence in our selues, and to acknowledge our owne inabilitie and weakenesse. Thus shall we bee brought to seeke for helpe out of our selues. They who ouer-weene themselues, and conceit that they are sufficiently able to helpe themselues, will be so farre from seeking strength, that they will loudly scorne it, when it is offered vnto them. Marke what is said of the wicked man, who is proud in his own conceit, [f] *He contemneth the Lord*: as *the that is full, despiseth an hony combe*, so he that is confident in his owne strength, despiseth helpe from any other.

f Psalme 10. 3.

Vse 2. Rest on a sure ground.

Hauing seene our owne weakenes, and thereupon renounced all confidence in our selues, our care must be to flye to a sure ground, and rest thereon: so shall we be safe & sure, yea so only we be quiet and secure. This sure ground, and safe rocke is only the Lord: strong he is in himselfe, and

can both strengthen vs, and weaken our enemies. In this confidence did [c] *Dauid* come against *Goliah*, and preuailed. Thus may we be sure of victory: [d] *Through God we are more then Conquerours.*

c 1. Sam. 17. 4, 5.

d Rom. 8. 37.

Vse 3. It is vaine to trust in ones selfe.

But vaine is the confidence of such, as trusting to themselues and their owne strength, defie all their enemies. Proud Crakers they are, whose pride at length shall haue a fall. Such (in regard of outward power) were [e] *Goliah*, and [f] *Senacherib*. Intolerable is this presumption, euen in outward strength: note their end, 1. *Sam.* 17. 50. and *Isa.* 37. 36, 37, 38. But more then most intolerable in spirituall strength, whereof wee haue not one dramme in our selues, but in that respect are as [g] *water spilt vpon the ground.* [h] *Peter* was too confident therein: had he not seene his presumption after he beganne to be puffed vp, and speedily humbled himselfe, fearefull had beene the issue thereof: for nothing more prouoketh God then spirituall [i] pride, because nothing is more derogatory to his glory.

e 2. Sam. 17 8.

f Isa. 36. & 37.

g 2 Sam. 14. 14.

h Mat. 26. 35.

i Iam. 4. 6.

Vaine also is their confidence who go from weake to weake, from themselues to other creatures; like the [k] Israelites, who went to the Egyptians for helpe. Fitly doth the [l] Prophet compare them to a *reede*, whereupon if one leane, it breaketh and renteth his arme. Such are the silly Papists, among whom some thinke to bee strong in Pope *Gregory*, Pope *Boniface*, Pope *Alexander*, and such others, whom without breach of charity we may thinke to be very Fiends in hell: other in Saint *George*, Saint *Christopher*, and such other who neuer were: the Histories of them are meere fictions: other (who thinke they haue a farre surer ground of confidence) in Saint *Peter* and Saint *Paul*, and such like holy and worthy Saints: but the best Saints that euer were, had no strength to helpe others; they only had a sufficiency for themselues. Thus it commeth to passe, that in their greatest neede, when they seeke and looke for best helpe, they are all like those, [m] *who came to the wells and found no water: they returned with their vessels empty: they were ashamed, and confounded, and couered their heads.*

Or in any other creature.

k Isa. 30. 2, 3.

l Ezec. 29. 6, 7.

Gregory 7. surnamed *Heldebrand*, (a very brand of hell) a Necromancer and a bloudy Tyrant. *Boniface* 7. and 8. cruell oppressors and sacrilegious robbers. *Alexander* 6. compacted with the diuel to be Pope, an incestuous, vnsatiable Adulterer.

m Iet. 14. 3.

§. 6. *Gods power most mighty.*

THat we may be the rather moued to renounce all vaine confidence in our selues or other creatures, and bee bold, valiant, and *strong in the Lord*, casting our whole confidence *in him alone*, the Apostle addeth these next words (*in the power of his might*) which are a very forceable amplification of this former point. Some distinguish these two words, *power* and *might*, as the *cause* and *effect*, attributing *might* to God, and *power* to the Saints, and so make *Gods might* the cause of *their power*, as if hee had said, Be strong *in that power which yee receiue from the might of God.* But I take this distinction here to be. First, too *curious*, & without good ground. Secondly, *impertinent*, because that which the Apostle aimeth at, is to raise vp our faith to God, and to settle it firme in him, and therefore hee setteth forth the power of God, as it is in God himselfe. Thirdly, *not agreeable* to the phrase, which is the *same in this* clause as in the former, *in the Lord*, and *in the power*, &c. which implieth that the *power* here spoken of, is a power in the Lord, and that as the *Lord* himselfe is without vs, and aboue vs, so is this *power*. The phrase therefore which the Apostle here vseth, I take to be an *Hebraisme*, which some for perspicuity sake translate thus, *in his mighty power*, and not vnfitly. This very phrase is vsed [n] before, and by most translated, *his mighty power*. This Hebraisme *power of might*, addeth great emphasis, and implieth, that *might* by an excellency and propriety belongeth to Gods power only; and that all other power in comparison of it, is meere weakenesse.

n Chap. 1. 19.

The point hence to bee noted, is this, that

The power of God whereunto wee are

to

Doct. 3. Gods power is a most mighty power.

to trust, is a most mighty and strong power, a power able to protect vs against the might of all diuerse power whatsoeuer. In this respect the Apostle calleth Gods power, [b] *an exceeding greatnesse of power.* Hee searcheth after rare and high phrases, to set forth this power of God, because of the infinite greatnesse thereof, which cannot by ordinary and vsuall phrases be expressed.

Reason.

According to Gods greatnesse, is his power, infinite, incomprehensible, inutterable, vnconceiueable. As a mighty winde which driueth all before it: as a swift and strong streame, against which none can swim: as a burning flaming fire which consumeth and deuoureth all; so is Gods power. Whatsoeuer standeth before it, and is opposed against it, is but as Chaffe before a strong winde, or Bulrushes before a swift current, or Stubble before a flaming fire; for all diuerse power, though to our weaknesse it seeme neuer so mighty, yet can it be but finite, being the power of creatures, and so a limited power, yea, a dependant power, subordinate to this *power of might*, of *his* might, who is Almighty, and so no proportion betwixt them.

Vse 1. Gods mighty power a prop to faith.

A strong prop is this vnto our faith, and a good motiue to make vs [c] *perfectly* trust vnto the power of God, without wauering or doubting, notwithstanding our owne weaknesse, or our Aduersaries power. Though [d] *there bee no strength in vs*, yet is there power in God: though wee bee on euery side enuironed with strong and fierce enemies, our flesh and the violent lusts thereof, as headlong Rebels and Traytors within vs; the furious world, with the potent and raging persecutors thereof, on one side; that fierce Lyon and cruell Dragon, the Diuell, with all his hellish hoast, on the other side; yea, all these banding their forces together continually in armes against vs, yet is there in God *a power of might*, in comparison whereof, all the power of all our Aduersaries is but weaknesse. When we know not what to doe, then may we, then must wee, with faithfull [e] *Iehosaphat*, turne our eyes to God, and *to the power of his might*. When we see potent enemies against vs, and no outward meanes to defend vs against them, we are ready to cry [f] *Alas, how shall we doe?* and with the [g] Israelites, to doubt of the power of God, and say, Can God helpe in such straits? Can he support such weaklings as we are? Can hee subdue such and such enemies as assault vs? Against such doubts wee are to meditate of this *mighty power of God.* Gods power being *a power of might*, hee needeth nothing to helpe him. The weaker wee are, the more is his power manifested: for it is [h] *made perfect in weaknesse:* neither can Gods power be weakned or hindred by any diuerse power. [i] Many and mighty enemies are to him as a few and weake ones: so that the more mighty his enemies bee, [k] the more honour redoundeth to him in subduing them. Wherefore for strengthning our faith, that we may be *strong in the* Lord, pray wee that [l] *God would open our eyes*, that we may [m] see *what is the exceeding greatnesse of his power to vs-ward who beleeue:* so shall wee neither feare, because of our enemies power, nor faint, because of our owne weaknesse, but [n] *stand still and behold the saluation of God.*

Vse 2. It is no presumption to be confident in Gods mighty power.

It is no matter of presumption, to be sure of victory, beeing *strong in this mighty power.* Indeed, if the ground of our assurance rested in, and on our selues, it might iustly bee counted presumption; but the *Lord, and the power of his might*, being the ground thereof, they eyther know not what is the might of his power, or else too too lightly esteeme it, who account assured confidence thereon, presumption. No doubt but many so deemed of *Dauids* confidence, when he vndertooke the combate with *Goliah*: yea it is manifest that [o] his eldest brother *Eliab*, and also *Saul* so iudged: but *Dauids* eye was lifted vp to God, he *was strong in the power of Gods might*, [p] which made him so bold and confident. Thus we, with like confidence and assurance, may

[b] Chap. 1. v. 19. τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως.

[c] 1 Pet. 1. 13.

[d] 2 Chr. 20. 12.

[e] 2 Chron. 20. 12.

[f] 2 King. 6. 15.

[g] Psal. 78. 19, 20.

[h] 2 Cor. 12. 9.

[i] 1 Sam. 14. 6. 2 Chr. 14. 11.

[k] Iudg. 7. 2, &c.

[l] 2 King. 6. 17.

[m] Chap. 1. 17, 19.

[n] Exod. 14. 13.

[o] 1 Sam. 17. 28, 33

[p] 1 Sam. 17. 37.

trust vnto the same mighty power, though all the world count vs presumptuous for it. The truth is, that our aduersaries might well obiect this against vs, if our confidence were in our owne power, or rather weakenesse: but being in *the power of Gods might*, vniustly they slander vs, and most iniuriously impeach Gods mighty power.

§. 7. The benefit of confidence in God.

The benefit of trusting to Gods power.

TO conclude this first generall point of Christian courage and confidence in the Lord, and in the power of his might, great is the benefit thereof, and that, in three respects especially:

1. It will remoue causelesse feare, [a] as in *Nehemiah*. [b] *Salomon* saith, that a slothfull timorous man is loth to step out of doores, fearing that there is a Lyon without, when hee hath no cause so to feare: and that [c] *The wicked flye when none pursue.* But he that is strong in the Lord, and in the power of his might, will make the vttermost triall.

2. It will make bold in apparant danger. Instance the example of [d] *Dauid*. In this respect [e] are the righteous resembled to a Lion.

3. It will recouer a mans spirit, though hee should by occasion bee wounded, strucken downe and foiled, so as though at first hee preuaile not, yet it will make him rise vp againe and renew the battaile, like to the [f] *Israelites*.

Thus at length shall we come to be Conquerours.

a Neh. 6. 11.
b Prou. 22. 13.
c Prou. 28. 1.
d Psal. 3. 6.
e Prou. 28. 1.
f Ios. 8. 3. &c. Iudg. 20. 30.

THE

THE SECOND PART.

The meanes of standing sure.

Ephes. 6. 11. *Put on the whole Armour of God, that ye may be able to stand against all the wiles of the Deuill.*

§. 1. The heads of those meanes.

THE second part of the APOSTLES *Direction* now followeth, which sheweth how wee may bee well prepared against all danger.

Wherein first wee are to consider the meanes whereby we may be prepared.

In the setting downe whereof, the Apostle declareth { 1. What the meanes be. 2. How to be vsed.

The meanes are expressed vnder this Metaphor, *Armour*.

And further { 1. By the kinde whereof, *Armour of God* described, 2. By the sufficiency of it, *whole Armour*.

§. 2. *Christians are Souldiers.*

FOr the Metaphor, it is taken from Souldiers, who in time of warre, when they enter the field against their enemies, are subiect to much danger, and many grieuous annoyances of Swords, Speares, Darts, Arrowes, Bullets, and such like weapons of their enemies, and therefore for their better safegard, vse to be well prouided and fenced with good Armour. In that the Apostle exhorteth Christians to put on Armour, he giueth vs to vnderstand, that

A Christians course of life is a warfare: for Armour, especially the vse of Armour, is a token of warre: Armour is not giuen to a man to sit with it at a fire, or to lye lazing on a bed, or wantonly to dance vp and downe, or follow pastimes and pleasures in it, but to *fight*: to this purpose many like Metaphors are vsed. Christians themselues are called [a] *Souldiers*, their course of life [b] *a fight*; they which oppose against them, [c] *enemies*, the temptations, wherewith they are annoyed, [d] *assaults*; in a word, this is a difference betwixt the Church in Heauen and in Earth, that this is *militant*, that *triumphant*.

Thus hath God in wisdome disposed our estate on earth for weighty reasons.

1. The more to manifest his pitty, power, prouidence and truth in keeping promise. The straits whereunto in this world wee are brought, the promises which God hath made to deliuer vs, and the many deliuerances which we haue, shew that God pitieth vs in our distresses, that he is prouident

Doct. 1. Our life a warfare.

a 2 Tim. 2. 3.
b 1 Tim. 1. 18.
c Luke 1. 71.
d 1 Pet. 2. 11.

Reasons.

uident and carefull for our good, and wise in disposing euill to good, that he is able to deliuer vs, and faithful in doing it. For this cause did [c] God suffer the Israelites to goe into *Egypt*, to bee there kept in hard bondage, to bee brought into many dangers, and set vpon by many enemies.

c Exod. 14. 17, 18.

2 To make proofe of the gifts hee bestoweth on his children: A Souldiers valour is not knowne but in warre: in time of peace what difference is seene betwixt a valourous man, and timorous coward? by that sore combate whereunto [a] *Iob* was brought, were the graces which God had bestowed on him, euidently made knowne.

a Iob 1, 12,

3 To weine them the better from this world, without troubles, oppositions, and assaults, wee are exceedingly prone to delight in it, and to say, [b] *It is good to be heere*. Much prosperity maketh many to be like that [c] *foole* that bid his soule *liue at ease, &c.*

b Mat. 17. 4.

c Luk. 12. 19.

4 To make Heauen the more longed for while wee are on earth, and the more acceptable when we come to possesse it. How earnestly doth the souldier in tedious & dangerous combates desire victory? How welcome is triumph after warre? As a safe hauen to Mariners tossed vp and downe in troublesome seas, is most welcome; so Heauen to Christians, whose life in this world is a war-fare, a sea-fare.

Vse 1. Be like Souldiers.

Is our Christian estate a Souldierlike estate, a warfare? [d] accordingly let vs carry our selues: a little sleepe, a little food is enough for a Souldier, he lyeth not on beds of Downe, he pampereth not his body with delicate cheare: but hee watcheth much, hee fareth hard, and lyeth hard. Thus Christians may not suffer themselues to be ouertaken with the vain delights and pleasures of this world. Note what the Apostle saith of a Christian Souldier, [e] *No man that warreth, intangleth himselfe with the affaires of this life, that hee may please him who hath chosen him to be a Souldier*. Who hauing this Armour, thinke to take their ease, follow their pleasures, embrace the world, they peruert the maine end of it: for it is giuen *to stand, and to resist*; which if they doe not, vnworthy they are of Armour, and shall be cashired. Ease and rest is not heere to bee looked for, but rather temptations and assaults which wee must watch against, and when one conflict is past, look for another, and resist all as they come. Of all things wee must take heed of security, and prouide that at any time wee bee not vnfurnished: reade the [a] History of the people of *Laish*, and make a spirituall application thereof.

d 2 Tim. 2. 3. *suffer sorrow.* Indure hardnes.

e 2 Tim. 2. 4.

a Iudges 18. 10, 27.

§. 3. *The vse of spirituall graces.*

Hauing in generall spoken of the Metaphor, wee will now particularly consider what is meant thereby. It is euident by the [b] Apostles exemplification hereof, that such spirituall sanctifying graces, as God indueth his Saints withall, are the Armour heere meant. In that these are compared to Armour, obserue that

b verse 14, 15, 16, 17.

Doct. 2. Spirituall graces for defence.

The graces of Gods Spirit are for safegard and defence. This is the maine and principall end of Armour, as the Apostle himselfe in this, and in the 13. *verse*, plainely sheweth: for in both places expressly hee saith, that wee must put on, and take to vs the whole Armour of God for this very end, *to stand against*, and *to resist* our enemies. Thus is *righteousnesse* as a *brest-plate*, *hope* as an *helmet*, *faith* as a *shield*, all for defence, as we shal after more distinctly shew: in the meane while let this generall obseruation be noted, both of such as yet haue none of those graces, and also of such as haue them; or at least thinke they haue them.

Vse. 1. Who want them, seeke them.

For the first sort: with what care and diligence are they to desire and seeke after them, being so needfull and necessary? what rest can they giue vnto their soules, till they haue obtained them? would we not count him a madde man, or at least weary of his life, who should rush naked without any Armour into the field among his deadly enemies? what then may wee iudge of those that liue in this world, among the mortall enemies of their soules,

soules, vtterly destitute of all sauing graces? How many thousands thus liue, as it were, weary of their soules, and [a] *iudge themselues vnwor thy of eternall life?*

[a] Acts 13.46.

Vse 2. Who haue them, vse them for defence.

For the other sort which haue these graces, they are to vse them for their defence, as Armour is vsed, and not for ostentation. Armour is not giuen to iet vp and down in it, and be proud of it, as many are of apparell. Let those who haue no better gifts then such as are called *parts of nature*, as wit, strength, beauty, and the like, boast in them, if they list: these are like light, slight, gay stuffes, which make children and fooles bragge. Gods graces are of a more sound and solid substance, and therefore to bee vsed accordingly, and not made a matter of shew and ostentation. Let this bee noted of such as are ouer-conceited, and proud of their knowledge, faith, patience, and other graces.

§. 4. *Christians Armour spirituall.*

Why Armour of God.

THus hauing handled the Metaphor, and the meaning thereof, come wee to the amplification. The first point whereof is the kinde of Armour here set forth. It is called Armour *of God*, and that in foure especiall respects.

[b] Ham. 4.17.

1. It is [b] made of God, euen in Heauen.

[c] Psal. 119.98.

2. It is [c] prescribed of God, euen in his Word.

[d] 1 Cor. 1.4.

3. It is [d] giuen of God, euen by his Spirit.

[e] Heb. 13.21.

4. It is [e] agreeable to God, euen to his Will.

All these doe shew, that

Doct. 3. The Christians Armour is spirituall.

The Armor wherewith Christians are fenced, is diuine, and spirituall. In this respect saith the Apostle, [f] *The weapons of our warfare are not carnall*, that is, *spirituall*. The seuerall places after mentioned, doe euidently proue this point.

[f] 2 Cor. 10.5.

Reason.

Our enemies are spirituall, and their assaults spirituall: must not then our Armour needs bee spirituall? What other Armour can stand vs in stead against such enemies, such assaults? As good haue a sheet of paper on our naked brests, to keepe off a Musket shot, as vse any other Armour then spirituall, against the spirituall assaults of spirituall enemies.

Vse. 1. Mans folly in fencing himselfe.

Hereby is discouered the egregious folly of many, in fencing themselues against spirituall enemies: as,

1. Of Coniurers, Sorcerers, and such like, who imagine that the Diuell may be driuen away by charmes, and they kept safe from him by spels, circles, &c.

Bellar. de cult. Sanct. li. 3. cap. 7. vtimur aqua, oleo, &c. ad fugandos daemones.

2. Of superstitious Papists, who thinke to driue the Deuill away with Holy-water, Holy-oyle, Crosses, Crucifixes, *Agnus Dei*, &c.

3. Of sottish Worldlings, who seeke to arme themselues against the spirituall assaults of Satan by outward meanes, as against griefe of minde, and terrour of conscience, by [g] Musicke, Company, Gaming, &c. the truth is, that by these meanes great aduantage many times is giuen to the Deuill: for thus hee getteth a surer possession in them.

[g] 1 Sam. 16.16.

Not much vnlike to these are they, who thinke by Physicke to purge away trouble of conscience. As soone may an Ague bee purged away by drinking cold water. All these are very childish and ridiculous toyes, meere Scar-crowes, which the Deuill laugheth at.

Vse 2. Learne to discerne right Armour.

For our parts, seeing there is an *Armour of God*, let vs bee wise in distinguishing betwixt this and all counterfet Armour: for this end obserue wee diligently Gods Word which describeth it, and that so plainly, as wee may easily discerne it: We haue no warrant to vse any other: neither can wee safely trust to any other. Hauing therefore found which is the *Armour of God*, seeke we it [h] *from aboue, of the Father of lights, from whom it commeth downe*, and *it shall be giuen*. Hauing receiued it, giue we the praise and glory thereof to him that hath giuen it, and vse it according to his Will, so may we confidently trust vnto it.

[h] Iames 1.17.

§. 5. Chri-

§. 5. *Christians Armour compleat.*

THe next point is the *sufficiency* of this Armour, termed *whole Armour*. The Greeke word is a compound word, and signifieth both all manner of Armour that is needfull, and also such compleat Armour as couereth all the body, and leaueth no part naked or vnfenced. This is thus set downe, both to commend vnto vs this Armour, and also [d] to instruct vs how to vse it. In the first respect I obserue, that

Doct. 4. The Armour of God is compleat

The Armour of God is a compleat Armour, euery way sufficient: sufficient to defend vs in euery part, and sufficient to keepe off and thrust backe euery assault, and euery dart of our spirituall enemies. For the first, if wee well note the particular pieces of this Armour hereafter described, we shall finde the Christian Souldier armed from top to toe: For the last, [f] the Apostle saith of one piece, that by it *all* the fiery darts of the wicked may be quenched: if by one piece, much more by euery piece iointly together, may *all* assaults be repelled. Hence it is, that the [g] Scripture which prescribeth this Armour, *is able to make the man of God absolute.*

Reason. This Armour being of God, it must needs be compleat, or else question might bee made of his power, as if he were not able to prouide sufficient Armour; or of his prouidence, as if hee cared not to haue his Souldiers well armed; or of his goodnesse, as if hee were not moued with the wounds and foyles of his seruants, which for want of good Armour, they must needs receiue: but Gods power, prouidence and and goodnesse being without all defect, wee may conclude, that this *Armour of God is compleat.*

Obiect. 1. Neuer were any of the Saints so sufficiently armed: for the Deuill hath still found some part or other vnfenced, euen in the best, & thereby wounded them. Instance, [h] *Noah*, [i] *Lot*, [k] *Abraham*, [l] *Dauid* [m] *Peter*, and others.

Answ. The fault was not in the insufficiency of their Armour, but in their negligent and carelesse vse thereof; as if a Souldier, which hath very good Armour of proofe, euery way compleat, should either not at all, or very loosely put on his head-piece, or brest-plate, or any other piece: and this is euident, because in such parts where some were wounded, other were wel fenced. *Noah*, & some other, failed in the vse of their brest-plate of righteousnesse. *Peter* failed in holding out his shield of Faith. If the fault were in the Armour, either in the weaknesse or want of this or that piece, then would the Diuell, without faile, foile euery Christian in one and the same part.

Vse 1. Get this compleat Armour.

This sufficiency of Gods Armour ought to incite vs diligently and carefully to seeke after it. A Souldier, which is to goe into a dangerous fight, if at least he haue any care of his limbes and life, will not be quiet till hee hath got good and compleat Armour of proofe. How carefull was *Saul* well to furnish *Dauid* when he was to enter combat with *Goliah*? rather then he should want, [f] *Saul* was ready to haue afforded him his owne, if it had beene fit. Loe, here is the compleat Armour of God, sufficient to keepe vs safe: let vs first labour to get it.

Vse 2. Be confident in it.

Hauing got it, let vs be bold and confident in this Armour of God, because it is of proofe, and compleat. It was this Armour that made *Dauid* so confident against [g] *Goliah*, though he had no outward Armour on him. They who are well armed, and yet faint-hearted, dishonour him that gaue them their Armour, abuse the gift it selfe, and make themselues ridiculous to all that see or know them.

§. 6. *The Armour of God to be vsed.*

HItherto haue wee handled the meanes appointed for our safety: now we are to declare how this Armour is to be vsed. *Put on the whole Armour.*

Here

c πανοπλία.

d See *Doct. 6.*

f Ver. 16.

g 2 Tim. 3. 17.

h Genesis 9. 21.
i & 19. 33.
k & 16. 4.
l 2 Sam 11. 4.
m Mat. 26. 70.

f 1 Sam. 17. 38.

g 1 Sam. 17. 45.

Heere are two points to be noted, 1. That we *put on* Armour. 2. That wee put on *whole Armour*.

This word *put on*, is a word of practice, by which the Apostle followeth his former metaphor, take from Souldiers which are in the field: they doe not, as housholders in the time of peace, let their Armour hang on the walles without vse of it, till it rust, but they make vse of it by putting it on, wearing it, and putting it to the proofe; so

Doct. 5. The graces of God to be imployed.

Christians ought to bee well furnished alwaies, and well prepared with the graces of Gods Spirit: they must euer haue them in readinesse at hand to vse them, and make proofe of them. In this sence is this [c] phrase of *putting on* oft vsed, and [d] applied to many particular graces, yea to [e] Christ himselfe: whereby is implied, that wee should apply Christ vnto our selues: and so make vse of him, and of all his actions and sufferings: yea also of all those graces, which hee conueyeth into vs. Other Metaphors are also vsed to set forth the same point, as, [f] *Stirre vp* the gift of God which is in thee (saith the Apostle.) The Metaphor is taken from a fire, which is of little vse when it is couered ouer and smothered vp with ashes, but stirred and blowne vp, it is of great vse. Againe, our Lord vseth another Metaphor to the same purpose, [g] A good man (saith hee) *bringeth forth* good things. As a wise man that hath store of treasure, wil not let it lie rusting & cankering in his chest, (this is a note of a couetous miser, who were as good be without treasure as haue abundance, for he wanteth in his greatest abundance, because hee vseth not that he hath) but bringeth forth and imployeth it for his owne and others good: so doth a good man with the treasure of grace which God hath bestowed on him. Excellent Metaphors to illustrate and vrge this point.

Reason. All the benefit and good of a thing commeth from the vse of it: as Armour rusting by the walls side, as fire smothered with ashes, as money cankering in chests, so are the graces of Gods Spirit, if they bee not imployed; though in themselues they be neuer so excellent, yet to vs and others they are fruitlesse and vnprofitable; without a right vse of them. This *Dauid*, no doubt, well knew, and therefore [h] *hid not Gods righteousnes in his heart.*

Farre short come they of this Apostolicall direction, who vpon conceit that they haue as good Armour as the best, please themselues therein, and yet shew forth no practice therof; knowledge they haue, and well are they able to discourse of the kindes of graces, and of the differences betwixt current and counterfeit grace, as also of the many wiles of Satan, and of the meanes to auoid them, and yet no proofe do they giue of the soundnesse of any grace in themselues. For example, many imagine that they haue very good and sound faith, and yet liue altogether by sence: for while all things goe well, according to their desire, they can beleeue and depend vpon God: but when any crosse falleth vpon them, then their shield of faith is to seeke, euery dart pierceth them to the very heart. Other conceit, they haue a good brest-plate of righteousnes, and yet no practice of piety, none of charity, to bee obserued in them. They are like those of whom Saint *Iames* [i] speaketh, that can say to such as are naked and destitute of daily food, *Bee you warmed and filled*, notwithstanding they giue them not those things which are needfull for the body.

Vse 1. A deceit, to think a man may haue Armour, and yet none seene vpon him.

Vse 2. Make proofe of what thou hast.

Let vs for our parts make proofe of the graces we haue: what Armour we seeme to haue, let it be seene on our backes. Thinke we, that wee haue the shield of faith? Let vs liue by our faith, [k] as the Patriarches did. Or the brest-plate of righteousnesse? [l] *Let it couer vs as a robe*: let vs be so conscionable in practising the seuerall duties thereof, that with the testimony of a good conscience we may say to God as *Nehemiah* did, [m] *Remember mee, O*

c Rom. 13. 12.
d Col. 3. 12. 1 Thes. 5. 8.
e Rom. 13. 14.
f 2. Tim. 1. 6. ἀναζωπυρεῖν.
g Mat. 12. 35.
h Psal. 40. 10.
i Iam. 2. 16.
k Heb. 11. Iob 29. 14.
m Neh. 5. 19.

my God, in goodneſſe, for all that I haue done for thy people. Or the girdle of verity? let vs ſo vprightly and ſincerely behaue our ſelues, as we may with comfort ſay with honeſt *Hezechiah*, [a] *Lord, remember how I haue walked before thee in truth.* Thus may the generall Doctrine be applied in all the particular branches of this Chriſtian Armour: which that we may the rather doe, note what is further required: that *the whole Armour be put on.*

a Iſa. 38.3.

§. 7. *Euery grace to be vſed.*

AS this particle, *whole*, is annexed to Armour, to commend vnto vs the ſufficiency of the Armour of God, whereof we haue heard before: ſo this compound, *whole Armour*, is inferred vpon that action of *putting on*, to teach vs, that it is not ſufficient to put on ſome parts and pieces thereof, but euery part and piece, the whole Armour muſt bee put on. From the true ſcope of the Apoſtles meaning, I gather, that

Doct. 6. Euery grace to be manifeſted.

The power of euery ſanctifying grace muſt be manifeſt in the life of a Chriſtian. This was it whereunto he exhorted before, ſaying, [b] *Let vs in all things grow vp, &c.* There hee vſeth a Metaphor taken from the members of a naturall body, implying that ſpirituall graces, are to the Spirit, as fleſhly members to a body; now, if the body grow in ſome parts only, and not in euery part proportionably (as if it ſhould grow all in the head, and not anſwerably in the legs; or all in the ſhoulders, & not at all in the thighes) it would be but a monſtrous body: or if it abound with noyſome humours, which make it ſwell in ſome parts, thoſe humours will bee ſo farre from preſeruing the body, that they will rather impaire the health, and ſhorten the life of it. So if a Chriſtian ſhall bee hot in faith, and cold in loue; or haue great knowledge, and ſhew little obedience: or be full of deuotion, and empty of diſcretion, ſurely he is a monſtrous Chriſtian: the want of ſome graces make the other to be of no vſe. Such profeſſors are a ſhame and diſhonour to others; they are full of noyſome and diſtempered humors, which will deſtroy that ſhew of ſpirituall life which they ſeeme to haue. Fitly may they bee compared to [c] *Nebuchadnezzars* Image, *whoſe head was of gold, but his feet of yron and clay:* what was the end of that Image? the feet thereof were ſmitten, and ſo all broken together. Such is like to be the end of all monſtrous Chriſtians.

b Epheſ. 4.15. expounded.

c Dan. 2.32, &c.

Queſtion. But is it poſſible that any one Chriſtian ſhould haue all ſanctifying graces?

Anſwere. Yea verily, it is not onely poſſible, but alſo neceſſary, that not onely any one, but euery one bee endued with euery kind of ſanctifying grace, which appertaineth to the eſſentiall being of a Chriſtian. For regeneration is as perfect in the kinde thereof, as our naturall birth. Men ordinarily are borne with all the parts and members of a man: if not, they are eyther monſters, or at leaſt imperfect: but in the ſpirituall birth, which is [d] *from aboue*, euen [e] *of God*, there is no imperfection of parts, there are no monſters: all that are borne of the Spirit, haue all the eſſentiall parts of the Spirit; and thus are all alike, though not in meaſure, yet in number of graces. For as the fleſh hath corrupted euery power of the ſoule, and part of the body, ſo doth the Spirit renew euery power and part of both. The Apoſtle teſtifieth of the Corinthians, that [f] *in all things* they were made rich, and not deſtitute of *any* gift.

d ἄνωθεν. Iohn 3.3. e & 1.13.

f 1 Cor. 1.5,7.

Reaſons. Forceable and weightie motiues there are to vrge this point, as

1 God maketh nothing in vaine.

1. God maketh nothing in vaine. Now then, GOD hauing made this whole armour, whole armour muſt be put on. If a carefull and wiſe Captaine ſhould prouide ſufficient armour for all his ſouldiers, and ſome of them be careleſſe in putting on euery piece thereof, might hee not bee offended with them, and that iuſtly? Much more ſhould wee prouoke God, by neglecting

neglecting any thing which he in his good prouidence hath prouided for vs. To thinke it needlesse, is to impeach the wisdome of God.

2. Euery grace needfull.

2. We stand in great need of euery piece of this Armour: for vnlesse we put on euery piece, wee lye open to our enemies, euen as if we had put on neuer a piece: for they are very subtill, they narrowly view vs on euery side, and soone can espy if any part be naked. What if a Souldier haue an Helmet, and want a brest-plate, if a dart light vpon his brest, and pierce to his heart, what good getteth he by his Head-piece? Or if hee haue a Brest-plate, and want a Girdle to knit it close, & Tassets or Cushes to couer his belly? Thus if faith, or hope, or righteousnesse, or verity, or any other part of the Christian Armour be wanting, the Deuill can thereby take his aduantage to destroy the soule: so as not onely duty to God, but safety to our selues, may moue vs to put on the *whole Armour*.

3. Who haue not euery grace, haue neuer a grace.

3. True triall of the truth of those graces, which we seeme to haue, is made by the concurrence and meeting of all together. Single graces, that is, graces which stand alone, are counterfeit graces. Faith without righteousnesse, is presumption: righteousnesse without truth, is hypocrisie, and so in the rest. All come from the same Fountaine: hee that hath not all, hath none at all.

Vse 1. Adde grace to grace. 2 Pet. 1, 5, 6, &c.

How needfull is it that we follow the counsell of [a] Saint *Peter*, which is, to giue all diligence to ioyne one grace vnto another; to knowledge, faith; to faith, hope; to hope, righteousnesse; to righteousnesse, truth; to truth, patience; and so in the rest? Thus will it not repent the Lord to haue prouided whole Armour for vs, when we shall vse all. Thus shall wee giue no aduantage to our spirituall enemies; thus shall wee haue euident proofe of the Spirits abode in vs, and be assured that indeed wee are borne anew.

§. 8. *Mans endeauour to bee added to Gods assistance.*

THe two generall parts of the Apostles direction haue hitherto bin distinctly handled: now let vs consider them ioyntly together. The first part is, that we be *strong in the Lord*. The second, that wee vse those meanes which God hath appointed for our safety. Whence obserue, that

Doct. 7. Gods assistance and mans endeauour are ioyned together.

Gods assistance and mans endeauour concurre together: they may not bee seuered. Without Gods mighty power man can doe nothing: vnlesse man put on the whole Armour of God, God will doe nothing. This the Church knew right well, and therefore both prayeth vnto God to be enabled by him ([a] *draw me*) and also promiseth to doe her vttermost endeauour, and follow his direction (*we will runne after thee.*) The like wee reade of [b] *Dauid*: but most cleerely is this point laid downe by [c] Christ, who hauing said, *No man can come to me, except the Father draw him*, (whereby he sheweth, that God must enable man to come to him) addeth, *Euery man that hath learned of the Father, commeth to me* (whereby he sheweth, that man enabled of God, addeth his owne endeauour.)

a Cant. 1. 3.

b Psa. 119. 32.

c Ioh. 6. 44, 45.

Reasons.

Why Gods powerfull worke is necessary, hath beene shewed before on *vers.* 10. namely, because of our owne vtter inabilitie to doe any thing of our selues. [d] Before God quickneth vs, wee are dead in sinnes, no more able to doe any spirituall function, then a dead corpse to doe any naturall function: yea, after wee are quickned, we are [e] still supported by Gods grace, which worketh in vs: yet being quickned, we must doe our endeauour, because of that order which the Lord hath in wisdome appointed to bring vs to glory.

d Ephes. 2. 5.

e 1 Cor. 15. 10.

For this end doth *God worke in vs both to will, and to doe*, that we should *worke out our owne saluation*, *Phil.* 2. 12, 13. [f] God worketh not vpon vs, as vpon stockes and stones, but giueth to vs life and ability, as when he raised the Widdowes sonne, the Rulers daughter,

f *Non sicut in lapidibus insensatis, &c. Deus salutem nostram operatur. Aug. cont. Pel. de pec. rem. lib. 2. cap. 5.*

daughter, and *Lazarus*, he put life into them, and inabled them to moue, rise vp, walke, eat, and doe other functions of the liuing.

Vse 1. Papists attribute too much to mans will.

By this is discouered the errour of proud, presumptuous Papists on the one side, and of secure careless Libertines on the other. The Papists, to establish their owne power and strength, hold and teach, that after the first motion and stirring of the heart, which they acknowledge to bee of God onely, [a] a man absolutely by his free will may do well if he will. But Christ saith of the branches which were in the Vine, whose hearts were stirred vp, [b] *Without mee ye can doe nothing*. The care which the Apostle hath to direct them vnto the fountaine of strength, *the Lord*, euen then when especially hee vrgeth them to arme themselues, argueth, that without continuall strength supplied vnto them from the Lord, they are not able to stand of themselues against the assaults of their enemies.

[a] *Bel. de grat. l. 5. c. 29. potest homo absolutè per liberum arbitrium benefacere si velit.*

[b] Ioh. 15. 5.

Libertines too careless in doing what they ought.

Libertines fall into another extreme: they, to pamper their flesh and pursue their carnall delights, so referre all to the worke and power of God, as they are altogether careless in vsing any meanes themselues, vpon conceit that God is able of himselfe to saue them, and that when God pleaseth, he will saue them, doe they in the meane time what they list. But fondly they argue from Gods power, who neglect the meanes which God hath appointed and reuealed, wherein and whereby he will manifest his power. [c] His reuealed will is the ground of our faith and obedience: if we follow the direction of it, then may wee safely trust vnto the power of God; otherwise in attributing all to the grace of God, we abuse it, and [d] *turne it into wantonnesse*. Were it not necessary for vs to doe what God enableth vs to doe, as well as trust to the power of Gods might, the Apostle needed not haue beene thus carefull in stirring vs vp to arme our selues.

[c] Deut. 29. 29.

[d] Iude ver. 4.

Vse 2. As wee presume not in trusting to our owne strength, lest wee prouoke God to resist vs, so neither tempt wee God in neglect of the meanes which he hath appointed, lest we cause God to forsake vs: but as wee looke for helpe and strength from God, so must we be carefull in well vsing all those meanes which God hath ordained for our helpe and safety. To this purpose tend all the exhortations in the Scripture, whereby any duty is required at our hands. Note the complaint of our Lord against *Ierusalem*; [e] *How often would I haue gathered thy children together, and ye would not?* Be we not like to them, lest we be reiected as they were: Know we this for certaine, that God will not with cart-ropes by force and violence, against our wills draw vs to Heauen.

[e] Mat. 23. 37. *Totum ex Deo, sed tamen quasi dormientes, non quis vt non cogamur, &c. sine voluntate tua non erit in te iustitia Dei, &c. qui fecit te sine te, non te iustificat sine te, &c. Aug. de verb. Apost. ser. 15.*

To this end doth God take out of vs that stony and inflexible heart which is in vs by nature, and giueth vs an heart of flesh which is flexible, that it being made plyable by Gods Spirit, should apply it selfe to Gods worke, as *Dauid* did, *Psal.* 119. 112. The truth is, that many Christians are wonderfully wounded and foiled by the Enemy, because of their owne idlenesse and security, in that they are backward in putting forth themselues, and negligent in endeuouring to doe what God enableth them to doe.

Loe, here is compleat Armour of God prouided for our defence and safety; be we carefull in putting it on and well vsing it.

Thus much for the meanes to be vsed.

§. 8. *The end and benefit of Christian Armour.*

THE end why this meanes is to bee vsed, followeth in these words; *That we may bee able to stand, &c.* In setting downe this end, he declareth the benefit of the forenamed Armour, which is an *ability to stand*, amplified by the enemie against whom we stand, *the Deuill*, and his subtiltie, in this word, *wyles*.

πρὸς τὸ δύνασθαι

The Apostle still followeth and con-

continueth his Metaphor taken from Souldiers, who being euery way well fenced and prepared against their enemies, stand stoutly against them, neither fall downe, flye away, nor giue ground. Wherefore this word *stand*, is a word of safety and freedome from danger, yea, of victory and conquest, implying, that they which are well prepared with the Armour of God, so long as they well vse it, can neither bee slaine, nor taken captiues, nor beaten downe, nor made to flye, nor yet foiled or put backe, and forced to giue ground, but stand fast and safe vpon their ground, yea, stand fast in the field, when their enemies are driuen away, and so remaine Conquerours, as we shall [a] after heare. And this is all the conquest which in this world we can looke for, to keepe our selues safe, that we be not conquered or foiled, and that wee giue no aduantage to our enemies. As for the vtter subduing of the Deuill and his host, that belongeth to Christ our Captaine and Champion.

[a] Ver. 13.

This safe *standing* being laid downe as the end why this Armour of God is giuen, and declaring the benefit which followeth vpon the well vsing of the Armour, these two Doctrines naturally flow from thence.

Doct. 8. 1 *There is no hope, no possibility of remaining safe, without spirituall Armor.*

Doct. 9. 2 *They who well put on the Armour of God, and vse it as they ought, are safe and sure, and so may be secure.*

§. 10. *Who are without Armour, can haue no hope to stand.*

No safety without Armour.

FOr the first, that which the Prophet saith of one piece of this Armour, The shield of faith, I may well apply to the whole Armour, if yee haue it not on you, [b] *Surely yee shall not be established*, ye cannot stand.

[b] Isa. 7. 9.

Reason 1. Without this Armour we are naked, and lye open to euery dart and shot of our spirituall enemies: and are no more able to free our selues from the power of the Deuill, then a poore silly Lambe or Kid from a roaring Lion or rauenous Beare. If being vnfenced, wee stand safe, it must bee either by reason of the goodnesse of the Deuill, that hee pitieth vs, and cannot finde in his heart to take any aduantage against vs; or of his carelesnesse and blindnesse, that hee prieth not about vs, or obserueth when and where we are fenced or naked; or of his weaknesse, that hee is not able to pierce and wound vs, though we bee naked: but such is his malice, his subtilty, and sedulity; such also his power (as we shall after heare) that none can imagine there should be any such goodnesse, carelesnesse, blindnesse, or weaknesse in him.

Reason 2. Besides, by neglecting to vse this Armour prouided of God, wee prouoke God to cast vs into the power of our enemies, and to giue them power ouer vs, [c] as he dealt with *Ahab*.

[c] 1 King. 22. 20, 21, &c.

Vse. 1. Many ouer-bold. How egregiously doe they deceiue themselues, who conceiue that though they haue no part or piece of this Armour of God, they can be as safe and sure, and may be as secure as they who haue the whole Armour on them? much like to the seuen sonnes of *Sceua*, who ouer-boldly ventured to adiure an euill spirit (*Acts* 19. 14, 15, 16.) But what was the issue? Being vnarmed, they could not stand, they were ouercome and forced to flye.

Many thinke there needeth no such care about faith, righteousnesse, sincerity, and the like, as some doe take:

Obiection. For ought they see, they are most assaulted, and most foiled, who are most busie and diligent in putting on this Armour, and fitting it to them.

Answer. To grant that they which put on this whole Armour of God, are most assaulted, because the Deuill, without any great assaulting, preuailes against such as haue it not on; I vtterly deny that they are most foyled: for they who are without it, are cleane vanquished, and in the power of the Deuill, which the other neuer shall be.

Obiection 2. Yea but, say they, we find and feele no such matter, we are very quiet, no way molested.

Answere. I easily beleeue it: but what is the reason? Because the Diuell hath them in his power, hee needeth not eagerly pursue them.

Simil. Miserable is that rest and quiet which they haue: euen like to that which the poore Kid hath, when it is brought into the Lyons den, or the Mouse, when it is in the Cats mouth; the Cat can play with the Mouse, when shee hath once caught it: and the Lyon can let the Kid lye quiet in his den, while he rangeth and roreth after that prey which is out of his clutches. But what security of life haue these that are so taken? Their security is, that they are sure to bee gnawed to pieces and deuoured. This is the case of those, who being destitute of the Armour of God, yet thinke themselues quiet and well. They are fast bound with the chaines of sinne, & wholy in the Diuels power, where hee ceaseth to molest them for a while, but rather dallieth with them, while he eagerly pursues such as haue on this Armour, and are out of his power, and stand manfully against him. Against these hee casteth all the darts he can, but all in vain, as the next Doctrine sheweth.

§. 11. *Who well vse their Armour, are sure to stand.*

Doct. 9. They are safe, who well vse the Armour of God.

THey *who well put on the Armour of God, and vse it as they ought, are safe and sure, and may be secure.* Saint *Peter* exhorting Christians to seeke after such graces as may be comprized vnder this Armour, expresly saith, [a] *If yee doe these things, yee shall neuer fall.* Saint *Iohn* saith of one piece of this Armour, namely, Faith, that [b] *it is the victory which ouercommeth the World.* What then may be said of this whole Armour, of euery piece of it together? Saint *Paul* goeth yet further, and saith of himselfe, and of other Christians like himselfe, who haue put on this Armour, [c] *Wee are more then Conquerours.*

[a] 2 Pet. 1. 10.

[b] 1 Iohn 5. 4.

[c] Rom. 8. 37.

Reasons. The points which haue bin before deliuered, that this is compleate Armour, the compleate and whole Armour of God, doe sufficiently confirme this point.

Vse. Be perswaded to vse this Armour.

A strong motiue this is to perswade vs to *put on the whole Armour of God.* This is the maine end which the Apostle aimeth at in laying downe this end, to shew that as this is Armour of proofe in it selfe, so it will sufficiently defend vs, and keepe vs harmelesse. If at any time wee bee foiled, the fault is our owne; we can blame none but our selues, because the Lord giueth such meanes whereby *wee may bee able to stand.* Is it a benefit, to stand fast and safe? Is it a matter to be desired, to be kept free from spirituall wounds and hurts, yea from eternall bondage and slauery vnder sinne, Satan, and other mortall enemies of our soules? and from euerlasting torment and torture that followeth thereupon? (How blind are they which see it not! how foolish are they which regard it not!) If this (I say) bee a benefit, then take notice of the means whereby we may be inabled to stand fast in that liberty which Christ hath purchased for vs, and bee made free from the forenamed slauery: and withall make conscience, and giue all diligence to vse the meanes aright. It is a point of notorious folly, to be desirous of a thing, and careless in doing that whereby our desire may be accomplished. Yea, it is a cunning wile of the Diuell, in good things to make men separate the meanes from the end, but in euill, the end from the meane; as to make men desire and looke for the good and happy end of righteousnesse, and yet be backward in walking in that way that leadeth thereto: and contrariwise, eagerly and swiftly to runne in the way of sinne, and yet not feare the wages of sinne, and the issue of that course. In the first kinde [d] *Balaam* was deceiued. In the second, *Euah* was deluded. *Balaam* desired to *dye the death of the righteous*; but careless he was in leading such a life as brought foorth such a death. [e] *Euah* was perswaded shee should not dye, and yet feared not to eate of that fruite,

[d] Num. 23. 10.

[e] Gen. 3. 17.

[a] against

[a] against which death was denounced. Let the fearefull end of both these make vs wise against these wiles. Worldly men are wise enough herein: if they obserue a good benefit to bee had, they will seeke how it may bee obtained, and doe with all diligence that whereby it may bee obtained. This maketh them to passe ouer Sea and Land, to get such commodities as their owne Land affordeth not: this maketh them, when they feare enemies, to haue all warlike prouision ready, ost to muster their men, to keepe continuall watch and ward at their chiefe Port-townes, with the like. [b] Now this end here laid down, being a matter of so great consequence (for if we *stand not fast*, but suffer our selues to be foiled and ouercome, no lesse damage and danger followeth thereof, then losse of eternall happinesse on the one side, and vtter destruction on the other.) Why should wee be more foolish in spirituall matters, then worldlings are in temporalls? They indeed are more sensible of temporall things, whether good, or euill. Let vs therefore in spirituall matters giue the better heed to the direction of Gods Word: that *faith* may make vs as wise, as *sence* maketh *them*.

[a] Gen. 2. 17.

[b] To stand.

§. 12. *Satan our aduersary a terrible enemy.*

THe necessity and benefit of this Armor wil better be manifested, if wee shall duely weigh *who* is our enemie, and *what* his assaults be.

The enemy, against whom we are made able by the whole Armour of God to stand, is the Diuell. Thus is he called our [c] *Aduersary*, [d] *Enemy*, [e] *Tempter*, [f] *Murtherer*, [g] *&c.* Much might bee spoken of the creation, nature, fall, and many other points of the Diuell: but I will content my selfe with such points as may most serue for our present purpose, which is, to shew how fearefull and terrible an enemy he is.

[c] 1 Pet. 5. 8.
[d] Mat. 13. 39.
[e] Mat. 4. 3.
[f] Iohn 8. 44.

Doct. 10. The Deuill our enemy,

What Diuels were by creation,

For the better vnderstanding whereof, know, that the Diuels by creation were good Angels, as powerfull, wise, quicke, speedy, inuisible, immortall, &c. as any other Angels, equall in euery respect, but inferiour in no respect to the very best Angels.

When they fell, they lost not their naturall substance, and essentiall properties there of, no more then man lost his when he fell: for as man remained to be not only flesh and blood, but also a liuing, yea and a reasonable creature after his fall: so the Diuell remaineth to be a spirit, inuisible, immortall, quicke, speedy, &c. as before, onely the quality of his nature and properties is altered from good to euill: as powerfull as he was before to good, so powerfull is he now to euill; inuisible and quicke he is, wonderfull close and speedy in working mischiefe: he was not more desirous of good before his fall, then since he is mischieuous, and euen set vpon euill.

V What they lost by their fall.

There are foure especiall things which make the Diuell very fearefull.

What makes them terrible.

First, his power. Secondly, his malice. Thirdly, his subtilty. Fourthly, his sedulity and speed.

Who feareth not a powerfull enemy? This made [h] *Goliah* seeme so terrible. If an enemie be malicious, euen for his malice he is feared as [i] *Doeg*: or if hee bee crafty and subtill, for which [k] *Achitophel* was feared: yea also the enemies of *Israel* were accounted fearefull, in regard of their swiftnesse, [l] *That they came hastily with speed.* How terrible will all these make an enemy, when they all meet together! It may be thought, that if an enemy be malicious, and wanteth power, hee may consume himselfe with malice, and do little hurt to others; or if he be powerfull and malicious, but want wit, craft, and subtilty, he may, like an vnbridled Horse, runne on head-long in his powerfull malice, to his owne ruine and destruction; or though to his power and malice, subtiltie bee also added, yet if hee bee slow and careless, hee is the lesse feared, in hope that hee may bee preuented in all

[h] 1 Sam. 17. 11.
[i] 1 Sam. 22. 22.
[k] 2 Sam. 15. 31.
[l] Isa. 5. 26.

his enterprises. But where malice is strengthned by might, might whetted on by malice; both malice and power guided by craft, craft and all stirred vp by diligence, sedulity, and speed, who can stand against such an enemy?

a 1 Pet. 5. 8. Expounded.

Now all these doe in a very high degree concurre in the Diuell, as a Saint *Peter* doth notably set them downe in this description of the Diuell, *Your aduersary the Diuell, like a roaring Lion, walketh about, seeking whom to deuoure.* His name b *Diuell*, and that which hee seeketh for, to *deuoure*, sheweth his malice. The beast whereunto hee is resembled, *Lyon*, sheweth his power and craft; and the attribute, *roaring*, addeth terror thereunto: lastly, his *walking vp and downe*, sheweth his sedulity. Of his power, malice and sedulity, I shall haue occasion more distinctly to speake on the 12. *verse*.

b διάβολος.

§. 13. *The Diuels wiles.*

Satans subtilty, μεθοδείας. μεθοδῶν ἐπὶ τὴν ἀπάτην σου. Chrys.

SAtans subtilty is heere particularly expressed vnder this word, *wiles*. The Greeke word signifieth artificiall, crafty, cunning conueyances of matters, windings vp and downe, and turning euery way to get the greatest aduantage. Fitly is this word vsed by the Apostle: for his temptations and assaults are very cunning, full of much deceit, of many windings, which make him so mightily preuaile against the greatest sort of the world, euen against all that are not strong in the Lord, and wise in well vsing the whole Armour of God.

The titles which in Scripture are giuen to the Diuell, doe euidently imply his great craft. Hee is termed a *Dragon*, and a *Serpent*, which of all other beasts are counted the craftiest, and c wisest: yea, to shew that he hath had long time of experience to make him the more subtill and crafty: hee is called an d *old Serpent, a great red Dragon*. e There are names in Greeke, which we ordinarily translate *Diuell*, that yet further signifie his great subtilty: for they note out his great knowledge and long experienced skill.

c Gen. 3. 1. Mat. 10. 16.

d Reu. 12. 3, 9.

e διάβολον διαβλητικὸν, quasi δαήμων, gnarus, peritus. Plat. in Crat.

As his names are, so is his practice, full of many windings, full of much craft. It is an infinite taske, a matter of impossibility, to discouer all his cunning stratagems and subtill deuices. Hee hath old trickes, which long hee hath vsed, because by long continued experience hee hath found, that silly men are soone deceiued with them, and that the harme of some cannot warne others: and yet doth hee daily inuent new vpon new, euer shifting from one to another: if one will not serue, hee hath another presently in a readinesse. For diuers persons, diuers conditions, & dispositions, he hath diuers temptations. Sometimes he playeth the part of a roaring rauenous Lion: sometimes of a crafty fawning Fox: sometimes appearing in his own shape, sometimes changing himselfe into an Angell of light, doing any thing for his aduantage. Because the Apostle holdeth himselfe close to the metaphor taken from warre, I will also follow it, and vnder it discouer some few particular stratagems, leauing it to the particular meditation of others to finde out other.

Satans shifts.

1 Hee can well tell how to marshall and set his army in array; hee well knoweth how to order his temptations: For first, hee vseth to make the onset with light skirmishes, and to begin with small temptations, and then by degrees to follow with greater and mightier forces. Thus came he to f *Eue*, first, only he made a question whether God had forbidden them any of the trees, and then by degrees hee came g directly to contradict the expresse Word of God. So when he tempted Christ, h he began with a doubt whether Christ were the Sonne of God or no, and lastly tempted him to monstrous idolatry. Thus hee maketh men carelesse at the first, and his temptation lightly to be regarded, till hee haue gotten some aduantage, which when he hath gotten, hee will follow with all the might and maine that possibly he can.

f Gen. 3. 4.

g Gen. 3. 4.

h Mat. 4. 3, 9.

2 If thus he preuaile not, but at first he

he be put backe, hee can change his rankes and weapons: he can alter his temptations, and beginne with fierce and violent aſſaults. Thus hee ſet on [a] *Iob*. If hee cannot ſeduce men by mouing them to make light account of ſinne, hee will perſwade them that euery ſinne is moſt hainous, that their ſinnes are vnpardonable. If he cannot make them ſuperſtitious, he will ſtriue to make them profane: and thus helpe one temptation with another.

a Iob 1.13, &c. & 2.7.

3. If he obſerue the forces of the Lords Souldiers to be ſtrong, and wel ordered and fortified, then his endeauour will be politikely to allure ſome out of their rankes, and ſo make a breach; it ſeemeth that thus he preuailed much, and got great aduantage in the Church of *Corinth*. For thus he bred [b] Schiſmes and contentions among them. Whereupon the Apoſtle exhorteth [c] *euery man to abide in the ſame vocation wherein he was called.* Thus in theſe our dayes hath he cauſed much trouble in Gods Churches, by the inordinate walking of many perſons, who leauing their owne places, haue cauſed diuiſions, ſects, and ſeparations from the Church.

b 1 Cor. 1.11.

c 1 Ibid. 7.20.

4. If hee obſerue ſome prouident Captaine, watchfull ouer the Lords armies, and carefull to keepe his Souldiers in good order, animating and incouraging them, then will the Deuill vſe the [d] King of *Arams* Stratagem: all his forces ſhall bee bent againſt that Captaine. Thus he fiercely ſet vpon our chiefe Captaine [e] in the Wilderneſſe, and throughout the whole courſe of his life; but eſpecially [f] in the Garden, & [g] on the Croſſe. Thus did he deſire to [h] winnow the Apoſtles: Thus doth he ſorely tempt Magiſtrates, Miniſters, and ſuch as haue charge ouer others.

d 1. Kings 22.31.

e Mat. 4.3. &c.

f Mat. 26.37.
g 27.46.
h Luke 22.31.

5. If he preuaile not againſt them, rather then faile, he will ſet vpon the weakeſt. Thus dealt he by the miniſtery of Heretiques, who [i] *led captiue ſilly women.* And thus in our dayes dealeth hee by the miniſtery of Papiſts, Anabaptiſts, Separatiſts, and all other Sectaries.

i 2 Tim. 3.6.

6. If by none of theſe meanes hee can accompliſh his plots (as hee deſireth) face to face, or force againſt force, then will hee lay ſome ſecret ambuſhments or other, to ſet on the Lords Souldiers vnawares behinde their backe, like to that Stratagem of [k] *Ioſhuah*, and of [l] the Iſraelites: as when he ſuffers Chriſtians to goe on in doing the worke of the Lord, and performing ſuch duties as belong vnto them, but will come behinde, and caſt into their hearts ſome conceits of merit and pride. Thus he gaue [m] *Paul* a back-blow: Thus he ouercommeth the Papiſts, and many ignorant perſons among vs. Sometimes alſo hee will caſt luſtful and worldly thoughts and cares into them, and ſo [n] choke all.

k Ioſ. 8.4.
l Iudg. 20.29.

m 2 Cor. 12.7.

n Mat. 13.22.

7. If the Lords Souldiers bee ſo circumſpect, as neither by force nor fraud he can preuaile, he will not ſticke to change his flag, and ſeeme to fight vnder the Lords banner, as [o] *Tobiah*, *Sanballat*, and other deadly enemies of the Iewes endeuoured to doe.

o Ezek. 4.2. Neh. 6.2.

In this reſpect the Apoſtle ſaith, that [p] *Satan transformeth himſelfe into an Angell of light, and his Miniſters into the Apoſtles of Chriſt.* Thus oftentimes hee preuaileth with ſuch as are of tender conſciences to make many needleſſe ſcruples, by accounting ſuch things to be ſinne, which GODS Word neuer made ſinne, and by thinking many things to be neceſſary duties, which belong not at all vnto them.

p 2 Cor. 11.13, 14 15.

Thus haue we a taſte of ſome of his wyles. I will not further range forth into this ſpacious field, leſt I bee too tedious.

Hauing ſuch an enemy as the Deuill is, had wee not need to be ſtrong in the Lord, and in the power of his might? This enemy hauing ſo many wyles, had we not neede bee alwaies prepared with the whole Armour of God? Aſſuredly if we bee not ſtrong in the power of Gods might, there is no ſtanding againſt the Deuill. If at any time we bee without the whole

Vſe. See *Doct.* 3. of *verſ.* 10.

Armour of God, doubtleſſe wee ſhall ſoone be ouertaken with ſome of his wyles.

Vſe. 2. How doth this which hath beene ſaid of the *Deuill* and his *wyles*, commend vnto vs the prouident care of God ouer vs, who keepeth vs ſafe from ſuch an enemy, and from ſuch wyles? and how doth it ſet forth the excellency of the fore-named *whole Armour of God?* Very excellent muſt needs that Armour be, which is able to keepe vs ſafe from ſo potent and malicious an enemy, who hath ſo many wyles to deceiue vs. This ſheweth it to be very compleate, and euery way ſufficient: for while we haue it on, well fitted to vs, all the craft of the Deuill cannot finde a naked place where to wound vs, his ſtrength is not able to pierce it; no though his craft and ſtrength bee both whetted on with malice. Is there not now great reaſon we ſhould put it on, and alwaies keepe it on? that we neither wake, nor ſleepe, be alone, or in company without it?

Vſe. 3. Labour to haue our eyes enlightned (that we may diſcry thoſe wiles of the Deuill) and to be filled with ſpirituall prudence and wiſdome, that we may eſcape theſe ſnares. Let vs preſerue in vs an holy iealouſie ouer our ſelues, & ſuſpition of the Deuill and his wyles, fearing leſt hee ſhould finde vs ſomewhere vnarmed, and ſometime vnprepared (for otherwiſe we are ſafe.) Gods Word is able to afford vnto vs wiſdome enough to auoid his wyles. For [a] *Dauid* thereby was made wiſer then his enemies. Let vs therein exerciſe our ſelues, and withall pray with [b] *Dauid*, that God would turne the wyles and counſels of the Deuill into fooliſhneſſe: For [c] *God catcheth the wiſe in their owne craftineſſe.*

[a] Pſal. 119. 98.

[b] 2 Sam. 15. 31.

[c] 1 Cor. 3. 19.

THE

THE THIRD PART.

The reaſon why we muſt be well armed.

Epheſ. 6. 12. *For we wreſtle not againſt fleſh and bloud, but againſt Principalities, againſt Powers, againſt worldly Gouernours,* Princes *of the darkeneſſe of this world, againſt ſpirituall wickedneſſe in heauenly* things.

§. 1. *The coherence.*

IN this Verſe is laid down the motiue which the Apoſtle vſeth, to vrge the forenamed direction. It may haue a double reference. First, generall to the former exhortation, *Bee ſtrong, &c.* yea, and *put on the whole Armour, &c.* becauſe we haue ſuch enemies as are here deſcribed. Secondly, particular to the laſt clauſe of the former verſe, where he ſhewed that we were to ſtand againſt the Deuill, ſo it ſerues as am amplification of them: for if the queſtion bee asked, What is the Deuil, that we ſhould bee ſo prepared againſt him? theſe words ſet him forth, *not fleſh and bloud, but Principalities, &c.* The firſt particle [a] *for*, being a cauſall particle, which intimateth a reaſon, implyeth the firſt reference: the immediate connexion of this Verſe vpon the laſt clauſe of the former verſe, implyeth the ſecond. Both may well ſtand together: for both impart one and the ſame thing: namely, that becauſe we haue ſo dreadfull and deadly enemies, we ought to be well prepared againſt them.

a ὅτι.

§. 2. *Danger maketh watchfull.*

FRom the inference then of this Verſe, and from the force of the Apoſtles argument, I collect, that

Doct. 1. The more danger we are in, the more watchfull we muſt be.

The greater danger we are ſubiect vnto, the more watchfull and carefull wee muſt be for our ſafety. When Chriſt obſerued what a ſore Agony hee was to enter into, he did not only watch and pray himſelfe, but called vpon his Diſciples to [b] *watch and pray:* and becauſe they did not, he rebuked them for their ſluggiſhneſſe. Saint [c] *Peter* vrgeth this duty of watchfulneſſe vpon a like reaſon, namely, becauſe we haue ſo fearefull an enemy. [d] Outward temporall dangers make naturall men watchfull and carefull for their temporall eſtates and liues, as the Hiſtories of all times and ages ſhew. Seeing then that ſpirituall dangers are much more fearefull, ought we not to be much more carefull?

b Mat. 26. 38, 40, 41.

c 1 Pet. 5. 8.

d Ioſ. 6. 11, &c. & 10. 1, 2, &c.

Reaſon.

If we be, we doe not only ſhew that wee haue regard of our ſoules, and ſeeke the good of them, but alſo wee ſhall procure much good vnto them, and preuent and keepe away much miſchiefe from them.

What false consequences doe most make of that spirituall danger, whereunto they vnderstand that they are subiect by reason of their spirituall enemies? Euen cleane contrary to this inference of the Apostle, and the wisdome thereby taught vs; and that in two extremes: one, of presumption; the other, of despaire: for some, when they heare of such enemies as are heere described, they doe too vainely, carelesly, and proudly contemne them, like [a] *Gaal*: other too meanely, basely, and slauishly dread them, like [b] *Ahaz*.

[a] Iudg.9.28.

[b] Isa.7.2.

§. 3. *Against presumption.*

Presumption ariseth from

THe former extreme, which is presumption, ariseth partly from too great a *conceit of our selues*, and of our owne strength; and partly from too *light credence* and beliefe of that which is recorded of the Deuill.

1. Selfe-conceit.

That selfe-conceit maketh vs fondly imagine that wee are well able to resist all temptations of the Deuill, or any of his instruments: whereupon many are ready to say (when they are exhorted to take heede of the Deuill, and of his strong temptations) *I defie the Deuill and all his wicked crue, hee can doe no hurt to me: I can (I thanke God) easily auoid his temptations: the gates of hell cannot preuaile against me*; and yet proud silly fooles, they are ouertaken and ouercome with euery slight temptation. [c] *Peter* (though otherwise a man of good gifts) was somewhat too conceited of himselfe, and too much inclined to this extreme, and yet when he was to stand to it, a silly Wench daunted him.

[c] Luke 22.33. 56,57.

2. Incredulity.

Light credence maketh vs thinke the Deuill cannot be so terrible, as he is set forth to be; but that the things which are written and said of him in his wyles, are but as scar-crowes and bug-beares to make men afraid, like to old tales, of *the walking of spirits, of Fairies, Hobgoblins, &c.* This incredulity much hindreth the power of such exhortations, directions, admonitions and rebukes, which are giuen vs for our good. Both *Peter* and the other Disciples were somewhat tainted herewith: for when [d] Christ told them all, that all of them should bee offended by him, and that *Peter* in particular should deny him, none of them would beleeue it: *Peter* saith, *Though all should, yet he would neuer*: and againe, *Though he should dye, yet would he not deny Christ*: and so said [e] all the Disciples.

[d] Mat.26.31,&c. Ioh.13.36, &c.

[e] Mat.26.35.

§. 4. *Against Despaire.*

Whence ariseth despaire.

THe latter extreme, which is *Despaire*, ariseth partly from *too deepe an apprehension* of the power of the Deuill (as if his power were infinite, and hee were able to doe whatsoeuer his malice led him vnto, and so could doe what hee would; or vnlimited, God letting the reines loose vnto him, and holding him in no further then he list himselfe, and so hee might doe what he could, like an vntamed horse that is not curbed and bridled in) and partly from too *light an esteeme* of that power which is to bee had in God, and of the great helpe and benefit which the whole Armour of God affordeth, as if God were not able to make vs strong enough, nor that whole Armour sufficient to make vs safe.

These two causes of despaire made the *Israelites* oftentimes vtter most desperate speeches against God: for when [a] they heard that in *Canaan* (the Land which was giuen them for inheritance) *the people were strong, that there were men of great stature, euen Gyants therein, that the Cities were walled, and exceeding great*, they desperately expostulated with the Lord, why he brought them into that Land to fall by the sword, and in despaire of euer possessing *Canaan*, would needs returne againe into *Egypt*: and another time they plainely made doubt of Gods power, saying, [b] *Can God prepare a table in the wildernesse? Can hee giue bread?* As these Israelites murmured against God, and made question of his power and truth in performing

[a] Numb.13.29, 33, 34.

[b] Psal.78.19,20.

ming his promises, in regard of their temporall enemies, whom they iudged to be too strong for them: so doe many in regard of their spirituall enemies. Thus we see how prone wee are to peruert those things to our destruction, which the Lord hath set forth for our instruction. Heere the Apostle layeth downe both the meanes for our defence; and also the danger to which we are subiect, that we should be the more carefull in arming our selues: we either presumptuously defie our enemies, and care not to vse any meanes of safegard; or else are too timorously daunted with our enemies, and thinke the Lords defence can doe vs no good.

Wherefore that in hearing the great danger wherein wee are by reason of our enemies here described, we take not occasion thereby to fall into any of these extremes, but rather the more carefully auoid them, and keepe in the middle way, which is, so much the more earnestly to flye vnto the power of Gods might, and so much the more carefully to keepe fast on the whole Armor of God; I thought good before-hand to deliuer this instruction, which naturally ariseth from the force of the Apostles reasons.

Now come we more distinctly to handle the words themselues.

§. 5. *Exposition of the words.*

Vers. 12. Summe.

IN this Verse is a *Description of a Christian combate.*

The parts are two. In the first, is noted the *kinde* of combate, *wrestle.*

In the second are set forth the *Combatants*, or the *Persons*, which on either side maintaine the combate. These are on the one side, *Defendants*; on the other side, *Assaulters*; which are largely described, and that both negatiuely, *not flesh and blood*, and affirmatiuely, but *principalities, &c.*

The first point in order to be handled, is the kinde of combate, implyed vnder this word, *wrestle.* In the originall it is thus set down word for word, [a] *There is a wrestling.* Wee may not thinke that hereby is meant a matter of sport, as our English word, *wrestling* may seeme to imply: for though the [b] Greeke word, as well as the English, be sometimes attributed to a strife of sport, yet is it also vsed for a serious and fierce fight and combate. The Greeke word, according to the proper [c] notation of it, signifieth such a strife, as maketh the body of him that striueth, to shake againe.

a ἔστιν ἡ πάλη.

b πάλη.

c πάλη dicitur quia corpus πάλλεται, i. quatitur.

It implieth then, that the combate here spoken of, is not a light skirmish, with enemies aloofe off, but a grappling with them hand to hand; and in that respect the more fierce and dangerous. If they were far off from vs, and aloofe should shoote or throw their weapons against vs, wee might thinke to espy their darts before they fall on vs, or that they might misse of their ayme: But the combate being, as it were, a grappling hand to hand, all such hopes are taken away: for they are neere vs to espy where to annoy vs, and so may assault vs the more fiercely.

§. 6. *The danger of a Christians combate.*

Doct. 2. The Christians warre, a fierce warre.

OVr *spirituall warre is a sore, fierce and dangerous warre.* It is a kinde of combate which will try our prowesse and courage, whereby proofe will soone be made, whether our Armour be Armour of proofe or not, or whether we haue put on this whole Armour. [d] The truth of this was manifested in Christ our Head, whom the Deuill hurried from Wildernesse to Pinacle, from Pinacle to Mountaine. What the Deuill did to Christ outwardly, and visibly, hee vseth to doe to others inwardly and secretly. The estate and condition of Christ while he liued on earth, is a liuely representation of the estate and condition of his Church in this world. [e] *Peter* felt such a wrestling, so did [f] *Paul*, so doe all that stoutly yeeld not themselues to the power of the Deuill.

d Mat. 4. 4, &c.

e Luke 22. 31.

f 2 Cor. 12. 7.

Reasons.

Thus God ordereth our estate,

1. The more to manifeſt and magnifie the power of his might, and the ſufficiency of his Armour. For the ſorer the fight is, and the more dangerous, [d] the greater doth that ſtrength appeare to be, and the more excellent the meanes whereby we are ſupported.

2. To make vs with greater and ſtronger confidence to depend and relye vpon him, as [e] *Dauid*, and [f] *Iehoſaphat*.

3. To vſe the meanes appointed more carefully, as the [g] Iewes who while they were working, were prepared againſt their enemies.

Vſe 1. Triall.

This may ſerue as a meanes to make triall of our eſtate. If all be quiet within vs, that there be no wreſtling, no fighting; or if any, now and then a light skirmiſh, it is to be feared, that our enemies haue gotten poſſeſſion of vs, and we ſlauiſhly haue yeelded to them, and ſo made [h] a Couenant with them. Fierce combats doe giue vs more aſſurance that the Lord is ſtill our God, and we his Souldiers, then light or no aſſaults: for if the Deuill be our Lord, hee can let vs be quiet; but if our enemy, aſſuredly wee ſhall feele his hand.

Vſe 2. The cauſe of fainting.

This ſheweth the reaſon why ſo many faint, and are foiled: for it were no great matter to endure light and eaſie combates: but when wee come to be ſhaken indeed, then to ſtand faſt is a token of extraordinary courage: this was it which proued the [i] patience and courage of *Iob*.

Vſe 3. Prepare for great conflicts.

Thinke not that wee haue done enough, when wee haue paſſed ouer ſome light trials, but prepare for greater; wee muſt come to a *wreſtling*. Marke what the Apoſtle ſaith of them which had [k] endured a great fight, *Yee haue need of patience*, and againe, [l] *Yee haue not yet reſiſted vnto blood.*

Vſe 4. Note are to bee ouercome.

For our comfort, note, that though wreſtling imply a ſore combate, yet it implieth not a conqueſt ouer vs: of this there is no feare: for Chriſt our head hath ouercome our enemie, and [m] *deſtroyed him that had the power of death, that he might deliuer all them which for feare of death were all their life time ſubiect to bondage: hee* [n] *hath led captiuity captiue, and* [o] *deliuered vs from the power of darkneſſe*, that wee might bee free from being *ouercome*, though not from *wreſtling*

d 2 Cor.12.9.
e 1 Sam.30.6.
f 2 Chr.20.12.
g Neh.4.16,17.
h Iſa.28.15.
i Iob 2.3.
k Heb.10.32, 36, & 12.3.
l
m Heb.2.14,15.
n Eph.4.8.
o Col.1.13.

§.7. *None exempted from fight.*

THe *Defendants* who maintaine this wreſtling are compriſed vnder this particle, *we*, which includes himſelfe, and all like to himſelfe, together with them to whom hee wrote, and all like vnto them: ſo that

Doct.3. All muſt fight.

All of all ſorts are to wreſtle & fight this ſpirituall combate. Neither Miniſters, nor people, poore nor rich, male nor female, newly planted, nor old growne, none of whatſoeuer ranke, condition, eſtate, age or quality, are exempted. [p] Whoſoeuer is of the *ſeed of the woman*, muſt looke to haue *his heele bruiſed*. There is enmity betwixt the two ſeeds, the [q] Diuell ſpared not the woman which was the weaker veſſell, and [r] hee feared not the head, Chriſt himſelf, who was the ſtrongeſt of all. Who may thinke to bee ſpared? who can imagine that Satan will feare to wreſtle with him?

p Gen.3.15.
q Gen.3.1.
r Mat.4.3.

Reaſons.

God will haue all of all ſorts to bee tried: and the Diuell beareth a like hatred againſt all, [s] *he ſeeketh whom to deuoure*: ſo he may deuoure them, hee careth not who they bee, as a Wolfe ſpareth none of the flocke, Ramme, Sheepe, or Lambe, that hee can come by.

s 1 Pet.5.8.

Vſe 1. All muſt apply the directions of the word.

Let all, Miniſters and people, ſtrong and weake, all of all ſorts, apply all the exhortations and directions heare deliuered vnto themſelues. Let not the weaker ſort put them off vpon conceit that fierce combats belong to ſtrong Chriſtians, Satan hauing greateſt hope to preuaile againſt the weakeſt, will not faile to ſet on them, nor yet let the ſtronger put them off, vpon conceit that the Diuell dareth not meddle with them, for though there may be ſome difference betwixt them and the weaker Chriſtians, yet the ſtrength of the ſtrongeſt is nothing in com-

compariſon of the diuels might, if they come in confidence of it, and not of the Lords ſtrength. Beſides, Satan, knowing that their fall will proue a diſcouragement to others, will make the greateſt aſſaults againſt them.

Vſe 2. Miniſters preach to themſelues.

Let Miniſters know that the precepts they giue others, belong to themſelues, which the Apoſtle heere implieth: for though his direction were in the ſecond perſon (*Be yee ſtrong, Put ye on*) yet hee layeth downe the motiue in the firſt perſon (*wee*) to ſhew that he was in as great danger as they, that he ſtood in as great need of helpe as they, and that therefore the forenamed directions belonged to him as well as to them. [a] Miniſters are *men as well as others; ſubiect to like paſſions as others.* If they preach not to themſelues, what meanes of edification, of direction and incouragement belongeth vnto them? Wherefore as people may not imagine that theſe matters of ſpirituall warfare belong onely to Miniſters, as if they only were the Lords Souldiers, ſo neither may Miniſters put them off from themſelues to the people, as if they were onely to looke on, and the people to fight, but euery one apply them to themſelues.

a Acts 14.15.

§. 8 *Expoſition of words.*

WE haue heard of the Defendants. The challengers and aſſaulters are firſt ſet downe negatiuely, *not fleſh and bloud.* For this particle, *not*, hath reference to this latter clauſe, as if there were a *Comma* betwixt *wreſtle* and *not*, thus, *we wreſtle not, with fleſh, &c.*

Who are fleſh and bloud.

By *fleſh and bloud*, are here meant ſuch creatures as haue a bodily ſubſtance which conſiſteth of fleſh and blood: in which reſpect man is termed [b] *fleſh*, and Chriſt is ſaid to bee made [c] *fleſh*, becauſe he had a corporall ſubſtance: herein a [d] difference is made betwixt a *Spirit*, and a *body*.

b Gen. 6.3.
c 1 Ioh. 1.14.
d Luke 24.39.

Queſt. 1. Haue we not then any enemies that haue bodily ſubſtances in this ſpirituall combate? Are ſpirits onely our enemies?

Anſw. [e] Our owne fleſh is an enemy vnto vs. [f] Other men alſo are enemies: *there are many aduerſaries*, as Infidels, Idolaters, Heretiques, Worldlings, all ſorts of Perſecutors, yea, and falſe brethren.

e Rom. 7.23,24.
f 1 Cor. 16.9. & 15.32.

Queſt. 2. Why then is *fleſh and bloud* here excluded?

Anſw. They are not excluded, for this negatiue clauſe is not to bee taken ſimply, but

1 Comparatiuely, not ſo much with *fleſh and bloud*, as with *principalities*. With theſe eſpecially wee wreſtle. Thus the Apoſtle forbiddeth ſuch ſeruants to [g] ſerue *men*. Or not onely with *fleſh and bloud*, but alſo with *ſpirits*: ſo ſaith Chriſt, [h] *Call not thy friends* to dinner, that is, not them alone, but the poore alſo. Or *not with fleſh and bloud* alone, as it is in it ſelfe, weake and fraile, but ſet on worke, aſſiſted and guided by ſpirits. As if ſome Engliſh Souldiers were in pay vnder the Turke or Spaniard, againſt whom we maintaine warre, though they be in battaile againſt vs, yet it might be ſaid, we fight not with Engliſh men.

g Verſe 7.
h Luke 14.12.

2. By way of Expoſition, not with ſuch as are weake, fraile, fooliſh, viſible and mortall, as fleſh and bloud. Thus the horſes of the Egyptians are called [i] *fleſh*, that is, weake, oppoſed to *Spirit*: ſo as this phraſe, *not fleſh and bloud*, implyeth *more*, or *other* then fleſh and bloud.

i Iſai. 31.3.

§. 9. *How our ſpirituall enemies exceed fleſh and bloud.*

Doct. 4. Our enemies more then fleſh and blood.

OVr *moſt mortall enemies are more then fleſh and bloud*, more in number, greater in power, craftier in their wiles, of longer continuance, more enuious, malicious, furious, cruell, not ſo open and viſible, but inuiſible, cloſe and ſecret, and in many other reſpects more fearefull and dangerous.

1 Among fleſh and bloud, none ſo mighty but may bee confronted: as [k] *Daniels* viſions of the beaſts ſhew.

k Dan 7.3, &c.

The

The great Monarchs of the world haue beene deſtroyed one of another, but no fleſh and bloud can confront the Deuill.

2. Among fleſh and bloud none ſo politike, but they meet with ſome that at length match, yea and outreach them. *Achitophel*, [l] whoſe counſell was counted as an Oracle, [m] was ouer-matched by *Huſhai*: But all the wit of all the world cannot match the ſubtilty of the Deuill.

3. Suppoſe that among fleſh and bloud ſome bee ſo mighty, as none mightier then they; ſo ſubtill, as none can goe beyond them: yet are they flexible, and may by faire meanes be perſwaded and intreated to allay their fury, as [n] *Dauid* by wiſe *Abigail*; yea, and wicked [o] *Saul*, by *Dauids* humbling of himſelfe, and pleading his innocency: but there is no ſuch flexibility in the Deuill, his malice will not ſuffer him to bee moued, vnleſſe for greater aduantage.

4. Grant that ſome among men were implacable, yet their fury might be auoided by flying from them, as [p] *Dauid* auoided *Sauls* fury, [q] *Eliah*, *Iezabels*; [r] *Ioſeph* and *Mary*, *Herods*: From the Deuils we cannot flye, they are euery where, they can ſoone ouertake vs.

5. But what if no meanes of eſcape could be gotten, but that needes wee muſt bee ſubiect to the rage of fleſh and bloud, yet in their greateſt pride, power and rage, they may bee cleane taken away by death, as [s] *Pharaoh* and his hoſt were drowned: [t] *Herod* the great dyed, and [u] the other *Herod*, who perſecuted the Apoſtles: but our ſpirituall enemies are not ſubiect to death.

I might in many other repects make compariſon betwixt fleſh and bloud on the one ſide, and ſpirits on the other, and ſhew how there is no compariſon betwixt them, that theſe are not fleſh and bloud, but much more fearefull.

Vſe I. Spirituall enemies are terrible.

This doth much aggrauate the terrour of our ſpirituall enemies: for if [x] *the wrath of a King* (a King that is but fleſh and bloud) *be like the roaring of a Lyon*: if a man mighty in his owne ſtrength, as [y] *Goliah*, be fearefull: if a ſubtill man, as [z] *Achitophel*, cauſe doubt and dread: if a malicious man, as [a] *Doeg*, bee miſchieuous: if an hoſt of [b] *fleſh and bloud* bee terrible; how much more theſe enemies which are not *fleſh and bloud?*

Vſe 2. No outward proweſſe can daunt them.

It is no eaſie matter to preuaile againſt them, or to auoid their aſſaults: it is not outward proweſſe and courage, not ſtrength of body, dint of ſword, troopes of armed men; it is not State-policy, or war-like ſubtilty that can annoy them, or keepe vs ſafe from them. To oppoſe wit or power of fleſh and bloud againſt ſuch as are not *fleſh & bloud*, is to ſet dry ſtraw againſt flaming fire. [c] *The weapons of our warfare muſt not be carnall*, but ſpirituall, and ſo *mighty towards God*, to keepe vs ſafe from theſe enemies. For ſeeing our enemies are *not fleſh and bloud*, in vaine is ſuch Armour as can protect vs onely from fleſh and bloud.

§. 10. *The Deuill hath his hand in euery temptation.*

Doct. 5. Satan the principall in all conflicts.

IN *Combates euen with fleſh and bloud wee haue eſpecially to doe with Satan*: fleſh & bloud is but Satans inſtrument, he is the Generall, he the Captaine, he ſetteth fleſh and bloud on worke, hee aſſiſteth fleſh and bloud, ſo as hee is the Author and finiſher of the euill which they doe. They being but his vaſſals, though they ſeeke to annoy vs, yet wee wreſtle not with them, but with an higher power. [d] When the Serpent tempted *Euah*, ſhe had to doe with the Deuill; and therefore the [e] Deuill is ſaid to bee a murtherer from the beginning. The Sabeans and Chaldeans robbed *Iob*, yet [f] is the deed attributed to Satan. Though a maide and a man brought *Peter* to deny his Maſter, yet therein [g] Satan winowed him. [h] Chriſt ſaith to *Peter*, who tempted him, *Goe behinde mee, Satan*. The perſecuting Iewes hindred *Paul* from comming to the Theſſalonians, yet he ſaith, [i] *Satan hindred him*.

Non dixit, Libera nos a malis, ſed a malo, nos videliſet eruditos, nuſquam aduerſus proximos amarius commoueri, propter ea quæ ab illis patimur mala, ſed ab ipſis in illum transferre inimicitias, quaſi in cunctorum ſcilicet caput & cauſam malorum. Chryſ. in Mat. 6. Hom. 20.

[k] Satan

[l] 2 Sam. 16. 23.
[m] & 17. 14.
[n] 1 Sam. 25. 33.
[o] & 24. 17, &c.
[p] 1 Sam. 21. 10.
[q] 1 Kings 19. 3.
[r] Mat. 2. 14.
[s] Exod. 14. 28, &c.
[t] Mat. 2. 20.
[u] Acts 12. 23.
[x] Pro. 19. 12.
[y] 1 Sam. 17. 11.
[z] 2 Sam. 15. 31.
[a] 1 Sam. 22. 9.
[b] 2 Kings 6. 15.
[c] 2 Cor. 10. 4.
[d] Gen. 3. 1.
[e] Iohn 8. 44.
[f] Iob 1. 12.
[g] Luke 22. 31.
[h] Mat. 16. 23.
[i] 1 Theſ. 2. 18.

[k] Satan is said to cast some of the Smyrnians into prison, yet men persecutors did it. In this respect hee is called [l] *The god of this world*, *The* [n] *Father of murtherers*, [m] *A spirit that worketh in the children of disobedience*: and false apostles are called [n] *ministers of Satan*. That which is said of *flesh and bloud*, in regard of others soliciting vs to sinne, or hindring vs from good, may be applyed to our selues, in regard of our corruption and euill lusts, which prouoke vs to euill: Satan hath an hand in them; yea, he is the Author and finisher of the mischiefe which they doe; so as in those temptations which arise from our flesh, we haue to doe with Satan. Therefore the Apostle dehorting vs from anger, saith, [o] *Giue no place to the Deuill*. When couetousnesse moued *Ananias* to lye against his conscience, Saint *Peter* said, [p] *Why hath Satan filled thine heart?* When pride moued *Dauid* to number the people, it is said, [q] *Satan prouoked him*: for as the Spirit of God stirreth vs vp to euery good thing, so the spirit of the Diuell suggesteth vnto vs euery euill thing.

Vse. Fight principally against the Diuell. 1 Kings 22. 31.

Learne wisdome of the men of *Aram*. In all combates, whether against our owne corruptions, or against euill men, as persecutors, seducers, and the like, striue to driue the Deuill away, and that by spirituall Armour; yea, pray to God to rebuke him. Assuredly flesh and bloud cannot much annoy vs, if Satan be resisted and withstood. Obserue in all Histories of all ages, the records of battailes, and ye shall finde, that if the Generals and Captaines haue beene conquered, the common Souldiers haue soone yeelded, or beene put to flight.

It is the Deuill which bloweth vp in vs the fire of lust, pride, couetousnesse, and all other vices: hee layeth before vs euill baits, agreeable to our nature, and so seduceth vs: he inrageth persecutors, hee blindeth Idolaters, he seduceth Heretiques, &c. If this were well weighed, it would make vs pitty *flesh and bloud* when it fighteth against vs, rather then enuy it: it would keepe vs from snarling like a dogge at the stone which is flung.

I might here lay forth the wretched estate of all that fight against Christians, and shew how they fight vnder Satans colours, and shall receiue their wages of him, [r] which is death: but hereof I shall haue fit occasion to speake hereafter on this word, *worldly gouernours*.

[k] Reu. 2. 10.
[l] 2 Cor. 4. 4.
[n] Iohn 8. 44.
[m] Ephe. 2. 2.
[n] 2 Cor. 11. 15.
[o] Eph. 4. 27.
[p] Acts 5. 3.
[q] 1 Chr. 21. 1.
Vse. Fight principally against the Diuell. 1 Kings 22. 31.
[r] Romans 6. 23.

Vse. 2.

§. 11. *Who cannot stand against flesh and bloud, can much lesse stand against Principalities and powers.*

THe affirmatiue part of the description of our assaulters followeth, which is ioyned to the other part with an aduersatiue particle, *but*: not with flesh & bloud, *but* with Principalities: whereby is further confirmed that which we haue [s] before proued, and shall yet more euidently bee demonstrated in handling the particular branches of this description, that *our enemies with whom wee are to wrestle, are much more terrible then flesh and bloud*. I will not stand to proue the Doctrine againe in this place, onely haue obserue one vse.

Doct. 6. Who are quailed by flesh and bloud, cannot stand against Principalities.

They who are quailed with that which flesh and bloud can doe, can neuer bee able to stand against these spirituall enemies. He that is terrified with the barking of a little Whelpe, will be much more with the roaring of a Lyon: hee that in faith cannot say, [u] *I will not feare what man can doe*, can neuer say, I will not feare what Principalities can doe. Let this bee noted of those who are turned out of the waies of righteousnesse, and made to lie by thats threatnings, reprochings, and euill intreatings, let them neuer looke to ouercome and reigne with Christ. The Sabeans, Chaldeans, and all that flesh and bloud could do, preuailed not against *Iob*! Wherefore when flesh and bloud maketh any assault, let vs thus reason with our selues, *These are farer enemies then these, with whom we must wrestle: if we shrinke from these, how shall wee stand against them?*

[s] Doct. 6.
[u] Psal. 118. 6.

Let

Let the consideration hereof make vs the more bold and confident against all that flesh and bloud can doe.

§. 12. *Exposition of words.*

NOw consider wee the particular branches of this description of our enemies. There are foure distinct branches distinguished by this particle, *against*. Much ambiguity and obscurity is in this description. I will therefore, as plainly as I can, cleare the meaning of the words.

πρὸς.

From these seuerall branches many collect diuers and distinct orders of Deuils, one subordinate to another: as among men there be diuers orders, some Kings, some Dukes, Earles, Barons, &c. Thus they make the Deuill, mentioned [a] before, the head and Monarch of all the rest: *Principalities* vnder him: *powers* vnder them, & so in the rest. For my part, I thinke these distinctions in this place ouer-curious: I deny not an order to be amongst Deuils, euen as amongst Theeues, Pyrats, Conny-catchers, &c. There is an head and [b] *prince* of them. For mention is made of the [c] *Deuill and his angels*. There may be also distinct and seuerall offices among them (as among the forenamed Pyrats) as some to tempt, some to accuse, some to execute vengeance, &c. For if all should doe the same thing, how should the other things be done? But that certaine bee alwaies tyed to one place, person and function, is both vncertaine and vnlikely. Further, that here in this place there should bee so many orders and rankes of Deuils, as are distinct branches, is also vncertaine; neither can any such thing by any iust consequence be collected.

a Verse 11.

b Mat.9.34.

c Mat.25.41.

I rather take these titles to bee vsed by the Apostle, to set forth their conditions and effects.

τὰς ἀρχὰς.

The first title is *Principalities*, or gouernments: so termed, because they haue great rule, power, and dominion, not so much ouer other Deuils, as ouer wicked men.

τὰς ἐξουσίας.

The second, is *powers*, to shew that their Principality is not a meere titular matter, but is armed with power, so as with their powerfull gouernment, they are able to doe great matters.

These two titles, *Principalities* and *Powers*, are [d] thus set downe, rather then [e] powerfull gouernours, to amplifie both the one, and the other.

d *In abstracto.*

e *In concreto.*

The third is, *Worldly Gouernours*. This I take to be added as an exposition of the first, or rather as a limitation thereof, shewing ouer whom the Deuils are gouernours: not ouer the Chosen and Called of God; but ouer the world: (For [f] Christ maketh a direct opposition betwixt these:) therefore the Apostle vseth a [g] compound word, which expresseth not onely their gouernment, but also their subiects.

f Ioh.17.9.

g κοσμοκράτορας.

Obiect. But the [h] Elect also are counted to bee of the world while heere they liue, because in the world they were bred, brought forth, brought vp, and ended their dayes.

h Ioh.3.16.

Ans. They are in the world, but not of the world, [i] after that they are effectually called: therefore for more perspicuity sake, the Apostle addeth this clause, *of the darkenesse of this world*, whereby particularly he sheweth whom the Deuils gouerne in this world; namely, such as are *darkenesse*: here againe for emphasis sake, he rather vseth this word [k] *darkenesse*, then [l] *darke*: and hee vnderstandeth the *darkenesse* of ignorance and wickednesse: so that in plaine termes they are the ignorant and wicked men of the world, ouer whom the Deuils reigne.

i Ioh.17.6,16. τοῦτο.

k *In abstracto.*

l *In concreto.*

The fourth is, *Spirituall wickednesse*. This declareth their nature, that they are *spirits*; and their condition, that they are *euill*, and malicious. The phrase which the Apostle vseth, is somewhat strange: word for word it is this, [m] *Spirituals of wickednesse*, or spirits of wickednesse; that is, most monstrous wicked spirits.

m τὰ πνευματικὰ τῆς πονηρίας.

Lastly, is added a phrase somewhat ambiguous, because that whereunto it hath reference, is not expressed: it

is

is this, word for word, [a] *in heauenlies*. Here some, to make vp the sense, adde *places*, whereby is implyed that these euill spirits are ouer vs in the ayre: for there are three places in Scripture termed Heauen. First, the *Ayre*, where Fowles are. Secondly, the *Firmament*, where the Starres are. Thirdly, that place of glory, which is called Gods Throne, where Christ in his body, and the soules of the iust and perfect men departed, are. This is called the third Heauen, the highest Heauen.

Now if the place of spirits be here meant, by heauenly places, must needs be meant the Ayre, which is the lowest Heauen: for, [b] out of the highest Heauen they are excluded. Other adde *things*, whereby is implied the cause of this combate, which is not any light, fading, earthly trash, but heauenly and spirituall treasure. Of the difference of these expositions I shall speake more fully, when I come more distinctly to handle this clause.

Of these foure fore-named branches, two, namely, the first and the third, do in the general scope set forth one and the same point, namely, The dominion of the Deuils: the fourth containeth three distinct points. First, the nature of Deuils. Secondly, their quality. Thirdly, the place, or cause of the combate.

Our enemies then are in this affirmatiue part described by fiue arguments: First, their *gouernment*; secondly, their *power*; thirdly, their *nature*; fourthly, their *quality*; fifthly, their *place* of abode, or *cause* of fight.

§. 13. *Of Saints dominion.*

FOr the first, this word *Principalities*, being meant of Deuils, sheweth, that

Doct. 7. The Deuils haue a dominion.

Our spirituall enemies haue a dominion, a rule, a gouernment. For, this title, [c] *Principalities*, is giuen to men that are in authority, and in this very respect, because they haue rule and gouernment. As for the Deuils, they are expressly called *gouernours*, in this verse, and in other places, the Deuill is called, [d] *a prince*, [e] *a god*.

Quest. How come the Deuils to haue a regiment? Is their gouernment from God? Ordained of him?

Answ. I may to this question in some sort apply the answer which Christ gaue to Pilat, [f] They could haue no power at all, except it were giuen them from aboue. So that their dominion is by Gods permission, who in iust iudgement for [g] punishment of the wicked, hath giuen liberty to the Deuill, to exercise iurisdiction ouer them. For as [h] God gaue the rebellious Israelites into the power of euill Tyrants and Vsurpers, so he giueth the world into the power of the Deuill.

Yet haue they no true right and title to their gouernment, as if it were properly deputed vnto them of God, as the gouernment of lawfull Kings and Magistrates on earth is. For as the Kings of forraine Nations, which inuaded *Israel*, and for a while ruled ouer them, were but oppressors and vsurpers (though [i] God in iustice made them a rod to punish the people) and therefore [k] when *Israel* repented, the Lord deliuered them, and cast the rod into the fire: so the Deuils. Other reasons therefore there be of the Deuils dominion, and that partly in regard of themselues, and partly in regard of their vassals.

Reason 1. Gods permission.

Reason 2. Satans vsurpation.

For themselues, they haue vsurped dominion, they haue by tyranny taken Principalitie vnto themselues, euen as one of their chiefest instruments on earth hath done (I meane that man of sinne, [l] *Who exalted himselfe aboue all that is called God, or worshipped, shewing himselfe that he is god*, euen that Whore of *Babylon*, who [m] *glorified her selfe*.) Thus haue these *Principalities*, here spoken of, exalted and glorified themselues. In regard of this ambitious tyrannicall vsurpation, the Deuill hauing shewed Christ all the Kingdoms of the world, & the glory of them, said, [n] *This is deliuered to me, and to whomsoeuer I will, I giue it.*

For

a ἐν τοῖς ἐπουρανίοις.

Mat. 6.26. Gen. 22.17.

Mat. 6.9.

2 Cor. 12.2.

b Reu. 12. 8,9,10. & 21.27.

c Tit. 3.1.

d Chap. 2. v. 2.

e 2 Cor. 4.4.

f Iohn 19.11.

g 2 Thes. 2.11.

h Deut. 28.48. Iudg. 3.8.

i Esay 10.5.

k Iudg. 3.9.

l 2 Thes. 2.4.

m Reu. 18.7.

n Luke 4.6.

Reason 3. Mans subiection.

For the Deuils vassals (which are all the wicked of the world) they willingly and willingly yeeld themselues to his gouernment and tyranny, making themselues subiect to these *Principalities*, whereby the rather these Deuils haue taken dominion ouer them: as the men of *Shechem* subiecting themselues to *Abimelech*, he became their King: [a] as the hearts of Israel turned after *Absalom*, and he became their King: and [b] after that to *Ieroboam*, and he became their King: and to many others who became their Kings: in which respect God said, [c] *They haue set vp a King, but not by me; they haue made Princes, and I knew it not.* That the wicked doe willingly and shamefully subiect themselues to the Deuill, is without question: for it is written, [d] *The whole world worshipped the Dragon*, which is the Deuill.

Vse 1. Giue no place to the Deuill.

Take heede [e] how we giue any place to the Deuill, or yeeld vnto him any whit at all. Where hee getteth any entrance, there will he set his throne, as [f] *Nebuchadnezzar* did; he is exceeding ambitious, and tyrannicall: hee will be a King, or no body: if he get an inch, hee will take an ell: if any make themselues in any thing subiect vnto him, he will soone take a Principalitie ouer them. Now consider in how wofull an estate they liue, who haue earthly Tyrants to rule ouer them, and withall, consider how farre the Deuill exceedeth all the Tyrants of this world in malice and mischiefe, and from thence gather in what misery they lye, who are vnder the principality of Satan.

Vse 2. His seruice is to rule.

How besotted are they, who thinke that the Deuill is their seruant, at their command, which is the conceit of Witches, Coniurers, Sorcerers and the like, yea also of many prophane and wicked worldlings! Indeed hee may, and doth often pretend and make shew of seruice, but it is like the seruice of him who stileth himselfe, [g] *A seruant of seruants*: only a meanes the more to insinuate himselfe into them, and to get the more soueraigne principalitie and rule ouer them. They know not the Deuill not themselues, who thinke to rule ouer him.

Vse 3. Subiect thy selfe to Christ.

Learne we to subiect our selues to the Lord Christ, as to our King, that he may maintaine our cause against these principalities. One King cannot brooke that another should haue principalitie ouer his subiects. If Christ be our Lord and King, he will not suffer other Lords, especially such as are his enemies, to rule and raigne ouer vs. But otherwise, if we be like those who said, [h] *We will not haue this man to raigne ouer vs: Let vs breake his bands, and cast his cords from vs*: then in iust iudgement will Christ giue vs ouer to the tyranny of Satan. For there is no middle Monarchie or regiment betwixt these: whosoeuer are not Christs subiects, are Satans vassals. [k] *All that dwell on the earth, shall worship the Deuill, whose names are not written in the Booke of life.* Note what was threatned against *Israel*, [l] *Because thou seruedst not the Lord thy God, &c. Therefore thou shalt serue thine enemies, &c.* This will be iust with the Lord, to giue them ouer to Satans power, who rebell against him; that so by their hard bondage vnder him, they might the better see their folly, and, if they haue so much grace, bewaile it, and become wiser.

a Iudges 9.6.
b 2 Samuel 15.13.
* 1 Kings 12.20.
c Hos. 8.4.
d Reu. 13.4.
e Ephes. 4.27.
f Ier. 43.10.
g *Dominus Papa, seruus seruorum.*
h Luke 19.14.
i Psal. 2.3.
k Reu. 13.8.
l Deut. 28.47, 48, &c.

§. 14. *Of Satans power.*

THe second argument whereby the Deuils are described, is their power: this sheweth, that

Doct. 8. Diuels able to exercise their dominion.

As our spirituall enemies haue a dominion; so they haue power to exercise the same: a power whereby they are able to keep their vassals and captiues vnder them in subiection. In this respect Satan is called [m] *a prince of power*. Many titles in Scripture giuen vnto him, doe argue as much, as [n] *strong man armed*, [o] *roaring Lyon*, [p] *great red Dragon*, [q] *god of this world*. Consider how he dealt with *Iob*, and it will appeare that hee is indeede a Prince of power.

ἀρχὴν τῆς ἐξουσίας

m Chap. 2. v. 2.
n Luke 11.21.
o 1 Pet. 5.8.
p Reu. 12.3.
q 2 Cor. 4.4.

The Lord suffereth him to bee a Prince

Reasons.

prince of such power,

Reasons.

1 That his owne diuine power might be the more manifested, in subduing such a powerfull prince.

2 That there might be made a greater triall of the courage of his Saints and children. Thus was *Iobs* courage and strength manifested.

3 That hee might execute the sorer vengeance vpon the wicked.

This generall point, that the Diuell is a powerful and mighty prince, being thus cleared, for the better vnderstanding of Satans power, I will, as plainely as I can, resolue fiue particular questions.

1 Whether the Diuels be able to do what they will?

2 If not what they will, then whether they be able to doe any thing aboue the course of nature?

3 If not aboue nature, wherein consisteth their extraordinary power?

4 Whether their power be any whit lessened since their fall?

5 Whether they haue alwaies liberty to doe what they are able?

§. 15. *Of the restraint of Satans power.*

The Deuill cannot doe what he will.

1 FOr the first: The Diuell is not able to doe whatsoeuer hee will, for this is proper onely to God, whose power is infinite. Were hee able to doe what hee would, God should haue no command of him, no power ouer him: but he himselfe is a creature, his power is a created power: and therefore limited within the bounds of a creature.

Nor doe any thing against nature.

2 For the second: Hee is not able to doe any thing simply aboue, or directly against that course which the Lord hath ordained vnto his creatures, which is commonly called, *The course of nature*. For God hath tied all his creatures thereunto, and hath reserued onely vnto himselfe, who is the sole Lord of nature, power to alter it as pleaseth him. Which being so, by necessary consequence it followeth, that the Diuell 1 Cannot worke *miracles*, 2 Nor *force* the *will* of man, 3 Nor *know* the *secrets* of mans heart, 4 Nor *foretell* things to come: for all these are either aboue, or against the course of nature.

§. 16. *Of Satans power in miracles.*

Nor worke miracles.

1. COncerning *miracles*, the Deuill cannot worke any. For Christ, by the miracles which hee wrought, manifested himselfe to bee the Sonne of God, indued with diuine power. The Prophets and Apostles were declared to be the seruants of God, and assisted with diuine power; yea, God was manifested to worke in and by them, by the miracles which they wrought. If the Deuill had power to worke miracles, miracles had not beene so euident a demonstration of the power of God. The very Sorcerers could say of the miracles which were wrought by the ministery of *Moses*, [a] *This is the finger of God.*

a Exod. 8. 19.

Ob. Those Sorcerers wrought some of the miracles which *Moses* did.

The workes done by the Sorcerers in Egypt were counterfet.

Answ. Though there were some outward likenesse and resemblance betwixt some of those things which *Moses* and the Sorcerers did, as turning rods into serpents, water into bloud, and bringing abundance of frogs; yet in truth, there was a very great and maine difference betwixt them. There is no doubt, but the things which *Moses* did, were truly and properly miracles: as for the things which the Sorcerers did, either they might be done by naturall means, as the deuill might secretly conueigh serpents and bloud, & frogs from other places to *Egypt*: or else the things which they did, might be meere illusions, only appearances of things which were not so: and so the Egyptians made to thinke they saw Serpents, bloud, and frogs, when in truth there were no such things. This latter is the more likely, as may be gathered by the circumstances noted in those Histories.

First, for the Serpents: It is said that *Aarons rod deuoured their rods*: Euident therefore it is, that *Aarons* rod was turned into a true liuing Serpent, and likely that the Sorcerers rods

b Exod. 7. 12.

were not so, because they made no resistance, but were deuoured.

2 For the waters, it is noted, that [b] *all the water that was in their riuer was turned into bloud, and so continued seuen dayes, and that they could not drink of that water.* But no such thing written of the waters which the Sorcerers seemed to turne into blood; neither is it likely these waters were so: for the waters which they seemed to turne, must needs be in *Goshen*, (which was free from all the plagues) in *Egypt* all was blood.

3 For the frogges, those which *Moses* brought, [c] *were gathered on heapes, and made the Land stinke.* But what became of those which the Sorcerers brought?

Obiect. Why then went they no further? could they not as easily haue made shew of lice?

Answer. God would not suffer them any longer to delude the Egyptians.

Fitly may I apply that [d] title which the holy Ghost attributeth to the pretended miracles of Antichrist, vnto all the pretended miracles of Satan, and call them *lying wonders.*

b Exod. 7.20, 24, 25.

c Exod. 8.14.

d 2 Thes. 2. 9.

§. 17. *Of Satans power ouer Mans will.*

2 CONcerning *Mans will*, the Diuell cannot simply and directly force it to yeeld to any thing: for this is against that nature which God hath giuen to the will. Take away freedome from the will, and yee cleane destroy the will it selfe. Therefore God, in conuerting a sinner, forceth not his will, but worketh in him to [f] *will.*

Obiect. Satan bringeth the will of naturall Men to his bent.

Answ. This hee doth partly by faire allurements, and partly by fearefull terrors; by some externall meanes or other, he moueth the will to yeeld vnto him. All at all times yeeld not vnto him. If he could force the will, he would draw all to his bent.

Nor force mans will.
Diabolus ad malũ cogere non potest.
Chrys. in Mat. 4. hom. 5.

f Phil. 2. 13. θέλειν.

§. 18. *Of Satans power ouer mans heart.*

3 CONcerning *Mans heart*, it is is a bottomlesse pit, of an vnsearchable depth, [d] *deceitfull aboue all things*: to search it, and simply to know the secret thought, is aboue the reach of nature: [e] it is one of Gods incommunicable properties to be a *searcher of the heart.* Hereby, [f] *Nathanael* gathered that Christ was the Son of God.

Obiect. Most of the Diuels temptations bee framed according to the inward disposition and secret intents of mens hearts.

Answ. Though certainely he know them not, yet very shrewdly can hee geesse at them, & that not only by their outward speech, behauiour and carriage (which he espieth more narrowly then all the men in the world can) but also by the inward humours, temperature and disposition of the body, which (being a spirit) he discerneth as easily as the outward behauiour.

Nor search mans heart.

d Ier. 17. 9.

e Ier. 17. 10 Acts 1. 24.

f John 1. 47, 48, 49.

Diabolus non rimatur cordis occulta, sed ex corporis habitu & gestibus æstimat quid versetur intrinsecus Hieron. in Mat. 15.

§. 19. *Of Satans power in foretelling things to come.*

4. CONcerning *things to come*, a simple foretelling of them, without any helpe at all from naturall causes, signes, effects and the like, is also aboue nature. God [g] proueth himselfe to bee the true *Iehouah* hereby. [h] Hereby hee gaue testimony to his Prophets to be sent of him, and guided by his Spirit. Satan cannot doe this.

Not foretell things to come.

g Isa. 41. 23. and 48. 5.

h Ier. 28. 9.

Obiect. Satan and his instruments haue foretold many things to come, [i] as when hee appeared to *Saul*; and [k] the diuining Maid; yea, [l] God implieth that they may.

Answ. Such things they may foretell, as by naturall causes or signes may bee collected, or coniectured: or which by God haue any way beene reuealed. The Deuill is admirably and extraordinarily skilful, and experienced in all the causes of nature, and can draw one consequence vpon another: As if one linke of a long chaine being

i 1 Sam 28. 19.

k Act. 16. 16.

l Deut. 13. 1, 2.

Simil.

being in a deepe well, appeare but a little aboue water, by it hee can draw vp, linke after linke, & so at length the bucket it selfe out of water; which otherwise could not haue bin seene. Also he diligently marketh all the secrets which God reuealeth, euen so soone as they are reuealed, and so may seeme to foretell of himselfe such things as God foretold. There was very great probabilitie of that which the Deuill told to *Saul*: the things which the diuining Maid and such other foretold, might bee such as were gathered by some vnknowne naturall causes. That which God implyeth of false prophets, may be meant of meere coniectures, or of some such instances as are here named.

§. 20. *Of the extent of Satans power.*

Wherein Satans extraordinary power consisteth

3 FOr the third: The extraordinary power of the Deuill consisteth in this, that hee can doe any thing whatsoeuer is in the compasse of nature, and may bee effected by naturall meanes. For example; [d] he can violently moue the ayre, and cause tempests and stormes: [e] he can inflame the ayre, and cause thunder and lightning; yea, and extraordinary fire to fall downe: hee can exceedingly trouble the Seas, and cause such waues and billowes to arise, as shall swallow vp ships and men: he can cause waters to swell ouer the bankes, and so make great breaches. On earth he can cause earthquakes: he can throw downe the strongest buildings, and roote vp the best settled trees, and moue all things: he can carry & hurry vp and downe, euen in the Aire, [f] the bodies of men and beasts: yea, [g] he can enter into them, and make them with violence rush and run headlong hither & thither: [h] hee can cast them into the fire and water, [i] grieuously [j] vexe and torment them, and [k] inflict sore diseases vpon them; hee can [l] possesse them, make them lunatike, dumbe, deafe, blinde; make them foame and roare out, and all to rent them; hee can stirre vp [m] wrath, pride, couetousnesse, lust, and the like passions in men; he can know the disposition of men, and accordingly lay baits for them, or bring them vnto baits; hee can [n] darken mens vnderstanding, and [o] cause much trouble and anguish in their soule and conscience; yea, so much as they cannot endure, but are brought thereby to make away themselues; hee can incense man against man, Kingdome against Kingdome, subiects against Princes, Princes against subiects, and so cause quarrels, warres, treasons, rebellions, oppressions, murthers, &c. Many more strange mischiefes can hee worke, which for kinde are extraordinarily wonderfull, and for number innumerable.

d Iob 1.16, 19.
e Ibid.
f Mat. 4.5, 8.
g Mat. 8.32.
h Mat. 17.15.
i Mat. 15.22.
k Iob 2.7.
l Marke 9.17, &c.
m Ephes. 4.27.
n 2 Cor. 4.4.
o Mat. 27.3, &c.

§. 21. *Of the power of euill Angels compared to good.*

Whether Satans power be diminished by his fall.

4 FOr the fourth: If comparison be made betwixt the Deuils and the good Angels, (to whom at their first creation they were equall in power) it is euident that their power is somewhat lessened by their fall. For [p] whensoeuer there was any opposition betwixt good and euill Angels, the euill were alwaies foiled, they could not stand against the good. But in comparison to other creatures, they still retaine so much power ouer them, as their power cannot appeare to bee any whit diminished by their fall: but that still they remaine to bee as powerfull to doe mischiefe, as they were to doe good: for all other creatures (except the Angels) are not able to withstand their might and fury.

p Reuel. 12.7, 8.

§. 22. *Of the restraint of Satans power.*

Satan cannot as he list doe what he is able.

5 FOr the fifth: Though the word [q] heere attributed to the Deuils, doe properly signifie *a liberty to doe as one list*, yet it may not, cannot bee denyed, that that power which is giuen them, is so limited and restrained by an higher and superior power, euen the power of God, that they can-

q ἐξουσία.

not, as they list themselues, exercise the vttermost of their power, and doe what they are able to doe, if they were not held in. Fitly may I apply that to the Diuell, which is said of the Sea, [b] that God hath set barres and doores before him, and said, *Hitherto shall he come, and no further.* In this respect they are said [c] *to be deliuered into chaines, and* [d] *reserued in euerlasting chaines.* By which phrases is implied that the Lord dealeth with Diuels, as men vse to doe with curst madde ban-dogges, which will flie at the throate of euery one with whom they meet; they tye and chaine them vp for feare of doing hurt. For proofe hereof, note what God said to the Diuell vnder the Serpent, *Thou shalt bruise his heele.* By which phrase is implied a restraint, namely, that hee should come so high as the Saints head to crush it, hee should onely snarle at his heele, and bite it; that is, hee should not bee able vtterly to destroy their soules, but onely annoy them with smaller temptations.

Simil.

But more cleerely is this laid downe by many particular instances. Satans power in the Sorcerers of *Egypt* was restrained; the [a] euill spirit could not enter into *Saul*, till God permitted him: for it is said, God sent him. [b] The like is noted of the lying spirit that seduced *Ahab*. [c] Satan stood at *Iehoshuahs* right hand to resist him, but the Lord reproued him. [d] Hee *desired* to winnow *Peter*, and the other Apostles, (so as without leaue he could not doe it) and yet hee preuailed not as hee desired. Many other particular instances might be alledged; but the most famous of all is that which is noted in the history of *Iob*, [e] where he could doe nothing against *Iob*, till hee had leaue; and when he had leaue, hee could doe no more then was permitted. Lastly, as an argument from the lesse to the greater, and so a more forceable argument, note [f] how hee could not enter into swine without permission; much lesse can hee doe any thing against man without leaue. [g] *Are not men much better then swine?*

Obiect. But now [a] Satan is loosed, and hath liberty to doe what he can.

Answ. That is spoken comparatiuely, in regard of former restraint: as when a Dog hath sometime beene tied very close, and afterwards his chaine is let out further, he may be said to be loosed.

Simil.

The Lord thus limiteth his power, both in regard of himselfe, and also in regard of man, who is made after Gods Image.

Reasons. Why God restraineth Satans power.

For himselfe: 1. That hee might manifest a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies, who oppose themselues against him. Therefore is his power called [b] *a power of might*, as if no other power were mighty but his. 2. That he might shew himselfe to bee an absolute Lord and Commander ouer all creatures, not onely those who voluntarily subiect themselues to him, but also those [c] who obstinately oppose against him.

For men: 1. Left the Deuill should soone deuoure all mankinde; for that he [d] seeketh. If hee were not restrained, no creature could resist him, and stand before him. As the Sea, if it had not bounds, would soone ouerwhelme the whole world: so would the deuill soone turne all topsie turuy; quickly destroy all liuing creatures, and bring all to the very depth of hell, where himselfe is. Therefore though the Lord, for iust reasons, hath giuen him a very great and mighty power, yet in wisdome and goodnes hath he also restrained his power, and set bounds vnto it.

Simil.

Thus we haue heard of the extent, and of the restraint of the Deuils power, both which are well to bee noted.

Vses. Make not a iest at Satan.

The one, that we should not make too light account of him. The other, that wee should not dread him too much.

Is the Deuill a prince of such power? Be neither arrogant nor secure; but know that all the meanes which we can vse, are little enough to keepe vs safe from him. Yea, [e] let vs seeke for

a Reu. 20. 7.

b Verse 10.

c Marke 1. 27.

d 1 Peter 5. 8.

e 2 Chr. 20. 12. *Postquam dixit fortem, postea ostendit ligatum, vt si te audita fortitudo terruerit, ligatio e manu ista confortet. Chrys. in Mat. 12. Hom. 20.*

b Iob 38. 10, 11.

c 2 Peter 2. 4.

d Iude verse 6.

a 1 Samuel 16. 14.

b 1 Kings 22. 22.

c Zach. 3. 1, 2.

d Luke 22. 31, 32 *Satan non audebit aliquando super vnum irruere conseruum, nisi prius ab omnium domino acceperit potestatem. Et quid ego de conseruis loquor? ne aduersus porcos, &c. Chrys. Hom. 20. in Mat. 6.*

e Iob. 1. 11, 12. and 2. 5, 6.

f Mat. 8. 31.

g Mat. 6. 26.

for greater power and ſtrength then is in our ſelues, remembring the exhortation in the tenth *verſe*, and the direction in the eleuenth.

Yet becauſe hee is neither able to doe what he will, nor hath liberty alwaies to doe what he is able, but hath his power reſtrained and limited by God, *bee not faint-hearted*, nor deſpaire. Though he may ſorely aſſaile vs, yet aſſuredly ſhall hee neuer preuaile againſt vs: remember *Iobs* conflict, and [b] the end thereof. As wee caſt one eye on the extent of the Deuils power, to keepe from ſecurity: ſo caſt another on the reſtraint thereof, to keepe vs from deſpaire.

b Iam.5.11.

§. 23. *Of the place and time of Satans rule.*

THe next point ſheweth yet a further reſtraint of the Deuils power. For it declareth the parties ouer whom eſpecially hee exerciſeth his power, which are firſt implyed vnder this compound word, [c] *worldly gouernours*, and then more expreſly handled in the next enſuing words.

c κοσμοκράτορας.

Doct. 9. Satans rule only in this world.

From the generall I collect, that *The gouernment of Deuils is onely in this world, and ouer the men thereof.* It can no further extend, then to the compaſſe of this inferiour world vnder Heauen; neither can it longer laſt then the time of this world. Thus the [d] Deuils dominion is reſtrained to the Ayre, and expreſly is he termed, The [e] *god of this world.* [f] At the end of this world ſhall Chriſt put downe his authoritie and power.

d Chap.2.v.2.
e 2 Cor.4.4.
f 1 Cor.15.24.

Reaſon.

It hath pleaſed the Lord to appoint this world, and the continuance thereof, the place and time of probation, wherein hee will make tryall who are fit for his Kingdome, who vnworthy of it: and for the more thorow triall of good and bad, to giue Satan dominion and power in this world.

Vſe.

This is a good ground of incouragement vnto vs, to moue vs patiently & conſtantly to endure all thoſe brunts, whereunto through the malice and power of the Deuill, wee ſhall be brought in this world: without the circuit of this world they cannot reach: when wee paſſe from it, then paſſe we out of their iuriſdiction, to the place where, with Chriſt our Head, wee ſhall triumph ouer theſe principalities. For in Heauen where Chriſt in his body is contained, where are the Spirits of iuſt and perfect men, and the glorious company of good Angels, the Diuels haue nothing to doe: [g] they are thence caſt out. As Chriſt (who in this world was ſorely aſſaulted by Satan) [h] *when he aſcended vp on high led captiuity captiue*, & triumphed ouer them: ſo [i] *if we ſuffer, we ſhall alſo raigne with him.* Death, whereby a paſſage is made from this war-faring world, to that world of triumph, is the laſt enemy, the pangs thereof the laſt aſſaults, ſo as this being well thought of, cannot but moue vs with patience to [k] reſiſt *vnto bloud* and death.

g Reu.12.8,&c.
h Epheſ.4.8.
i 2 Tim.2.11.
k Heb.12.4.

§. 24. *Of the parties ouer whom Satan ruleth.*

YEt more diſtinctly are the parties ouer whom Satan ruleth, expreſſed in theſe words, *Darkeneſſe of this world*, whereby are meant ſuch ignorant and wicked men as haue no light of ſpirituall vnderſtanding, no life of grace in them, and therefore deſeruedly called *darkeneſſe*.

Doct. 10. Ignorant and euill men, Satans vaſſals.

The Deuils rule and dominion is properly and principally ouer ignorant and euill men: euen ſuch as are deſcribed, *Chap. 4. verſ. 18, 19.* and before that, called [l] *Children of diſobedience*, or of vnbeliefe: for the [m] originall word will beare both. For ignorant men, the Deuill is ſaid to bee the [n] *god of them that are blinded.* For wicked, [o] *they which commit ſinne*, are ſaid to be *of the Deuill.*

l Chap.2.v.2.
m ἀπειθείας.
n 2 Cor.4.4.
o 1 Iohn 3.8.

Reaſon. 1. Theſe reſiſt not.

Theſe reſiſt him not, but yeeld vnto him: for ignorant perſons know not his power, malice, ſubtilty, ſedulity, miſchieuous enterprizes, with the like: no maruell therefore that they

suffer themselues to bee guided and
a 2 King. 6. 18, 19 &c. governed by Satan. [a] When the men of *Aram* were strucken with blindnesse, they were easily, without any resistance, led into the middest of the chiefest and strongest City of their enemies, for they saw not whither they went. So ignorant men, not seeing in whose power they are, suffer themselues to be vnder Satan.

Simil.

Wicked persons beleeue not that the Deuill is so cruell a Tyrant as hee is reported to be: They thinke him to be the best Lord, because he sufferreth them to doe as they list, and his temptations are agreeable to their corrupt humours and carnall desires: they take most delight in doing the worke of the Deuill; yea, as Christ [b] saith, *They will doe the lusts of their father, the Deuill.* Is it then any maruell that the Deuill is their gouernor?

b Iohn 8. 44. *Virtus Diaboli est, quòd homines mali sunt. Chrys. in Mat. 22. hom 42.*

Reason 2. They are not subiect to Christ.

Neither ignorant nor wicked persons wish subiect themselues to the Lords gouernement: not ignorant, because they know not the benefit of it: not wicked, because they thinke it too strait, too much crossing their licentious humour. Therefore in iustice God giueth them ouer to the rule of the Deuill.

Vse 1. Triall if vnder Satans power or no.

Hereby may tryall bee made whether we be vnder the rule and power of the Deuill or no. [c] If we loue darknesse more then light, if we [d] haue fellowship with the vnfruitfull workes of darkenesse, we are in the power of the prince of darkenesse. Hearken to this, O ignorant persons, ye that are neglecters and despisers of the light of Gods Word, that cry out against so much preaching: if at least your eares bee better then your eies, and you can beleeue that which by others is declared vnto you. Hearken to this also, O ye wicked persons, who pursue so eagerly the euill desires of your hearts, and the foolish customes of the vaine World: if at least your euill hearts will let you yeeld to any thing that may turne to your good. Oh, if it were possible for these two sorts of persons, to see in what a miserable plight they are by those gouernours vnder whom they liue, then would the ignorant learne knowledge, and sinners enter into a new course. Fondly they thinke they liue in great liberty, whereas in truth, they liue in most sluish bondage. I may iustly in this case take vp the complaint of Wisdome, and say, [e] *O yee foolish, how long will ye loue foolishnesse, &c.*

c Iohn 3. 19.
d Eph. 5. 11.
e Prou. 1. 22.

Vse 2. How a man may come out of Satans power.

Hereby also men may learne how to come out of Satans power; namely, [f] by comming out of darkenesse into light. So long as we liue and lye in darkenesse, there is no hope, no possibility of freeing our selues from the tyranny of Satan. [g] God first deliuereth vs from the power of darkenesse, and then translateth vs into the Kingdome of his Sonne.

f Act. 26. 18.
g Col. 1. 13.

This vse affordeth a good direction to Magistrates, to Ministers, to all that haue charge of others, and to priuate persons.

To Magistrates, that they take order to establish the Ministery of the Word, in such places as are vnder their rule.

To Ministers, that they be diligent and faithfull in preaching it.

To all that haue charge, that they bring such as are vnder them to the Word.

To priuate persons, that they bee willing to heare, and carefull to practise what they heare.

Note what Christ saith of the issue and power of the Word preached by his Disciples, [h] *He saw Satan fall downe like lightning*: for by it mens mindes are inlightned, and their hearts conuerted, so as Satan cannot beare such sway ouer them, as he doth ouer ignorant and wicked persons.

h Luke 10. 18.

That which is in generall said of freeing men frō the tyranny of Satan, may particularly be applied to those who are in bondage, vnder his great Vice-Roy on earth, euen Antichrist, which deceiueth the greatest part of the world. His kingdom is a kingdom of darknesse. Where the light of the Gospell shineth forth, the clouds and mists of that darkenesse vanish away.

How Papists may be abandoned.

Experience

Experience sheweth, that where the preaching of the Word is rare, there is greatest number of Antichrists vassals. God grant this may be duly considered by them, who for the safety of the Kingdome, and the furtherance of Religion, doe treat of meanes whereby the number of Papists may bee diminished.

For our selues, let vs first labour for the light of knowledge to enlighten vs, and then for the light of grace to renew vs; so shall we be freed from the kingdome of darkenesse. For the attaining hereunto, we must diligently attend to the light of Gods Word, and also pray for the [a] Spirit of reuelation and sanctification.

[a] Chap. 1. v. 17.

Vse 3. Comfort to such as are light.

They who haue sure euidence that they are light in the Lord, may from hence reape comfort, in that thereby they may be assured, that though they liue in the world, yet they are not vnder the rule of the god of this world: he is prince onely of the darknesse of this world. [b] Liue therefore as children of light, as the Lords free men: haue no fellowship with vnfruitfull workes of darknesse. For [c] *what communion hath light with darknesse?*

[b] Chap. 5. ver. 8.

[c] 2 Cor. 6. 14.

§. 25. *Of the nature of Deuils.*

THe third argument whereby the Deuils are described, is their nature: they are here termed [d] *spirituall things*, so that

[d] τὰ πνευματικά.

Doct. 11. Our enemies are spirits.

The enemies of our soules are of a spirituall substance. Oft in Scripture are they expressly called spirits, and that both in the old and new Testament.

They were created spirits, and spirits they still remaine to be. Their fall hath not altered their substance: for then could not that nature and substance which transgressed be punished.

Vse 1. Deuils are not qualities.

Grosly doe they erre in the nature of Deuils, who thinke, and teach, that they be nothing but badqualities and euill affections, which arise from our flesh. The Apostle expressly denieth them to be flesh, and implieth that they are much more then flesh: how then should they bee thought to bee affections arising from the flesh? If because they are spirituall things, they should be no substances, but only qualities, then neither should the [e] soules of men, [f] nor good Angels, nor [g] God himselfe be a substance: for all these in Scripture are termed *Spirits*. But spirituall things may bee as truly and properly substances as bodily things, if not more: it is not any outward property of a body that simply maketh a substance: Things may be sensible, and yet be no substances, as colours, sounds, smels, &c. But for the Deuils, the actions which they performe, the places where they abide, and from whence they goe vp and downe, the power wherewith they are indued, the tormentrs and paines which they endure, with many other like arguments, which out of the Scripture may bee collected concerning them, euidently shew that they are truly and properly substances. The contrary opinion, as it is erronious, so it is very dangerous, in that it doth most extenuate those fearefull things which haue beene deliuered concerning Deuils, yea, it maketh them to bee but Fables. Therefore this error is so much the rather to bee taken heede of.

[e] Eccles. 12. 7.
[f] Heb. 1. 14.
[g] Iohn 4. 24.

§. 26. *Of the aduantage which Satan hath.*

THe spirituall nature of Deuils doth many wayes aggrauate their terrour. For they being spirits, it followeth that they are

Vse 2. Spirits very terrible.

1 *Inuisible*: though they see vs in euery place, and on euery side within and without, yet they cannot be seene of vs. And as their nature is, so are their assaults, such as by the eyes of flesh and bloud cannot be seene. Consider what aduantage one that seeth hath against a blinde man. [h] The Sodomites who so fiercely assaulted *Lots* house, being strucken with blindnesse, could doe no hurt. [i] *Elisha* himselfe alone led an Army of his enemies

[h] Gen. 19. 9, 11.

[i] 2 King. 6. 19.

(being made blinde) whither he list. We to spirits are as blind men: we can neither see them nor their assaults. I speake of men as they are *flesh and blond*, naturall men. God giueth to them that are borne of the Spirit, spiritual eyes to discerne them and auoid them.

2. *Priuy to whatsoeuer wee doe or speake*, whether we be in company or alone, in light or in darkenesse: scarce a thought can passe from vs, but they can shrewdly gesse at it: soone can they espy out all our deuices against them. [a] The King of *Aram* found it to be a great disaduantage, that his enemy had one who could disclose the words that he spake in his priuy Chamber; and his *heart was troubled for this thing*. What great aduantage haue these spirituall enemies against vs, who are flesh and bloud?

a 2 King. 6, 11.

3. *Not hindred by any bodily impediments:* no sensible substance can any whit stay their course, or slacken their enterprize; they can either passe thorow, or passe ouer all such things as would stop and hinder vs; as Armies of men, stone walls, yron gates, Woods, Waters, yea, Seas and Oceans, with the like. They neede not such space of time to passe from place to place, as wee doe; but can on the sudden be in diuers places, which are many millions of miles asunder. For they haue no corporall grauity to hinder them, neither can they be let by any bodily obstacle. The Sunne is not swifter then they: the sight of a mans eye, the Lightning from Heauen is not more quicke or speedy. [b] This also is a very great aduantage.

b Deut 28.49.

4. *Not subiect to any fainting*, to wearisomnesse, to failing or decaying, and the like, as bodies are: for they are simple substances, not framed of any externall matter, or contrary qualities, which cause fainting, decaying, &c. Hence it is, that after they haue done many thousand great exploits, they are as fresh and ready to doe many more, as they were at first. They need no resting time, but continually, night & day are assaulting men without intermission, and without ceasing. Some comfort it is to them who are sorely assaulted by bodily enemies, that the night commeth on, [c] which vsually causeth some stay. But in the combate with spiritual enemies, there is no hope of any such matter. No, they are not subiect to death: [d] from the beginning of the World they haue assaulted man; and to the end of the world shall they continue: whereby they must needs gather much experience, which is a great disaduantage.

c 2 Sam. 2, 24, &c.

d Gen. 3. 15.

Diabolus, quantum ad se, nunquam cessaret tentare, nec enim habet alium vnde manducet, non bibit, non dormit, &c. propterea infatigabilis est in malo. Chrys. in Matt. hom. 5.

§. 27. *Of the helpe we haue against Satans aduantages.*

Ob. IF our enemies haue such aduantages, to what purpose doe we resist and maintaine fight against them?

Answ. Though they be spirits, yet God (in the power of whose might we are strong) is a *Spirit of spirits*, the highest Spirit, euery way infinite. God is inuisible euen to them, and they as blinde as Beetles to God: they cannot know the counsell of God, yet God knoweth all their deuices; God is euery where present, much lesse subiect to decay then they. Yea, God giueth to his Souldiers his Spirit to open their eyes, that they may see the Deuils temptations: hee discouereth all the purposes of the wicked one, and [e] thrusteth him out of his hold: he keepeth vs from fainting: and for our further incouragement, [f] giueth his hosts of good Angels a charge to guard vs, and keepe vs in all our waies.

e Luke 11, 22.

f Psal. 91. 11.

Vse 3. This point concerning the spirituall nature of our enemies, is a strong motiue to vrge those exhortations which we haue heard before of flying to God, and relying vpon his power, and likewise of vsing spirituall Armour.

§. 28. *Of Satans euill quality.*

THe fourth Argument whereby the Deuils are described, is their quality,

quality, which is *wickednesse*.

Some restraine this to their malice in particular. Their malice [g] hath been in part laid forth, by discouering their manifold wyles, and shall further bee declared on the last clause of this verse. Here I will speake of their wickednesse in generall, for so I take the extent of this word in this place.

[g] Verse 11.

Doct. 12. Diuels extremely euill.

The Deuils are extremely euill: they are wholly and onely set vpon mischiefe and wickednesse. Therefore as by a kinde of exaggeration they are here called *spirits of wickednesse*, so elsewhere Satan is termed, by a kind of propriety, [i] *That wicked one*. Many attributes in Scripture are given to them, to set forth their wickednesse, as [k] *vncleane*, [l] *euill, foule spirits*, with the like.

[i] Mat. 13. 19.

[k] Mar. 1. 23. [l] Luke 8. 2.

Reasons.

In many respects may the Deuill be accounted most monstrously wicked.

1 Because he was the first Author of wickednesse: [m] that which Christ saith of one particular branch of wickednesse, may be applyed to the generall, *he is the father of wickednesse*, and in that respect is said to be a *murtherer from the beginning*.

[m] Iohn 8. 44.

2 Because by nature he is most impure: no iot, no dramme of goodnesse in him. If that bee true of a naturall man, [n] *That all the imaginations of the thoughts of his heart are onely euill continually*, much more is it true of the Deuill.

[n] Gen. 6. 5.

3 Because he is most willing and forward vnto euill, taking delight therein. Not vnfitly may I apply the words of the Psalmist to him, [o] *Hee loueth euill more then good, and lies more then to speake truth*. Hee is of himselfe so set on mischiefe, that hee needeth none to egge him forward: neither doth it euer repent him of any euill that he doth.

[o] Psal. 52. 3.

4 Because euill is his continuall practice: what good he can, hee hindreth, and draweth as many as hee can, to euill: all his temptations are to wickednesse. First, hee tempted man to sinne, and euer since ceaseth hee not more and more to stirre him vp thereunto; and that not onely by himselfe, but also by his instruments, the Flesh, the World, Persecutors, Idolaters, Heretikes, prophane men, &c.

Hereby may we take notice of the Deuils meddling with vs, when hee assaulteth vs, when hee preuaileth against vs. Whensoeuer wee are sollicited to any wickednesse, then is the Deuill at our elbow; when wee commit any wickednesse, then hath the Deuill beguiled vs, and prevailed against vs. As by our disposition to righteousnesse, and the fruits of holinesse, wee may know the powerfull worke of the Spirit on vs; so we may know the rule of Satan in vs, by the workes of wickednesse. [p] Christ proueth that the Iewes were of their father, the Deuill, because *they did the lusts of their father, the Deuill*. For [q] *he that committeth sinne, is of the Deuill*, [r] *who worketh in the children of disobedience*.

Vse 1. How to know when the Diuell hath to doe with vs.

[p] Iohn 8. 44.

[q] 1 Iohn 3. 8. [r] Chap. 2. v. 2.

This also may serue as a strong motiue to dissuade vs from all wickednesse, because it is a diabolicall quality: therein wee resemble, not onely to filthy swine, but euen to the infernall spirits. By committing wickednesse, we make our selues the Deuils instruments, yea, his limbs and limmes, and we beare his Image. If it be a good motiue (as needes it must be a good motiue, for oft it is vsed by the holy Ghost) to stirre vs vp to holinesse and righteousnesse, [s] because the Lord God is holy, [t] because *that* is his Image: [u] *that* beseemeth his children; then by the consequence of contraries, it is also a good motiue to keepe vs from wickednesse, because the Deuill is a most wicked spirit.

Vse. 2. Wickednesse a diabolicall quality.

[s] Leu. 19. 2. [t] Eph. 4. [u] 1 Pet. 1. 14, 15.

Note this, all prophane men, all impious despisers of God and of his holy Ordinances, all cursed sweaters and blasphemers, all cruell, malicious, rebellious, riotous, lasciuious, beastly persons: in a word, all wicked persons note this, as here you carry the Deuils Image, so assuredly shall ye in hell partake of his punishment and torment, if ye repent not.

They who will haue nothing to doe with these spirits of wickednesse, must haue

haue nothing to doe with wickednesse it selfe. Whosoeuer let wickednesse reigne in them, let the Diuell reigne ouer them. Satan entereth not into vs but by wickednesse.

§. 29. *Of the number of Diuels.*

AS a generall amplification of all the forenamed arguments, in this description of our spirituall enemies, note how euery branch is set downe in the plurall number, *Principalities, Powers, Worldly Gouernours, Spirits*, whereby is implied, that

Doct. 13. Many Diuels.

The Diuels are many. If the question be asked how many they be, I answere that it is a needlesse, a curious, & doubtfull question: there is no ground in Scripture for resolution of it. If the holy Scripture decide not this question, what Booke can decide it? yea, what need is there that it should be decided? Too curious and too bold they haue beene, who haue gone about to diuide them into nine orders, opposite to their conceited nine orders of good Angels, and in euery order to place certaine millions.

But to let passe these vncertainties, certaine it is that there are very great number of hellish spirits: for [x] they made an Host to fight against *Michael* and his Angels: yea, we read that there were not onely seuen Diuels, but an whole legion in one man: now a legion is coniectured to containe about [y] 6666. If at once in one man there were so many, how many were there in all the World besides? for we may suppose that no man is free at any time, but hath Diuels attending on him to sollicit him to euil; so that it is euident, that though their iust number cannot be coniectured vpon, yet that there is a very great number, yea (saith the Apostle) [z] of good Angels) *innumerable company.*

x Reu. 12. 7.

y Luke 8. 30. [a] *Hesychius.*

z Heb. 12. 22.

Quest. Seeing there be so many Diuels, how is it that oftentimes there is so little made vse of [b] of whom we are not able to stand against?

b Verse 11. 1 Pet. 5. 8. Iam. 4. 7. *Omnes daemones de Satanae veneno, malitiae virtutem accipiunt, & sunt vnum in eo. Chrys. in Mat. 12. hom. 29.*

Answ. This is the reason that they haue an head amongst them, and that het and they concurre in the same minde, and all aime at the same end: their forces are so vnited and combined together, as if they were all but one Diuell. Besides, this word *Diuell* is a *collective* word, which comprizeth many vnder it: as *Turke, Spaniard, &c.* Thus we say, All Christendome together raised an army against the *Turke*: or, *England* sent forth an army against the *Spaniard*. Whether therefore wee vse these words, *Satan, Diuell, &c.* in the singular number, or *Principalities, Powers, &c.* in the plurall number, all is one. Vnder one, many are comprized; and by many, an vnited power is meant.

Vse. The number of Diuels maketh them the more terrible.

This their number aggrauateth all the former points. If it bee a fearefull and terrible thing, to be vnder the bondage of one earthly Tyrant, what is it to be slaues to an innumerable company of Principalities, who haue such power, are so malicious and mischieuous, and are all spirits, and Diuels? One Diuell is able to foile many Armies of flesh and blood: what then is one poore man consisting of flesh, to legions of Diuels, who haue no other hope but in flesh and blood, haue no hope of safety at all, but are in a most miserable plight? This hellish Host (if it were seene) could not but be much more terrible to such, then the Host of the Syrians was to him that cried out, [c] *Alas, Master, how shall we doe?* But to vs that fight vnder Christs banner, there are two strong props. One, that [d] *they which are with vs, are more then they which are with them.* The other, that [e] *there is no restraint to the Lord, to saue by many or by few.* That there are more with vs then against vs, is apparent: for all the good Angels are with vs, watch ouer vs, and fight for vs. Now it is out of doubt, that there are more good Angels then euill: for the Scripture speaketh much more of the number of those, then of these. As the Deuill had an host of euill angels with him: so had [f] *Michael* an Host of good Angels with him. Mention is made of one legion of Deuils in one man, but [g] Christ could haue had more then twelue legions of good Angels to guard him,

c 2 Kings 6. 15. Comfort against the multitude of Diuels.

d Ibid. v. 16.

e 1 Sam. 14. 6. 2 Chro. 14. 11.

1 More good Angels then euill.

f Reu. 12. 7.

g Mat. 26. 53.

him, (which amount to bee about 800000.) [f] *Daniel* mentioneth a farre greater number, as thousand thousands, yea, ten thousand thousands; yea, yet further, to shew that all the set numbers which we can set, come short of their number, the Apostle termeth them [g] *A company of innumerable Angels*; surely then there are more with vs, then against vs; for the good Angels [h] *are all ministring spirits sent forth to minister for their sakes which shall be heires of saluation.*

The consideration of this is sufficient to vphold vs, notwithstanding the multitude of Diuels. But the other prop for our faith is much stronger and surer, which is Gods infinit power, whereby hee is able to saue as well against many as few. For when wee consider that thousand thousands are as one to him, what need the number of millions astonish vs, more then one? so that although the Diuels be many wayes fearefull to them that are out of the guard of good Angels, and protection of God, yet not to be feared of such as belong to Christ.

f Dan. 7. 10.

g Heb. 12. 22.

h Heb. 1. 14.

i God able to saue against many.

§. 30. *Of Satans abode in the Aire.*

THe fift and last argument whereby our enemies are described, is in the last clause of this verse, which of all the rest is most doubtfull. Most Interpreters so expound it, as if the place of the Diuels were heere set downe, namely, the *Aire*, which is oft called *Heauen* which being so, hereby is implied, that they haue very great aduantage against vs, by reason of the place where they are. For the Diuels being in the Aire,

The aduantage of diuels in regard of their place.

1 They are aboue vs.

1 They are aboue vs, ouer our heads, euery where round about vs, and so still ready to annoy vs: This among men is counted a very great aduantage: a few men on a hill, or on high Walls and Towers, are able to doe much mischiefe to a great Army in a low valley beneath them.

2 They ouerlook vs.

2 They can espy all things that we do: so that in this respect we are to be the more circumspect ouer our selues, and vigilant against them. They which haue enuious, malicious enemies, which ouerlooke them, and so can see whatsoeuer they doe, will bee carefull that they doe nothing whereby those espiers may take aduantage to accuse them, or to worke any mischiefe against them.

3 They fight in their owne kingdome.

3 They are in their owne kingdome: for the Diuel is [i] *a Prince that ruleth in the Aire.* Now, amongst men, they which are in their owne dominion, where they haue all at command, where they may haue still new supply, haue a great aduantage. And they which warre in their enemies Dominions, had need bee backed with a far greater power then their enemies haue: but wee of our selues are farre weaker, and lesse in power then our spirituall enemies, and wee fight with them in the aire, which is their kingdome, where they haue all at command. Haue they not then in this respect a great aduantage? haue not we need to bee backed with a far greater power?

i Chap. 2. v. 2.

These and such like obseruations may bee drawne from this circumstance of the place: which I haue the rather noted, because most doe so interpret this clause.

§. 31. *Of the cause of Satans quarrell.*

BVt yet freely and ingenuously to make knowne my owne iudgement (with submission to better iudgements) I rather think that the Apostle here meaneth the cause or prize of this combate, for which it is maintained, as if it were thus translated, *in heauenly things.* My reasons are these.

ἐν τοῖς ἐπουρανίοις.

1 In the originall, *places* are not expresst, but indefinitely the Apostle saith, *In heauenlies.* Now, when an adiectiue is so set alone, most vsually the substantiue vnderstood, is *thing* or *things.*

τὰ ἐπουράνια.

2 In other places beeing thus indefinitely set downe, it is taken for heauenly things, and so translated, as *Hebrewes* 8. 5. *They serue vnto the exam-*

example and ſhadow of heauenly things.

3 This word, being oft vſed in the new Teſtament, at leaſt twenty ſeuerall times, is neuer vſed in any mans opinion (this place onely excepted) of any aeriall place, or thing, but of thoſe things which are truly heauenly and ſpirituall: the word it ſelfe, according to the proper notation thereof, ſignifieth *the vpper heauenlies*: ſo as moſt improperly it is taken for the loweſt heauens, the Ayre.

ἐπουράνια.

4 It is not a matter of ſo great weight and moment for ſpirits to bee in high places ouer vs, for they can as much annoy vs being beſide vs, within vs, beneath vs, as aboue vs: high places may be an helpe to men who are clogged with fleſh and bloud, to ſpirits they can be ſmall aduantage.

5 The words being expounded of *heauenly things*, this laſt clauſe addeth as great weight to the deſcription of our enemies as any of the former, as we ſhall ſee when we handle the Doctrine.

6 Both ancient and later Diuines, and thoſe of good learning and iudgement, haue thus expounded this clauſe; ſo as it is no new or priuate conceit of mine.

Chryſoſt, Muſcul. Perkins on Gal 2.11.

Obiect. This very word is oft indefinitely vſed, as here; and yet it ſignifieth *Places*, as *Chap.* 1. *verſ.* 3, 20. and 2. 6. *&c.*

Anſw. Though it ſignifie heauenly places, yet not ſuch as are in the loweſt heauen, the Aire, but the higheſt, which is not the place of Deuils; thither, becauſe the Deuils cannot come, I expound it, *Heauenly things.*

Obiect. 2. The phraſe will not beare this expoſition: for the prepoſition *in*, is neuer put for the cauſe.

Anſw. One of the Greeke Fathers,[a] who was very ſkilfull in the propriety of that tongue, ſo expoundeth it. Beſides, this particle is ſo vſed in other places of the new Teſtament: twice in one verſe, namely, *Mat.* 10. 32. Whoſoeuer ſhall *confeſſe me*, I will confeſſe him, &c. word for word, *in me, in him*. Here the prepoſition *in*, ſignifieth the cauſe, as if he had ſaid; He that ſhall make confeſſion before men *for my ſake*, I will make confeſſion before my Father *for his ſake*. So againe, *Mat.* 11. 6. Bleſſed is he, whoſoeuer ſhall not be offended[b] *in me*, that is, for *my ſake*: and *Mat.* 26. 31. All ye ſhall be offended[c] *in me*. The Kings Tranſlators turne it, *Becauſe of me*. So in this my Text, this laſt clauſe hauing reference to the principall verbe, may be thus tranſlated; *wee wreſtle becauſe of heauenly things*.

[a] *Illud in cœleſtib. eſt pro eo quod eſt pro cœleſtib. Chryſ.*

ἐν ἐμοί. ἐν αὐτῷ.

[b] ἐν ἐμοί.

[c] ἐν ἐμοί.

The Doctrine then which hence I gather, is this:

Doct. 14. Diuels fight to ſtrip vs of heauenly matters.

The maine things for which the Diuels fight againſt vs, are heauenly matters. Before I proceede further to proue or apply this point, I will a little more fully explaine it.

1. By heauenly matters, I meane ſuch as principally reſpect Gods glory (for God being himſelfe *Heauenly*, whatſoeuer tendeth to his Honour, is in that reſpect *Heauenly*;) and then ſuch as reſpect our ſoules ſaluation: for as the things which concerne the temporall good of our body, are *earthly*, ſo the things which concerne the eternall good of our ſoules, are *heauenly*: for to Heauen they aſpire, and in Heauen ſhall they enioy their happineſſe.

2 Where (I ſay) the Deuils *fight for heauenly* matters, my meaning is, not that they deſire to get them, but that they endeuour to ſpoile vs of them: ſo that in this combate, the prize propounded to vs, is heauenly; namely, whether wee will ſerue our Heauenly Father, or the helliſh Fiend: whether we will let goe, or faſt hold that heauenly treaſure which Chriſt hath purchaſed for vs, all thoſe heauenly things whereby God is honoured, and our ſoules are ſaued.

Non vt ipſi victoriam adepti aliquod conſequantur, ſed vt nos priuent. Chryſoſt.

For proofe that they bee heauenly things which Satan eſpecially aimes at, obſerue thoſe ſeuerall temptations recorded in the Scripture: I will giue a taſte of ſome.[d] What aimed he at in tempting *Adam* and *Eue*? was it not to deface Gods Image in them, and to ſtrip them of that happineſſe

[d] Gen. 3. 1, &c.

pineſſe

pineſſe wherein God had created them? The iſſue ſheweth as much. What ſought he in tempting Chriſt? [a] was it not to make him doubt whether hee were the Sonne of God or no? yea, and vtterly renounce God, and worſhip the Diuell? [b] Was it not *Peters* faith that he ſought to winnow? Doth he not blind mens eyes, [c] *that the light of the glorious Goſpel of Chriſt, which is the Image of God ſhould not ſhine vnto them?* As for earthly things, hee maketh not much account of them; hee can bee well content to let men enioy them, he caſts them to men as baits: wee reade how [d] he offered to Chriſt *all the kingdomes of the world, and the glory of them*, if Chriſt would haue worſhipped him.

Obiect. [e] Hee depriued *Iob* of his temporall eſtate.

Anſw. It was an higher matter which Satan aimed at, namely, to bring him to deny God, and blaſpheme him to his face; as is euidence gathered by Satans anſwere to God.

Reaſon. Hee would make all like to himſelfe. Through his pride hee is fallen from Heauen, and vtterly ſpoiled and depriued of all heauenly goodneſſe and happineſſe; wherefore hee ſeeks alſo to depriue man of the like.

Vſe. The Diuels malice.

Behold heere the malice of the Diuell: it is no good that he ſeeketh for himſelfe by this fierce and long conflict which he maintaineth, but our woe and miſery. [g] *Hee ſeeketh whom to deuoure.* Malice firſt moued him to aſſault man, and malice ſtill whets him on to continue his fight againſt mankinde. Durſt he euer haue ventred on Chriſt Ieſus the Sonne of God, but that malice wholly poſſeſſed him? Not vnfitly therefore are many titles giuen vnto him in Scripture to ſet forth his malice, as [i] *Satan*, which ſignifieth an aduerſary; [k] *Diuell*, an accuſer, [l] *Tempter*, [m] *Euill one*, [n] *Enemy*, [o] *Murtherer*, *and Father of lies*. If the reaſons of all theſe names (which are not hard to gather) be duly weighed, they will ſhew that hee is euen made of malice.

Among other motiues to ſtirre vs vp to arme our ſelues well, and conſtantly to ſtand and fight againſt the Diuell, this is none of the leaſt. It is no ſmall matter that we fight for, but a matter of the greateſt weight and conſequence that can be. Satan could ſay (*Iob* 2.4.) *All that a man hath, will hee giue for his life*: yet is life but a temporall and earthly matter. If all for his life, what for his ſoule, and the ſaluation thereof, which is an heauenly matter? ſo is there no compariſon betwixt them. [p] *What then ſhall it profit a man, though he ſhould winne the whole World, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?* When wiſe Captaines ſee that a ſore and fierce battaile is to bee fought, which with the very rumour thereof may diſ-hearten their ſouldiers, they vſe to [illegible] and encourage them, by putting to their mind, and ſetting before them the prize, or [illegible] ſay, Lo, [illegible] owners and Citizens and [illegible] others, Yee fight not for that which is other mens, but to keepe that which is your own, ye fight for your Country, your lands and inheritances, your wiues and children: others, It is not honour and conqueſt, they are not goods and lands that ye fight for, but liberty and life: ſtand to it therefore: if the day be loſt, ye are either dead men, or ſlaues.

Note how the Philiſtims encouraged one another, [q] *Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants to the Hebrewes.* Now all theſe are but earthly matters; but I may ſay to the Lords Souldiers, It is the Lord of Heauen whoſe battels ye fight, his honour is ingaged therein; it is your ſoules ſaluation, and heauenly happineſſe, which is in hazard: your enemies ſeeke to ſpoile you of the preciousgraces of Gods ſanctifying Spirit, and to depriue you of that rich and glorious inheritance, which Chriſt by no leſſe price then his owne blood hath purchaſed for you: if yee yeeld to your enemies, all theſe yee loſe,

and

Vſe. 2. We fight for no ſmall matter. *Vide quemodo vires inimici nos excitant eo quod ſcimus de rebus magnis eſſe periculum. Chryſoſt.*

Simil.

[a] Mat. 4.3,9.
[b] Luke 22.31,32.
[c] 2 Cor. 4.4.
[d] Mat. 4.8,9.
[e] Iob 2.
[f] Iob 1.11.
[g] 1 Pet. 5.8.
[i] Zachary 3.1.
[k] Διαβολος. Reuel. 12.9,10.
[l] Mat. 4.3. and 13.19. & 25.
[m] Iohn 8.44.
[n]
[o]
[p] Mat. 16.26.
[q] 1 Sam. 4.9.

and become vassals vnto your mortall and malicious enemy the Deuill, yee are euen Fire-brands of Hell. Bee strong therefore, and of a valiant courage: feare not, but fight and stand it out to the vttermost; so shall ye be more then Conquerours.

Vse 3. Looke especially to these things, which Satan most seeketh to spoile thee of.

The things which especially wee ought to looke vnto, to be watchfull ouer, and to labour to keepe safe, are the forenamed heauenly things: and that not onely in regard of the excellency and worth of them, but also in regard of Satans maine opposition against them. What he in malice doth most assault, we in wisdome must most defend, and set foot to foot against him. If an enemy bring all his forces against the chiefest Tower of a City, wise Citizens will thither bring their best munition, and strongest defence: if thus we deale with Satan, wee shall oppose godly wisdome to his wicked subtilty, and so keepe our selues safe frō all his assaults. This is the wisdom which the Apostle here teacheth vs by those seuerall pieces of Armour, which follow to be handled: for they are all concerning heauenly things, and tend to the saluation of the soule.

THE

THE FOVRTH PART.

A repetition of the meanes.

Ephes. 6. 13. *For this cause take vnto you the whole Armour of God, that ye may be able to withstand in the euill day, and hauing done all, to stand.*

§. 1. *Of repeating one and the same thing.*

HEere the Apostle returneth again to the second part of his former direction, and repeateth in effect the very same things which he deliuered in the eleuenth verse, namely, how wee may keepe our selues safe against the forenamed enemies.

Why we are againe and againe called vpon to put on Armour.

Wee may not thinke that this his repetition is vaine and idle: for hee was guided by Gods holy Spirit, who doth nothing in vaine. Note what *Ioseph* saith of the iteration of one & the same thing to *Pharaoh* in two dreams, [a] *The dreame was doubled the second time, because the thing is established by God, and God hasteth to performe it.* Many good reasons may bee giuen, why here the Apostle thus repeateth his direction, as, to shew,

a Gen. 41. 32.

1. That what before hee had deliuered, was vpon very good aduice deliuered: not rashly, so as he doubted whether hee might stand to it or no, but so as he dares auouch it again and againe, as being an infallible truth, which hee also knew to bee a truth. [b] Like to that thundring denunciation of a curse against all that should preach another Gospell, which hee layeth downe twice together.

b Gal. 1. 8, 9.

2. That it was a needfull, behooueful, and profitable truth: a most soueraigne and necessary meanes to keepe vs safe: necessary for vs, in regard of our own inability to stand fast without it; soueraigne, in regard of the sufficiency of the meanes, which can and will (being rightly vsed) keepe vs safe. [c] Marke the reason why it was not grieuous to the Apostle to write the same things, euen because to them to whom hee wrote, *it was safe.*

c Phil. 3. 1.

3. That naturally we are backward and sluggish in vsing this Armour: therefore hee thought it not enough once to vrge the point, but againe presseth it. Thus [d] *Salomon* oft repeateth diuers exhortations. So Captaines, when they see their Souldiers loth to arme, when there is great need they should arme, will call vpon them againe and againe to arme.

d Prou. 2. 1, &c. and 3. 1, &c.

Vse 1. Weighty points oft to be vrged.

Ministers may here learne, as iust occasion is giuen, to call their people to the

the remembrance of weighty points, especially such as they obserue their people most backward vnto. It is not sufficient once to haue deliuered such a point, but againe, and if neede be, againe it is to be vrged. The Apostle, hauing propounded Christ a patterne of patience to the Hebrewes, because hee was a most worthy and perfect patterne, [a] he calleth them [b] to *againe to consider him.* Thus shall Ministers shew, that they make a difference betwixt points of lesse or greater neede; and that they haue respect to the good of their people.

a Heb 12.3.
b ἀναλογίσασθε.

Obiect. Many will say that Ministers want matter, and therefore repeat the same things.

Answ. The very same may bee obiected against the repetitions vsed by the Prophets, by Christ himselfe, by his Apostles, and other faithfull and able Ministers. But let Ministers see that they do it not vpon idlenesse, but iust cause, and then, neede they not feare such cauils.

Vse 2. Patiently heare the same things oft.

People must heere learne patience, not to snuffe, or be discontent if they heare the same thing againe, which before they heard. This impatiency argueth an [c] *itching eare*, which cannot endure a repetition of any thing, and it sheweth, that they haue more respect vnto the eare then to the heart: [d] like the Israelites, which had more respect to their outward taste, then to their inward nourishment, and thereupon loathed Manna, because they had so often tasted of it. This maketh people *get them an heape of Teachers.*

c 2 Tim. 4.3.
d Numb. 11.6.
2 Tim. 4.3.

Vse 3. This point of the Armour of God, a weighty point.

In particular, concerning the present point in hand, perswade we our selues, that it is a point worthy to bee attended vnto with all diligence, and to be obserued with good conscience; that so wee may giue the more earnest heed thereunto, and not let it slip. Haue wee also an holy iealousie and suspicion ouer our selues, fearing lest wee should bee too careless in vsing these meanes for our safety, yea, too incredulous in beleeuing the good vse and benefit of them. Therefore rouze wee vp our selues: for where the Spirit is most earnest in vrging a point, wee must be most heedfull in marking it.

§. 2. *Danger must make watchfull.*

BEfore wee come to the particular branches of this verse, note the inference of it vpon the former, which is plainely implied in these words, [e] *For this cause*, that is, because ye haue such terrible enemies as haue beene described vnto you, *Take the whole Armour, &c.* By this inference the Apostle giueth vs to vnderstand, that,

e διὰ τοῦτο.

Doct. The more dreadfull our enemies, the more watchfull we.

The more dreadfull and dangerous our enemies be, the more carefull ought we to be to stand vpon our guard, and to looke to our defence. This is in effect the same that was deliuered in the beginning of the twelfth verse; we will therefore no longer insist vpon it.

§. 3. *A resolution of the Verse.*

THis Verse may bee diuided and branched forth as the eleuenth Verse was.

The Summe of it is a Direction to instruct vs how to defend and keepe our selues safe against the Deuill.

The parts are two. The first sheweth, what are the meanes of safety. The second declareth the end why these meanes are to be vsed.

In the first, he declareth, First, what the meanes be. Secondly, how to be vsed.

The meanes are the very same which were deliuered in the eleuenth verse, namely, *The whole armour of God.* I shall need to speake no more thereof.

For vsing the meanes, the Apostle setteth downe another word then before: there he said, *Put on*: heere, *Take vnto you.* Both words in generall imply one and the same thing. This latter word is a compound word, and signifieth sometimes, *To take vp*, or, *to take vnto your selues*; sometimes, *to take againe*, or, *recouer.* We are said to take vp vnto our selues such

ἀναλαβέτε.

such things as wee haue not of our selues, and to take againe or recouer that which wee haue lost or let goe. Both significations may bee heere applied.

§. 4. *Whence our defence commeth.*

Doct. 1. Our defence is not from our selues.

FRom the first I gather, that *The graces whereby we are armed, are no vertues or qualities which arise from our selues*: for then it were improperly said, *Take vnto you.* These graces are some of those especiall gifts which [a] *come from aboue*, which we [b] *receiue*.

[a] Iames 1.17. [b] 1 Cor. 4.7.

Reason.

By nature we are borne in our soules as naked and destitute of spirituall Armour, as in our [c] bodies of outward cloathing. Read *Ezec.* 16. 4, 5, *&c.*

[c] Iob 1.21.

Vse.

If we find our selues destitute of this Armour, wee must seeke it, not in our selues, but out of our selues, euen where it is to be had, and that is in the Lord: for *euery perfect gift commeth from the Father of lights.* [d] Hee giueth it to such as seeke it by faithfull prayer in the meanes appointed by him, which are his holy Word and Sacraments. When there is newes of the enemies comming to inuade our Land, and thereupon Proclamations and Edicts sent forth to charge all to arme themselues: then euery one that either regardeth his owne safety, or his Soueraignes charge, seeketh out Armour: and to the Armories doe they which haue none, resort. Wee haue the same motiues to stirre vs vp to seeke spirituall Armour.

[d] Iames 1.7.

§. 5. *Of the repaire of Grace.*

Doct. 2. Grace decayed, may be repaired

FRom the second I gather, that *The graces which are decayed in vs, or seeme to be lost, may bee resumed and recouered.* Thus much intimateth Christ vnto *Peter*, saying, [e] *When thou art conuerted, &c.* This cannot bee meant of his first conuersion, which long before was wrought in him, but of his recouery. The Prophets oft call vpon Gods people, who had made themselues naked, and fallen off from their Lord and Captaine, the Lord God, to returne againe vnto him. Very expresse and direct for this purpose is the [f] charge of Christ to *Ephesus, Remember from whence thou art fallen, and repent, and doe the first workes.* [g] Was it not the recouery of grace which *Dauid* so earnestly praied for? In faith he prayed, & was heard.

[e] Luke 22.32.

[f] Reu. 2.5.

[g] Psal. 51. 10, 12.

Reasons.

Two strong props there be to strengthen our faith in the recouery of grace. One without vs, which is the Author of grace. The other within vs, which is the seede of grace.

1. It is God who is the Author of grace, who, as in his nature, so likewise in his properties, is vnchangeable: so that the same cause which moued God for to bestow the graces of his Spirit on a man, still remaineth in him to make him renew his Spirit, and that is his mercy and goodnesse, which can no more bee turned from his children, then the Sunne be pulled out of Heauen. A Cloud may hinder the bright beames of the Sunne, yet still it shineth, and will at length breake forth; so the beames of Gods kindnesse by the Clouds of our infirmities may be kept from vs, but still there remaineth mercy in GOD, which will at length breake thorow those Clouds. For whom God once loueth, [h] *he loueth vnto the end*: and in this respect the graces of his holy Spirit are termed [i] *gifts without repentance.*

1 God is the Author of Grace. Iam. 1.17.

Simil.

[h] 1 Iohn 13.1.

[i] ἀμεταμέλητα, χαρίσματα.

2. The seede of grace is not [k] *corruptible, but incorruptible.* [l] The Apostle calleth it *the seed of God*: this seed is the holy sanctifying Spirit of God, which [m] Christ fitly compareth to a springing Well, out of which *flow riuers of water of life*, whereby supply and repaire of grace, if it faile, may be made. Now [n] this seede remaining in them who are borne of God, who can doubt but that which is decayed or impaired in them through negligence, security, pride, or any infirmity, may by repentance be renewed and recouered?

2 The seed of grace is incorruptible. [k] 1 Pet. 1.23. [l] 1 Iohn 3.9. [m] Ioh. 7.38, 39. & 4.14. [n] 1 Iohn 3.9.

Vse 1. The riches of Gods mercy.

This highly commendeth the riches of Gods mercy, who contenteth not himselfe that once he hath well

armed and prepared his souldiers against their enemies, but is still ready to make repaire of that which is battered, shattered, or lost through the violent assaults of the enemy, or through their owne negligence. One would thinke it sufficient that once he bestowed on vs *whole Armour*; euen such as is sufficient to keepe vs safe, if our selues bee not in fault. But when through our default any of the pieces thereof are faulty or missing, to make it all vp whole again, much amplifieth his goodnesse.

A difference betwixt the Law and the Gospell.

This also sheweth a maine difference betwixt the *Law* and the *Gospell*. For the *Law* leaueth no place to repentance, nor affordeth any meanes to resume that which is lost, or recouer that which is decaied; but vtterly condemneth a man for that which is lost or decaied; for it saith, *Cursed is euery one that continueth not in all things which are written in the Booke of the Law, to doe them*, Gal. 3. 10. But the voyce of the *Gospell* is [a] *Repent*, [b] *Sinne no more*; [c] *Turne you, turne you from your wicked waies; for why will yee die?* I may in this respect resemble the Law to [d] *Abishai*, the Gospell to *Dauid*: Both of them found their enemy: *Abishai* would presently haue smote him stark dead: but *Dauid* waketh him, telleth him in what danger hee was, admonisheth him to looke better to himselfe. Thus the *Law* setteth forth the rigour of Gods iustice; the *Gospell*, the riches of his mercy.

a Mat. 3. 2. & 4. 17
b Ioh. 5. 14. & 8. 11
c Ezec. 33. 11.

d 1 Sam. 26. 8, &c.

§. 6. *Why the whole Armour is to bee vsed.*

The end why this whole Armour is to bee vsed, now followeth. It consisteth of two branches, First, to *withstand*, which implieth a fight. Secondly, to *stand fast*, which implieth the issue of the fight, *victory*, and *conquest*; both of them amplified with a circumstance of time, but in a differing manner. The first hath respect to the time present (*in the euill day.*) The second, to the time past (*hauing done all.*) In setting downe the end, he also declareth the benefit of this Armour (*that ye may be able*) whereof wee haue spoken on the 1. verse.

ἵνα δυνηθῆτε.

The word whereby the end in the first branch is expressed, is not altogether the same that was vsed in the 11. verse. The word there vsed, was simple, [e] *to stand*. Here it is compound, [f] *to withstand*, or *stand against*. This is a word of defiance and combate, and it also implieth the manner of fight, which is face to face, hand to hand, foote to foote, not yeelding an haires breadth to the enemy.

e στῆναι
f ἀντιστῆναι.

§. 7. *Of manfull standing.*

Here then are two duties to bee obserued of all such as haue taken vnto them the whole Armour of God.

1 *That stoutly they stand against their enemies, and bid them defiance:* Hereof we shall speake more on the first word of the next verse.

Doct. 3. Stand stoutly.

2 *That they giue no place vnto them.* This is a duty which the [g] Apostle in expresse words commandeth. [h] Oft it is implied vnder this word that is here vsed. [i] A worthy patterne wee haue hereof in the example of our Lord and Generall, Christ Iesus, who still withstood Satan in euery assault, & would not yeeld any whit at all in any of his temptations.

Doct. 4. Giue no place to the enemy.
g Chap. 4. v. 27.
h Iam. 4. 7.
i Pet. 5. 9.
i Mat. 4. 3, &c.

Our arch-enemy is both crafty as a Fox, and cruell as a Lyon: his craft wil make him soone espy and take an aduantage: his cruelty will make him follow it to the vttermost.

Reason.

Great is their folly who first yeeld a little, and then thinke well enough to acquit themselues. They much deceiue themselues: for after they haue once yeelded, they haue neither will nor power to stand, as they had before. For as Satan is subtill, so is [k] sinne deceitfull: who once hath tasted of it, will scarce cõtent himself with a taste, but will stil more and more hunger after it. Thousands are deceiued therewith, and by small yeeldings at first, at length are cleane ouerthrown. An especiall point of wisdome it is, duely

Vse. Great folly to yeeld a little.
k Hebrewes 3. 13

to

to consider our own folly and weakenesse, together with the Diuels craft and power, how in our selues (without this Armour) there is no comparison betwixt vs and our enemies: yea, also to consider the nature of sin, and our proneneſse thereunto; that so wee may resolutely set our selues against all temptations, nor yeelding any whit at all to any. Who almost findeth not by wofull experience, that a little yeelding hath caused a great ouerthrow?

§. 8. *Of the euill day.*

THe *time* against which the forenamed Armour is prepared, is next to be handled. It is heere termed [b] *the euill day*. By *euill*, is meant not so much *sinne* as trouble: and *day* is put for any continuance of time. Some take *euill day*, for the whole time of a mans life, yea for the continuance of this World, all which time Satan assaulteth vs, but no longer.

[b] ἐν τῇ ἡμ. τῇ πονηρᾷ.

This I take to bee too large an extent of this phrase: for in the originall there is to each word adioyned an article, *that day*, *that euill day*, which implieth some set and distinct time; wherefore other restrain it to the day of a mans death: but that I take to be too strict a restraint: there are many other dayes and times wherein vse is to be made of Armour. Wherefore in the meane betwixt both, I expound the euill day to be that time, wherein Satan shall any way set vpon vs and assault vs, whether by outward afflictions, or otherwise. All his temptations tend to euill; and therefore the time wherein hee assaulteth vs, may well be termed an euill day.

Quest. When commeth that day?

Answer. It is no more known beforehand, then the day of death, or the day of iudgement. Whensoeuer the Lord letteth loose the reines to Satan, then is that euill day. That time wherein the Diuell depriued *Iob* of all hee had, smote his body with sore boiles, vexed him by his wife and friends, were euill daies to *Iob*.

§. 9. *Of Satans being loose.*

IN that the Apostle telleth vs of an euill day, hee implieth, that

There be times appointed wherein the Diuell shall be let loose, and haue liberty to assault vs. This the Apostle expresly foretold, saying, [c] *There shall come perillous times.* Mark the answer that was made to the soules vnder the Altar, [d] *That they should rest, till their brethren which should bee killed as they were, were fulfilled.* Thereby is declared, that as they which were dead, had their euill daies, so the liuing should haue their euill daies. The [e] Apostle maketh a necessity hereof, and putteth a *must* vnto it, saying, *We must through many afflictions enter into the Kingdome of God.* As there are common times of triall for whole Churches, so for particular persons. There is small reason for any to doubt hereof, but it is a point of good wisedome for all to looke for it. For who is there that hath not felt some experience hereof, and by his owne experience can verifie the truth of this point?

Doct. 5. There are times wherein the Diuell shall be let loose.

[c] 2 Tim. 3. 1.

[d] Reu. 6. 10, 11.

[e] Acts 14. 22.

Reasons.

The Lord will haue all his tried: for so is his owne power, mercy, and wisdome the more manifested in his Saints; & so are his enemies the more confounded. Besides, the Lord will hereby make a difference betwixt his Church here on earth, and in Heauen.

Vse. Be not secure.

Be not secure, as if no euill day could or would come: this is a most dangerous conceit, whereby the Diuell getteth great aduantage, for thus he suddenly surpriseth many: and yet it is the conceit of too too many; In their peace and prosperity they think there shall be no alteration, they shall neuer be moued: not only [f] careleſse worldlings, but oftentimes Gods Children fall into this conceit, as [g] *Dauid*. Take wee heed heereof: though for a while we thinke all well, yet alwaies it shall not be so: *the euill day* commeth sooner vpon some, later vpon others; longer it tarrieth with some, shorter with others; yet it comes vpon all: though it be vncertaine

[f] Psal. 10. 6.

[g] Psal. 30. 6.

when it commeth, and how long it tarrieth, yet moſt certaine it is that it will come.

§. 10. *Of preparation againſt triall.*

AS another vſe of this, marke the next point, for in regard heereof the Apoſtle counſelleth vs to prepare againſt it: yea, hee maketh mention of the *euill day*, as of a motiue to make vs watchful and carefull to arme our ſelues againſt it. Now then, in that he biddeth vs take Armour, that we may ſtand in the euill day, his counſell is, that

Doct. 6. Preparation to be made againſt time of triall.

Preparation muſt be made beforehand, againſt the time of triall. [a] The care which *Iob* had for his children beforehand, muſt wee haue for our ſelues. It ſhould ſeeme that hee himſelfe looked for the euill dayes that came vpon him: for he ſaith, *The thing which I greatly feared, is come vpon me, &c.* And this was it which made him [b] ſo well endure ſo ſore aſſaults. Very carefull was Chriſt in preparing the Diſciples againſt his departure, becauſe he knew there were euill dayes comming vpon them. The laſt petition of the Lords Prayer tendeth to this purpoſe.

[a] Iob 1.5.

Iob 3.25.

[b] Iames 5.11.

Reaſon.

If preparation bee not beforehand made, wee may ſuddenly bee ſurprized and ouercome, [c] like the people of *Laiſh*. But if we be well prepared, we may well be the more ſecure.

[c] Iudg. 18.

Vſe. Be not careleſſe.

What is like to be the iſſue of them who put the euill day farre away from them, and neuer thinke of reſiſting the euill one, till hee ſet vpon them? Many thus plunge themſelues into much miſery. The children of this world are in this reſpect wiſer then many Chriſtians: for they vſe in time of peace to haue their trainings, muſterings, tiltings, and many other martiall exerciſes, that thus they may be beforehand prepared for warre.

Vſe 2. In time of peace meditate of the euill day.

Let vs in the time of our greateſt tranquillity meditate of the euill to come: and for our helpe herein, obſerue what euill falleth vpon others, and conſider, the like or worſe might haue fallen, or may afterwards fall vpon vs: and therefore thorowly examine our ſelues, and ſearch what faith, what hope, what righteouſneſſe, what ſincerity, what other good & needfull graces we haue in vs, that wee bee not to ſeeke of our Armour, when the Diuell commeth to aſſault vs.

§. 11. *Of the multitude of trials.*

HItherto of the firſt branch, concerning the *End* of arming our ſelues.

The ſecond followeth, wherein the circumſtance of *Time* is firſt laid downe, and firſt to be handled: It is in theſe words, *hauing done all things*; that is, hauing well paſſed ouer all thoſe brunts, whereunto yee ſhall bee brought, and well acquitted your ſelues.

Here firſt the Apoſtle implieth, that

Doct. 7. Many trials to be paſſed thorow.

Many trials are to bee vndergone, many aſſaults to bee withſtood, before we can looke to be free and ſafe. [d] *Through many afflictions we muſt enter into the Kingdome of God.* [e] *Many are the troubles of the righteous.* This was preſented vnto vs in Chriſt our Head, and in all his faithfull members in all ages, in Patriarchs, Prophets, Apoſtles, &c.

[d] Acts 14.22.

[e] Pſal. 34.19.

The ancient Iewes were an eſpeciall type hereof. *Canaan*, a place of reſt and quiet, was promiſed vnto them; but before they entered into it, they went into *Egypt*, and were there bondmen; from thence they came into the Wilderneſſe, where they were brought to many ſtraits and difficulties; and laſtly, many ſore battels fought, before they could haue reſt in *Canaan*.

Reaſons. See the reaſon of *Doct.* 1. on verſe 11.

This partly ariſeth from Gods good and wiſe ordering matters to his own glory, and his children's good: and partly from Satans inſatiable cruelty, who neuer thinkes hee hath aſſaulted enough, ſo long as a Chriſtian ſouldier ſtandeth. It was a ſore blow he gaue *Iob*, when hee depriued him of all his goods and children; a blow that might haue ſtrucken another cleane down, yea, ſtark dead: but becauſe he ſtood ſtoutly, hee lent him another blow which was much ſorer, yea ſtill hee laid

laid on with all his might, till God would suffer him to strike no longer. The like vnsatiableneſſe is manifeſted in his inſtruments: Inſtance *Saul* purſuing of *Dauid*; and the Phariſes perſecuting of Chriſt: they were neuer ſatisfied.

Vſe 1. A few skirmiſhes finiſh not the Chriſtians combate.

Thinke not the Chriſtian combate ended, when ſome few battels are fought, and that thou art now out of all danger, becauſe through Gods mercy and power thou haſt hitherto bin deliuered; rather expect and prepare for more. No doubt but *Peter* thought himſelfe ſafe enough, when one Maid which would haue betraied him, was gone away: but [a] we read that a ſecond came to him, yea others alſo. Wherefore ſo long as Satan hath liberty, (which will be ſo long as wee, or any other man liueth in this World) let vs be watchfull, and ſtill prepared for many aſſaults one after another. Many ſtout victorious Monarches haue beene ouerthrowne, becauſe after a conqueſt they feared no freſh aſſault, and ſo haue beene ſuddenly ſurprized. It ſhould ſeeme that *Belſhazzar* was ſo ouertaken, [b] becauſe the ſame day that he made his royall feaſt, himſelfe was ſlaine, and his kingdome taken by *Darius*.

[a] Mat. 26. 69, &c.

[b] Dan. 5. 1, 30.

Vſe 2. Many are oft aſſaulted, who are not forſaken.

Many thinke, that by reaſon of thoſe many aſſaults which the Deuill maketh againſt them; and the many trialls whereunto they are brought, God hath vtterly forſaken them, and giuen them ouer to the power of their enemies; this then may ſerue for their comfort, and as a prop to vphold them, that God doth thus order the eſtate of his Children, that many things muſt be done and finiſhed, before we can looke for reſt.

§. 12. *Of holding out.*

ὑπομεῖναι. ἄνυσα.

THe word which the Apoſtle vſeth to ſet downe the time of conqueſt, is a word of perfection, and implieth a full and finall ending of a matter: to it he addeth a very generall particle, *all*; whereby he teacheth vs, that

Doct. 8. *It is not ſufficient well to beginne the fight, and make a good onſet, nor yet to hold out the brunt of ſome aſſaults, but all, how many ſoeuer, and of what kinde ſoeuer, muſt be held out:* all muſt be finiſhed, before we can looke for victory. He that ſaith *all*, excepteth not any at all. [c] This perfect finiſhing of all, is it whereunto the Apoſtle ſo earneſtly exhorteth the Hebrewes, and plainely telleth them, that yet longer they were to endure, becauſe [d] *they had not reſiſted vnto bloud*, and therefore not finiſhed all. In this reſpect ſaith Saint *Iames*, [e] *Let patience haue her perfect worke.* This was Chriſts care, [f] *to finiſh all:* therefore when he was going to his triumph, he ſaid, [g] *I haue finiſhed the worke, &c.* And againe, [h] *It is finiſhed.* So the Apoſtle ([i] who would haue vs follow him, as hee followed Chriſt) [k] *I haue fought a good fight, and haue finiſhed my courſe.*

All aſſaults muſt be held out.

[c] Heb. 10. 32, 33, &c.

[d] Heb. 12. 4.

[e] Iam 1. 4.

[f] Iob. 4. 34.

[g] & 17. 4.

[h] & 19. 30.

[i] 1. Cor. 11. 1.

[k] 2 Tim. 4. 7.

The promiſes of reward are reſtrained to this condition, [l] *He that endureth to the end, ſhall be ſaued.* [m] *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* To all thoſe ſeuen Churches of *Aſia*, to which Chriſt wrote, he promiſed a reward, but with a prouiſo of [n] *ouercomming*. He that preuaileth in ſome conflicts, and is at length ouerthrowne, cannot properly be ſaid to ouercome: ſo that [o] all which is done, is in vaine, if all be not done: For marke what the Lord ſaith; [p] *If any man draw backe, my ſoule ſhal haue no pleaſure in him. Saul* fought many of the Lords battels valiantly; but hee withdrew himſelfe, and the Lord forſooke him, ſo as at length he was ouerthrowne. Was not the glory of all the former victories vtterly daſht hereby? Did not the Philiſtims as much (if not ſo much the more) inſult ouer him? So will the Deuill.

Reaſons.

[l] Mat. 10. 22.

[m] Reu. 2. 10.

[n] Reu. 2. 7, 11, 17, 26 & 3. 5, 12, 21.

[o] Gal. 3. 4.

[p] Heb. 10. 38.

Be carefull to adde conſtancy vnto courage, if thou deſire the crowne of conqueſt; and though thou haſt done many things, yet giue not ouer, ſo long as there remaineth any thing to bee done. Doe not ſo much conſider what conflicts haue beene endured, as how many are ſtill to bee endured. Regard what is to come, rather then

Vſe. Conſtancy.

what is past. [a] This was Saint *Pauls* mind. Many in all ages, who haue done many things, haue lost the Crowne of glory, because they haue not done *all*. I would the times and ages wherein we liue, did not afford so many examples of backsliding as they doe. Many haue fallen, more are like to fall; the times are euill, men are weake, all of vs prone to faint.

a Phil. 3. 13.

§. 13. *Of the issue of constancy.*

YEt for our encouragement, note the last word of this verse, *to stand*; wherein the second branch of the end here propounded, is laid downe. To stand, in this place is a note of victory: it implieth that Satan, notwithstanding all his power, malice, subtilty, fury, sedulity, with the like, cannot ouerthrow them that are well armed, but as Conquerers, when all the conflicts are ended, they shall stand safe and sure, euen the last in the field. It is here added as the issue of the former point, as if he should haue said; *If manfully ye withstand your enemies, at length ye shall stand as conquerers ouer them.* The point here to bee noted is this, that

Doct. 9. Constancy getteth conquest.

Courage and constancy bringeth assured conquest and victory. The [a] promises before mentioned intimate as much. That [b] which Saint *Iames* laieth downe as the issue of resisting the Diuell, is in effect the very same which is here laid downe. There it is said; *the Diuell will flie*, here, *we shall be able to stand*; The Diuels flight and our standing doe both imply a conquest. This was the [c] end which wee know the Lord made at the end of *Iobs* patience. Hence it is that the Apostle [d] counteth the man *blessed that endureth tentation.*

a In the reasons of Doct.

b Iames 4. 7.

c Iames 5. 11.

d Iames 1. 12.

Gods honour is otherwise impeached, if they which finish all, be not crowned as conquerers: [e] of all men, Christs Souldiers are otherwise the most miserable. Where then is the priuiledge of enduring? wherein lieth the difference betwixt those which fight vnder Christs banner and others, if not in preuailing? For the time, Christs Souldiers are commonly much more sorely assaulted. But herein consisteth the difference, [f] that they are neuer forsaken, [g] that the Lord will giue a good issue, that though they are brought vnto temptation, yet they are neuer cast into it. [h] *For the rodde of the wicked shall not rest on the lot of the righteous.*

Reasons.

e 1 Cor. 15. 19.

f Heb. 13. 5.

g 1 Cor. 10. 13.

h Psal. 125. 3.

In all conflicts haue an eye to this end; though your enemies bee many and fierce, yet feare not, yee shall *stand*, when they shall flie. Patiently wait, and faint not. [i] *He that beleeueth, shall not make haste*: for God, who alone can end the fight, standeth by; he ordereth all the assaults, for number, measure, kinde, continuance, and euery other circumstance; and knoweth when and how to determine all. Therefore couragiously withstand your enemies, that ye may victoriously stand. For [k] to giue no place to the diuell, is to ouercome the diuell.

Vse. Looke to the issue.

i Isa. 28. 16.

k *Vincisse, est aduersarys non cessisse. Hier. in Eph. 3.*

THE

THE SECOND TREATISE.

Of the particular pieces of Armour.

THE FIRST PART.

The duty of such as haue these pieces.

Ephes 6.14. *Stand therefore, hauing your loynes girt, &c.*

§. 1. *Of the Coherence.*

VNto the forenamed generall direction, the Apostle adderh a particular exemplification of the same, distinctly setting down certaine speciall graces, whereby, as with pieces of Armour, we may stand fast. This exemplification is set forth in forme of an exhortation, wherein note,

1. The duty whereunto he exhorteth.

2. The meanes and manner how it is to be performed.

The duty is in this word *Stand.* Though this word bee the same with that which immediately before is set downe, yet is it not of the same mood, nor of the same tence. That was a standing after the battell is ended, and so a word of conquest: This is a standing in the battaile; and so a word of conflict. That was of the Infinitive moode, and implyed an honour and dignity: This is of the Imparatiue mood, and implyeth a duty; and not one duty onely, but many duties: for it is a metaphoricall word taken from Souldiers: and according to the diuers acception of the Metaphor, it implyeth diuers duties.

§. 2. *Of a Souldiers standing.*

The Metaphor it self implyeth these, and such like vertues.

A *Souldier like courage*: for as white-liuered, fresh-waters, faint-hearted Souldiers are ready vpon euery brunt to yeeld and runne away: so valiant courageous Souldiers stand stoutly against euery brunt, and will rather stand and dye, then flirre and yeeld.

2 *A settled abiding in ones proper place,*

or standing in his ranke, neither straggling abroad, nor going into any others place. Experienced souldiers well know what a safegard it is to haue the rankes well kept, and therefore will not step aside.

3 *A watchfulnesse* opposed to luskishnesse and sluggishnesse: an heauy-headed, idle, luskish souldier, is euer ready to lie downe, like a tired Oxe or Horse; but a wise watchfull souldier standeth to receiue his enemy, whensoeuer he maketh any assault.

4 *Perseuerance with Armour still on the backe*: faint-hearted weake souldiers being loth long to beare the burden of their Armour, will oft put it on and off: when a skirmish is past, off goes the Armour, and so it is laid aside, till they be forced againe to put it on: but old well-experienced souldiers stand still with their Armour, looking for a fresh assault, and for more conflicts.

§. 3. *Of Christian valour.*

The duties arising out of the foresaid Souldier-like vertues are these.

Duty. 1. Stand stoutly.

1 WE *must bee of a valorous courragious mind against all our enemies*, standing stroutly against them, and bidding defiance to them all; euen as [a] *Dauid* stood against *Goliah*. How needfull this is in warre against flesh and blood, appeareth by [b] Gods earnest urging of it to *Iosuah*; But much more needfull it is in warre against spirits.

Reasons.

For they, though bold enough, yet are daunted with the stout standing of Christs Souldiers; but heartned with timorousnesse. Besides, the courage of some valorous Souldiers, addeth spirits to all their fellowes.

Grounds of encouragement.

That we may with courage stand against our enemies, obserue these and such like grounds of encouragement:

1 That [c] the Lord is with vs, and will not faile vs.

2 That [d] wee fight in his name and power, but our enemies in their own.

3 That [e] our battell is most iust, and we fight in a iust cause.

4 That we fight with [f] enemies spoiled, whose weapons are blunted, whose power is limited.

5 That we haue [g] promise of victory, and so are sure not to be ouercome.

§. 4 *Of keeping our ranke.*

Duty 2. Abide in thy place.

2 WE *must bee carefull to* [h] *abide in the place where our Lord hath set vs.* For this know; that wee haue a double calling, one generall, as we are Christians. The other particular, as we are distinguished in Church, Common-wealth, or Family. Accordingly these two points are to be obserued:

1 That wee remaine stedfast in the true Church where the Lords banner is displaid: that we retaine our profession, and start not from it for gaine, as [i] *Demas*; or persecution, as [k] they which forsooke *Paul*. Straggling Souldiers lose the succour of their Captaine, and helpe of their fellow Souldiers. Such stragglers from Christs Armies are separatists, heretikes, time-seruers, and all reuolters.

2 That wee bee conscionable and diligent in the seuerall functions of our particular callings: as in the Common-wealth; Kings, Iudges, Iustices, all Magistrates, all Subiects also, all of any Office, Trade, &c. In the Church; Ministers, other Church-Officers, and people. In the Family, Masters and Seruants, Husbands and Wiues, Parents and Children. For this end are particular duties prescribed to particular functions in Gods Word. Many weighty reasons there be to vrge this.

Reasons.

1 [l] God hath appointed to euery one his distinct place. Now it was the commendation of Christ, and of *Moses*, that they were [m] *faithfull to him that appointed them.*

2 Euery one shall bee called to account for those duties which belong to his particular calling; according to that which was said to the Steward, *Giue an account of thy stewardship, Luke* 16.2.

3 The order wherein euery one

is

[a] 1 Sam. 17.45.
[b] Ios. 1.6,7,9.
[c] Ios. 1.5.
[d] 1 Sam. 17.45.
[e] Iudg. 11.27,29.
[f] Col. 2.15. Heb. 2.14.
[g] 1 Cor. 10.13.
[h] 1 Cor. 7.20. Eph. 4.1.
[i] 2 Tim. 4.10.
[k] 16.
[l] 1 Cor. 7.17.
[m] Heb. 3.2.

is set, is the very beauty of the Church, and of the body of Christ: as the seuerall places of seuerall members, are the grace of a naturall body; Yea, this order is the strength of the Church, as in an army: in this respect the Apostle saith, that the body of Christ is [n] *fitly ioyned together, and firmely compacted.*

n Chap. 4. v. 16. συναρμολογούμενον, καὶ συμβιβαζόμενον.

4 The graces which God bestoweth on vs, as faith, loue, obedience, patience, wisdome, &c. are best exercised, and manifested in our particular callings.

5 In our proper distinct places, we haue [o] the Lords promise of protection, but not out of them. Many iudgements hath God executed on busibodies, that entred vpon others places; instance [p] *Corah* and his conspiracy, [q] *Absalom*, [r] *Vzziah*, &c.

o Psal. 91. 11.

p Numb. 16. 2, &c. q 2 Sam. 15. 2, &c. r 2 Chr. 26. 16.

Wherefore wee are to take good notice of our particular places, and of the particular duties belonging vnto them, and both pray and labour for skil and ability to performe them. [s] *It is the wisdome of the prudent to vnderstand his way.* For, *He that walketh in his integrity* (namely, in that which belongeth to him and his place) *is iust.*

s Prou. 14. 8.

§. 5. *Of watchfulnesse.*

Duty 3. Stand on thy guard.

3 WE must bee [t] *watchfull*, and stand vpon our defence against our enemy, hee [u] as a theefe will suddenly set vpon vs, comming when we are not aware of him. For the better performance of this duty, we must [x] take heede of such things as may breed in vs a spirituall slumbring and drowzinesse, as are earthly delights and pleasures, worldly cares, &c. They which will *watch* [y] must *be sober.*

t 1 Pet. 5. 8.

u Mat. 24. 43.

x Luke 21. 34.

y 1 Pet. 5. 8.

§. 6. *Of perseuerance.*

Duty 4. Perseuere.

4 WE *must perseuere and continue in well imploying the graces of Gods Spirit to our defence:* thus may we better stand in the spirituall combate, then in our outward bodily fight: for our bodies haue neede to haue the Armour put off, for their ease and refreshing: but our soules haue no such neede. The Armour of God is [z] not burdensome to the Spirit. Of this duty I spake more fully in the twelfth §. of the fourth part.

z Mat. 11. 30.

Thus much for the duties which this first word *stand* implieth.

THE

THE SECOND PART.

The kinds of the pieces of Armour preſcribed.

§. 1. *Of the ſeuerall pieces of the Armour of God in generall.*

THe next point is, concerning the meanes or manner of ſtanding, in the words following, *hauing your loynes girt, &c.*

In the 14, 15, 16, and 17. verſes, there are ſixe ſeuerall graces of the Spirit, compared to ſixe ſeuerall pieces of Armour, which are eſpeciall meanes to make vs ſtand faſt. They are theſe,

1 Verity.	Compared to	1 A Girdle.
2 Righteouſnes.		2 a Breſtplate.
3 Patience.		3 Shooes.
4 Faith.		4 a Shield.
5 Hope.		5 an Helmet.
6 Word of God.		6 a Sword.

Out of this particular enumeration of theſe ſeuerall graces and pieces of Armour, I will deliuer three or foure generall obſeruations, and then diſtinctly handle them one by one, as they lye in order.

§. 2. *Of defending our ſelues.*

MOſt of theſe ſeuerall pieces, euen all of them but one, are defenſiue; that one which is offenſiue, namely, the Word of God, compared to a ſword, is alſo defenſiue, as well as the reſt: whereby it is intimated that,

The moſt part of a Chriſtians Armour is defenſiue.

Obſer. 1.

We that are Chriſtians, muſt rather ſeeke to defend our ſelues, then annoy others. This was repreſented in that combate which our Lord fought with the Deuill: For [a] Chriſt was led aſide of the Spirit into the wilderneſſe, and being there, the tempter came firſt vnto him, and firſt ſet vpon him. Here wee ſee that there was a neceſſity to moue Chriſt to fight, and that in a double reſpect. Firſt, in that he was brought into the liſts. Secondly, that being there, he was aſſaulted. In this fight Chriſt eſpecially aimed to defend himſelfe, and to repell his aduerſaries weapons. Therefore all his anſwers are framed directly according to Satans obiections. The like wee may obſerue in his conflicts with the inſtruments of Satan, the Scribes, Phariſes, Herodians, &c. as alſo in thoſe conflicts, which his Prophets, Apoſtles, and other Saints haue had with Satan, and his inſtruments.

[a] Mat. 4, 1, &c.

Reaſon. Our quarell is iuſt.

Hereby we ſhew, that we fight in a iuſt quarell: for what iuſter cauſe can there be, then for a man to defend himſelfe and his owne right?

Obiect. But defendants are oft in the greateſt blame.

Anſw. True, when they keepe men from their owne right, and make them recouer it by force. But we keepe nothing

thing from Satan which is his due: he seeketh to get those from Christ, whom Christ hath dearely bought, euen with the price of his owne bloud. It is therefore a Diabolicall property, to raise vniust quarrels, and by force to seeke to wring from any that which hee hath no right vnto. If we be thus set vpon, lawfully wee may defend our selues, and with confidence call for Gods aide, yea also in faith depend vpon him.

§. 3. *Of resisting.*

Obser. 2. Repell the enemy.

ONe offensiue weapon, the Word of God, which is *a Sword*, is put into our hands, so that *iust occasion being offered, we may and ought to doe our best to repell and driue away the deuill, and his instruments.* Hereof I shall speake more largely on the beginning of the seuenteenth verse.

Trem. 2. Part. 8. §. 1.

§. 4. *Of standing at defiance.*

Obser. 3. No safety in flying.

EVery part and piece of this Armour is for the forepart of a man, neuer a piece for his backe, or hind parts. What doth this imply, but that *We should alwaies stand against our enemies, face to face*, and neuer shew them our backs, neuer flye from them, but haue [a] *Nehemias* holy resolution, and say, *Should such as wee flye?* Oft we are stirred vp to *fight, wrestle, stand, resist, &c.* neuer perswaded in the whole Booke of God to flye, that is, to yeeld the victory vnto Satan. We may wisely auoid his temptations, and not yeeld to them, when by them hee seekes to draw vs from the seruice of our Lord, to his slauery: and thus [b] we are commanded *to flye from idolatry, to flye from the lusts of youth, &c.* But timorously to cease from resisting temptations, and withstanding the Deuill, is dangerous to our selues, and dishonourable to God: it maketh Satan euen to insult ouer God himselfe, whose Souldiers we are, and to get great aduantage against vs. For flying from God, whom haue we to flye vnto? Being out of Gods protection, the Deuill will soone make a prey of vs. Let vs not thinke, that if wee yeeld the field, the Deuill will bee contented: It is not the glory of conquest that he seeketh, so much as our destruction: [d] *He seeketh whom to deuoure.*

a Nehem. 6. 11.

b 1 Cor. 10. 14. c 2 Tim. 2. 22.

Diabolus non opus aliquod aliud operatur, nisi vt subuertat: hic est cibus illius, hic honor, hoc & gaudium. Chrysost. in Mat. 41. hom. 5.

d 1 Pet. 5. 8.

§. 5. *Of the sufficiency of our Armour.*

Obser. 4. Euery part fenced.

IN this particular enumeration of these seuerall pieces, I finde a Christian Souldier armed from top to toe: for here is an Helmet for his head and face: a Breastplate, together with the Tassets and Cushes, from neck to middle, and from thence to the knees: a Girdle to knit them together; Greaues from knees to the soles of the feete; a Sword for the right hand, and a shield for the left. Well therefore might the Apostle terme it *whole Armour.*

Vse 1.

So whole and compleat is this Armour, as we needs seeke for no other to adde to it, or to couer it ouer. As it is madnesse to reiect this, and trust to the clout and paper armour of Papists and worldlings: so it is childishnesse and meere folly, to couer this *whole Armour* ouer with any other, and so needlessly clog the soule: yea, it is derogatory to Gods honour and wisdome, and a degree of presumption. Such are they as acknowledge and beleeue that the Word of God is perfect, and yet thinke it no harme to haue humane traditions added thereto: or that Christ only is able to saue, and yet the helpe of Saints to doe no harme: or that faith onely is sufficient for iustification, and yet no hurt to ioyne workes also with faith, in the office of iustifying a sinner, &c.

Vse 2.

Let our care be to be armed with this *whole Armour*, and euery piece of it, and so wee may well content our selues therewith, boldly may we defie our enemies, hauing it on, and not feare what they can doe vnto vs. These vses haue beene largely handled, so as I needs not now further insist vpon them.

THE

THE THIRD PART.

Girdle of Truth.

Ephes 6.14. *Hauing your loynes girt about with Truth.*

§. 1. *Of the diuers kinds of Truth.*

THe first piece of spirituall Armour heere in order set downe by the Apostle, is *Truth*. In handling whereof I will shew, first, what Truth is heere meant. Secondly, how fitly it is compared to a Girdle. Thirdly, what account is to be made thereof. Fourthly, what wyles the Deuill hath to wrest it from vs.

Foure kinds of truth.

For the first, There is in man a foure-fold truth, First, of iudgement. Secondly, of heart. Thirdly, of speech. Fourthly, of action.

Truth of iudgement.

Truth of iudgement is, when a mans iudgment agreeth with Gods Word, which is the touch-stone of Truth: so as the principles of that Religion which he professeth, and his opinion concerning the same, are grounded thereon, and may be warranted thereby. When the vnderstanding of man, being enlightned by Gods Spirit, and informed by his Word, remaineth settled and established in that doctrine which the Word of God teacheth, then is there Truth in his iudgement: this Truth was in-for which [a] Saint *Peter* commended the distressed Iewes to whom he wrote, and which [b] Saint *Paul* exhorteth the Ephesians to follow. This is opposed to *errour*.

[a] 2 Pet. 1. 12.

[b] Chap. 4. v. 15.

2 Truth of heart.

Truth of heart, is the singlenesse and sincerity thereof, whereby a man seeketh to approue himselfe vnto God, the searcher of all hearts, and to bee accepted of him: [c] this is *that truth in the inward affection which God loueth*, and [d] wherewith *Hezekiah* comforted himselfe, yea, which he pleaded before the Lord, when hee had receiued a sentence of death. This is opposed to *hypocrisie*.

[c] Psal. 51. 6.

[d] Isai. 38. 3.

3 Truth of speech.

Truth of speech, is an agreement of the word of a mans mouth, both with his minde, and also with the matter which he vttereth. This is it, whereunto we are exhorted, *Ephes.* 4. *verse* 25. *Speake the truth*. And [e] which the Apostle oft affirmeth of himselfe. This is opposed to *lying*, when a man speaketh against his minde and conscience; and to *falshood*, when a man speaketh contrary to the thing it selfe.

[e] Rom. 9. 1. 1 Tim. 2. 7.

4 Truth of action.

Truth of action, is a plaine, faithfull, and honest dealing in all things, whether we haue to doe with God, or man; when men neither make shew of doing that which indeed they doe not, or of doing it otherwise then they

they doe: [a] this truth was in *Nathaniel*, in which respect Christ called him an Israelite [b] *in truth*. This is opposed to *dissimulation* and *deceit*.

a Ioh. 1.47.

b ἀληθῶς.

§. 2. *What kinde of Truth is here meant.*

SOme apply the *Truth* here mentioned, to Doctrine and Religion, as if onely the soundnesse of it were meant: others restraine it to the vprightnesse and sincerity of our hearts and affections: others vnderstand it of the truth of our words and speeches: and others expound it of the purity and innocency of our practice and carriage.

But whosoeuer exclude any of these forenamed branches of truth, come (as I take it) short of the Apostles meaning; all of them must concurre to make vp the strength and beauty of this *Girdle*. For truth is a generall property, which, as Salt, seaseneth euery thing, and maketh it sauory to God and man: the whole lumpe must bee leauened with it, I meane the whole man throughout, his opinion, his affection, his communication, his conuersation:

Truth as salt.

1 Truth of iudgement is the ground of all the rest: for though our hearts be neuer so sincere, our speeches neuer so true, our actions neuer so plaine, yet if in iudgement wee bee mis-led, all is but as straw and stubble, which when it commeth to the fire of tryall, will soone bee consumed. It seemeth, that before *Paul* was instructed in the truth of the Gospell, hee had a kinde of truth in his heart, for he [c] *was zealous towards God*; yea, also in his speeches and actions: for [d] *hee was vnrebukeable concerning the righteousnesse which is in the Law*: yea, [e] *he thought in himselfe, hee ought* to doe what he did: hee had not a double heart, a double tongue; he pretended not what he neuer intended; yet because he wanted truth in iudgement, all was but [f] drosse, and losse vnto him.

Truth in iudgement the foundation to the rest.

c Acts 22.3.

d Phil. 3.6.

e Acts 26.9.

f Phil 3.8

2 To truth of iudgement, must truth of heart be added, or else notwithstanding the soundnesse of Doctrine which we professe, wee make our selues odious and abominable to God: for God gaue man but one single simple heart: if any haue [g] *an heart, and an heart*, the Diuell hath giuen him that double heart, it is no part of Gods Image, God will not acknowledge it. *Iudas* knew the truth of Religion, and preached it as well as the other Disciples, but wanting truth in his other parts, what good got hee thereby, but the witnesse of his conscience against himselfe?

To truth of iudgement, adde truth of heart.

g Psal. 12.2. לבב ולבב

3 But what if a man which professeth the true Religion, thinke hee hath a single heart, and yet bee giuen to lying, and to deale deceitfully? Surely, he disgraceth his profession, and giueth iust cause of suspition, that he hath no honest heart: for the heart is as a fountaine. Out of the abundance of the heart, proceede a mans words and actions: yea, the heart is as a Queene, and hath a command of a mans tongue, and of all his outward parts: so that if there be truth in it, there will bee truth in all the other parts: sincerity in the heart will keepe the tongue from lying, and the whole carriage of a man from dissimulation and deceit. Wee see then, that of necessity, all these foure branches of truth must be ioyned together to make vp this Girdle.

Where truth of heart is, there is truth of speech and action.

§. 3. *What kinde of Girdle is here meant.*

THe next point is, concerning the Metaphor, and the fit application of this grace of truth. This speech of [h] *girding the loynes*, is in Scripture taken in a double sence: one, for trussing vp a mans garments; the other, for close and fast tying his harnesse together: in the former sence the Metaphor is taken from trauellers or runners: for in those Countries they were wont to weare long side Garments, which if they were not tucked vp, they would hang dangling about the heeles of such as trauelled or ranne a race, and so bee a great hindrance vnto them. In this sence

II. Point, how fitly Truth is compared to a Girdle.

h περιζωσάμενοι. περιζώσατε.

sence this Metaphor is [a] oft vsed, and thereby Gods people were taught [b] to remoue all impediments in their Christian course and iourney, and to be as well prepared, as they could be, to performe the worke of the Lord. In the latter sence the Metaphor is taken from Souldiers, who are wont to knit their Armour close and fast vnto them, and so tye their loynes hard, partly to keepe their Armour from loosing and shaking, and partly to keepe their body steady. [c] In this sence the Lord said to *Iob*, *Gird vp thy loines like a man.* That last phrase *Like a man*, sheweth that he speaketh to him as vnto a Souldier, whom he would haue to stand stedfast, and to hearken vnto him.

Here it is to be taken in this latter sence, and signifieth a Souldier-like girding of the loines: for which purpose, they who weare Armour, vse to haue a strong faire Girdle, commonly called a *belt*, whereby they knit fast together, and close vnto their middle, the vpper and lower pieces of their Armour, as their brest-plate, and their Tassets and Cushes. These belts, as they were strong, so they were set with studdes, being faire and large. There is a double vse of them: one to keepe the seuerall pieces of Armour fast and close together, and to hold the loynes of a man firme, and steady, that he might be able to stand the surer, and hold out the longer. The other, to couer the ioynts of the Armour, that they might not bee seene. The first vse was for strength: the second, for ornament.

a 1 Kings 18.46. 2 Kings 4.29. b Exod.12.11. Luke 12.35.

c Iob.38.3. & 40.2.

§. 4. *Wherein a girdle is resembled to truth.*

Quid speciosius ipsa veritate ad quam omnis spectator peruenire se cupere confitetur, &c. Aug. de ver. Rel. cap. 40.

THus truth is both an ornament to a Christian Souldier, and also an excellent meanes of strength to vphold him. For it doth both grace and honour him before God and man; and also fast holdeth together other graces of Gods Spirit, especially in temptation, when they are most shaken, and so vpholdeth him. This will more euidently appeare by the particular branches of truth before mencioned.

Truth, the best grace to religion

1 What greater ornament and beauty to Religion, then soundnesse and euidence of truth? This is the very glory and crowne thereof: all other vaine glosses, as *antiquity, vniuersality, vnity, vniformity, succession, consent, multitude, pompe, reuenues, &c.* being separated from truth, are but as so many pearles in a blind eye, which make it so much the more deformed: for the more ancient, vniuersall, vniforme, and pompous superstition, idolatry, or any false religion is, the more odious and detestable it is; but the more true and sound a Religion is, the more excellent and glorious it is.

Simil.

And the greatest strength.

So for strength: what can better settle and establish the iudgement of a man then truth? *Great is truth, and preuaileth.* It is like a sharpe Sword in a weake mans hand, which is able to pierce deepe, though there bee but small strength to thrust it. Truth cannot be ouercome, neither is daunted with the multitude of enemies. This is it which hath made Martyrs in all ages to stand to their profession vnto death, and to seale it with their bloud, rather then start from it; yea, though many of them were illiterate men and weake women.

Simil.

Veritas vinci non potest, multitudine hostium non terretur. Hieron.

Truth is a comlinesse in euery thing.

The like may be said of the other branches of truth: an vpright and sincere heart maketh a man amiable before God himselfe. [d] *Dauid* being a man of a single heart, is termed [e] *A man after Gods owne heart.* And [f] *Noah being an vpright man, found grace in the eyes of God.*

d 1 King.15.3,4,5 e Acts 13.22. f Gen.6.8,9.

No eloquence or learning can so grace and commend a mans speech as Truth: for lying and falshood are parts of that [g] foule and filthy communication, which the Apostle condemneth. [h] *The Lord hateth a lying tongue;* [i] *it is abomination vnto him.*

g Chap.4.v.29. h Prou.6.17. i & 12.22.

No outward comlinesse of body can so commend a man, as plaine, faithfull, and honest dealing. [k] This made

k Ioh.1.47.

made *Nathaniel* so gracious in Christs eyes: but none more odious and detestable to God and man, then dissembling, and deceitfull persons: the conscience of such maketh them to shunne the light, and be afraid of Gods presence, as [x] *Adam*. So likewise, truth in all these, doth very much strengthen and vphold a man in time of tryall, and keepeth him from fainting. [a] *This* was the ground of *Iobs* courage and constancy. [b] *This* added an edge to *Hezekiahs* prayers. [c] *This* made *Dauid* bold to referre himselfe to Gods triall and examination. [d] *This* vpheld *Paul* against all that could be laid against him.

x Gen. 3.8. Truth doth much strengthen men.

a Iob 27.5,6. & 31.5.
b Isa.38.3.
c Psal 26.1.

d 1 Cor.4.4.

§. 5. *Of getting Truth.*

3 Point, what account is to be made of truth.

THe account which we are to make of this spirituall Belt, is declared by [e] *Salomon*, who exhorteth to *buy the truth, and not sell it*. This aduice concerneth two sorts of men: First, such as haue it not, they must labour to get it: Secondly, such as haue it, they must hold it fast. That this direction may be the better applied, we are well to search whether wee haue this girdle of verity or no. Eithy may I apply that truth which [f] the Apostle speaketh of faith: *Examine your selues whether ye haue it not, proue your selues*. There is no grace which maketh more sensible difference betwixt the children of God and of the Deuill, then truth. In this examination we must proceed in order.

e Prou.23.23. expounded.

f 2 Cor.13.5.

§. 6. *How triall of truth may be made.*

1 Search what truth in iudgement.

1. TRiall is to be made of the truth of our iudgement: whether the Religion which we professe, and all the principles thereof bee assuredly found and true. To this tendeth that exhortation of Saint *Paul*, *Try all things*, and that of Saint *Iohn*, *Try the spirits*. For this end, the direction giuen by Christ ([i] *Search the Scriptures*) is to be obserued and followed, [k] as it was by the men of *Berea*: for the Scriptures are [l] the word of truth, and [m] the voice of God, the highest and chiefest Iudge: a most perfect, sufficient, impartiall Iudge. They who make any other Iudge, may soone be deceiued.

g 1 Thes.5.21.

h 1 Iohn 4.1.

i Iohn 5.39.

k Acts 17.11.

l Iam.1.18.

m 2 Tim.3.16.

Here see what wrong Popish guides doe to their followers, in keeping from them this touch-stone of truth. See what Ideots they be, who thinke it sufficient to beleeue as the Church doth. Such are they among vs, whose onely ground of faith is the common receiued Doctrine, be it true or false. No maruell they bee soone shaken and removed: they want this Girdle of Truth, which should strengthen them.

2 Search what truth in heart. Psal 133.2,3.

2 If we finde truth seated in our vnderstanding, then are we further to obserue, whether like the Ointment powred on *Aarons* head, and the dew that fell on the Mountaines of *Sion*, it descend from the head to the heart: whether the heart bee vpright before God or no. It appeareth that *Dauid* thorowly searched his heart for the truth thereof, or else durst hee not with such boldnesse and confidence haue referred it to Gods triall: the like I might instance in *Iob*, *Hezekiah*, *Paul*, and many others. Great neede there is of thorow trying the heart: for *it is deceitfull aboue all things*, & that not only to others who cannot discerne the secrets thereof, but also to men themselues, if at least they diue not into the bottome of it. Some be such grosse Hypocrites, that they cannot but in their hearts condemne themselues, as [n] *Ananias* and *Saphira*: others so simple, as they beguile themselues, [o] like *Peter* and the other Disciples. In all ages many haue thought better of the integrity of their heart, then by proofe and event it hath fallen out to bee. The best triall of our heart will be by our disposition when wee are alone, or when we can conceale our thoughts and cogitations from all men, yea, euen from the very suspition and conieture of men: if then they bee vpright, and therefore vpright, because wee desire to approue our selues to God,

Psal 26.1.

Ier. 17.9.

n Acts 5.3,9.

o Mat. 26.33.

God, as *Ioseph*, then may we bee assured there is truth in them.

3 From the heart which is a fountaine, wee are to proceede to the streames thereof, our speeches and actions; and search whether from this cleare spring there flow forth cleare waters, and so see what correspondency there is betwixt them. Now, here we are not onely to obserue whether our speeches doe agree with our knowledge of the thing we vtter, and with euidence of the thing it selfe, or whether our actions be plaine, or fraudulent and deceitfull; but also whether that true and good communication which wee vtter, and those true and honest actions which wee performe, doe come [f] from the *good treasure of a true heart*. For our helpe in this triall, note these few directions.

Gen. 39. 9.

3 Search what truth in speech and action.

[f] Luk. 6. 45.

§. 7. *Directions for triall of truth in speech and action.*

1 The ground of truth.

1. WHat is the *ground* of truth in our words and actions? what moueth vs thereunto? whether popular applause ([g] as the Scribes and Pharises, who *did all to be seene of men*, [h] *for they loued the praise of men more then of God*) or credit and estimation (as [i] *Saul*) or profit (as [k] the Shechemites) or respect to some men (as [l] *Ioash* and his people) or desire of quiet and auoiding trouble, as [m] *they* which became *Iewes* in *Mordecaies* time) or company and example of others, as [n] *Ananias* and *Saphira*) or intent to worke some mischiefe, (as [o] *Iezabel*, and [p] *Ishmael*. These and such other by-respects being the ground and cause of our actions, doe plainely argue that there is no sound truth in them.

[g] Mat. 23. 5.
[h] Ioh. 12. 43.
[i] 1 Sam. 15. 30.
[k] Gen. 34. 23.
[l] 2 Chro. 24. 2, 17.
[m] Est. 8. 17.
[n] Acts 5. 1, 9.
[o] 1 Kin. 21. 9.
[p] Ier. 41. 6.

2 The extent of truth.

2 What is the *extent* of that truth we make shew of? whether it bee *in all things*? [q] This was the proofe of the Apostles good conscience; for truth is a leuen [r] which seasoneth the whole lump. So as they which at sometimes, and in some things are watchfull ouer their words and actions, but careleste at other times in other things, want this leuen of truth, as [s] *Herod*.

[q] Heb. 13. 18.
[r] 1 Cor. 5. 6.
[s] Mar. 6. 20.

3 What the things are wherein we are most strict? whether they be matters of greatest weight and moment? They who pretend much truth in small and light matters, and are careleste and dissolute in great and weighty matters, haue no sound truth in them. Such were the *Scribes and Pharises*.

3 The obiect of truth.

[t] Mat. 23. 23.

4 What order we obserue? whether first we beginne with our selues, and looke to our owne speeches and actions. [u] Many will bee more forward and zealous in stirring vp others to all manner of truth, then themselues: yea, they will checke others for failing in such things wherein themselues are most faulty: surely there is no sound truth in such. [x] Christ maketh this a note of hypocrisie.

4 The order of shewing truth.

[u] Mat. 23. 4.
[x] Mat. 7. 3.

§. 8. *Of buying truth.*

THus are wee to search our selues thoroughout: and if vpon this search we cannot finde that wee haue this girdle of verity, then we must obserue the first part of the Wise-mans aduice, *Buy the truth*, that is, vse all the meanes which possibly we can, for attaining vnto, and possessing it; yea, though it bee with a departing from, and forsaking of many things which seemed profitable and pleasant vnto vs, because they and truth could not well stand together. The Metaphor of buying implieth a letting goe of some things, for the attaining of other things. Excellently is this set forth vnto vs by two [a] parables which Christ vttered; one of a man that bought a treasure; and another of a Merchant that bought a pearle. Truth is a rich treasure, and a precious pearle: if the worth of it, and the need which wee haue of it, were well knowne, I doubt not but easily wee should bee perswaded to part with much for the getting of it. So excellent it is, that for it selfe it is to be loued.

Pro. 23. 23. How to buy truth.

[a] Mat. 13. 44, 45.

Veritas propter seipsam diligenda est. Aug. in Gal.

§. 9. *Mo-*

§. 9. *Motiues to buy Truth.*

I Will therefore first lay down some motiues to stirre vp in vs a desire of truth, and then some directions, to instruct vs how to get it.

For the first, note first the excellency: Secondly, the necessity: Thirdly, the benefit of truth.

The excellency of truth.

1 Excellent must that needes bee, which maketh vs like to God: but nothing can make vs more like to him then truth: for he is the [a] *Lord God of truth*; [b] his Sonne is truth; [c] his holy Spirit, *the Spirit of truth*; [d] his Word, *the Word of truth*; [e] his promises, commandements, iudgements, wayes, workes, *all truth*. Herein doe the glorious Angels and Saints resemble God, [f] whom to imitate, is an excellent thing: [g] most contrary is the Diuell, and all that beare his Image: he is the father, and they children of lying and falshood.

a Psal. 31.5.
b Iohn 14.6, 17.
c Iam. 1.18.
d Psal. 19.9. & 119.
e Mat. 6.10.
f Iohn 8.44.

Besides, Truth is a kinde of perfection in all Christian graces; yea, the greatest perfection that we can attaine vnto in this life. [h] One and the same word in Hebrew, signifieth both integrity or vprightnesse and perfection, so as some translate it *vpright*, some *perfect*. In regard of this quality, [i] we may appeale to Gods iudgement, but not in any other kinde of perfection, whether of degrees, parts, measure, or the like; so that in this respect, it hath an excellency aboue all other graces.

h Gen. 6.9 & 17.1.
i Psal. 26.1. Isa. 38.3.

2 The necessity of truth.

2 So needfull it is and necessary, as without it, no other grace can bee of any vse. Faith, hope, loue, and all other graces, are as corrupt and putrified meate without it. Therefore the Scripture commendeth [k] *faith vnfained*, [l] *loue without dissimulation*, [m] *wisdome without hypocrisie*, &c. Yea, also *lips vnfained, innocent hands*, &c.

k 2 Tim. 1.5.
l Rom. 12.9.
m Iam. 3.17.

No knowledge, [n] no righteousnesse, no good thing can stand an hypocrite in any stead. What good got *Saul*, *Iudas*, *Ananias* and *Saphira*, *Simon Magus*, and such other Hypocrites, by all those seeming excellent gifts, which they made shew of? All they did, was odious before God: Therefore notwithstanding the Pharises prayed oft, gaue much almes, fasted oft, duly payed their tithes, and did other like duties, yet Christ denounceth many woes against them, *Mat.* 23. Hypocrites receiue no reward of God the searcher of hearts, but the punishment of deceit.

n Mat. 5. 20. & 6. 2. & 23. 14. *Hypocrita ab inspectore cordis Deo mercedem non capiunt, nisi fallacia supplicium. Aug. de serm. Dom. in monte, lib. 2.*

3 The benefit of truth.

3 Such is the benefit of truth, that the least measure of grace, seasoned with it, is acceptable to God, and in that respect very profitable to vs. It is noted of those, which in *Hezekia's* time came out of *Ephraim*, and other Tribes of Israel, vnto *Ierusalem* to keepe the Passeouer, [o] that they had not clensed themselues according to the Law, whereby they prouoked the Lord to inflict some iudgement vpon them: but *Hezekiah* putting the Lord in minde, how *they came with their whole heart to seeke the God of their Fathers*, the Lord healed them. Well might [p] *Dauid* pronounce the vpright blessed, for as [q] *God loueth truth*, so [r] *the vpright are his delight*, and [s] hee hath promised to with-hold no good thing from them.

o 2 Chr. 30.18, 19, 20.
p Psal. 119.1.
q Psal. 51.6.
r Prou. 11.20.
s Psal. 84.11.

Thus we see what good reason we haue to buy truth. Obserue now how it may be gotten.

§. 10. *Meanes to get truth.*

How truth in iudgement is gotten.

FOr truth of iudgement, wee must resort to the place where it may be had, that is, the true Church, [t] *the pillar and ground of Truth*. In it is the fountaine of Truth, the holy Scriptures: in it flow forth the streames of Truth, by the Ministry of the Word. Be thou one of the members of the true Church, so shalt thou haue a right thereunto: Search the Scripture, frequent the Ministery of the Word, so shalt thou finde Truth. Rather then go without it, let goe honour, wealth, pleasures, ease, and all thy naturall and carnall lusts: let goe all. *Paul* had surely a good mind to buy the Truth, for [u] *he counted all things losse for the excellent knowledge of Christ*.

t 1 Tim. 3.15.
u Phil. 3.8.

For truth in heart, speech & carriage,

How Truth in heart, speech and carriage is gotten.

remember that thou ſtandeſt alwaies in the preſence of God, and that thou haſt to doe with him, whether thou art alone, or in company, doing any duty that appertaineth to God or man; and in reſpect hereof, let thy care be to approue thy ſelfe to God: Thus ſhalt thou get Truth. For marke the charge which God himſelfe gaue to *Abraham*, [a] *Walke before me, and be vpright.* The former part of this charge, is a cauſe of the latter: the latter, a fruit and euidence of the former: [b] *Ioſeph* had well acquainted himſelfe with Gods preſence, which made him ſo honeſt and vpright.

[a] Gen.17.1.

[b] Gen.39.9.

This is it which maketh men ſuch diſſemblers in their words and actions, that either they know not Gods preſence in euery place, or beleeue it not, or thinke not of it, or regard it not. Mans preſence maketh many to be faithfull, iuſt, honeſt, &c. Surely, Gods preſence muſt needes worke much more, if it were duly weighed, or elſe men haue Atheiſticall hearts. Let vs ſet God alwaies before vs, and depart with any thing rather then offend him, and thus ſhall we come to be vpright.

§. 11. *Of keeping Truth.*

Sell not Truth, Prou.23.23.

AFter that Truth is gotten, our next care muſt be faſt to hold it, and thereby to manifeſt that great account which we make of it. *Sell it not* (ſaith the Wiſe man:) by no meanes vpon any condition, for any reſpect let it goe: for then [c] it had beene better for vs neuer to haue had it. All the good we reape by verity and integrity, after it is loſt, is this, that another day it will riſe vp in iudgement, and bee an heauy witneſſe againſt vs. Some men make ſuch account of ſome Iewels they haue, that no preferment, no fauour, no wealth, no office, nothing can purchaſe them; and yet it may bee, that their Iewels are not worth the price which is offred for them. Should not we much more eſteeme of Truth, for which no ſufficient price can be giuen? The holy Confeſſors and Martyrs in all ages haue well knowne the value of this Iewell, and in that reſpect preferred it before their liuings and liues: they would not let goe Truth of doctrine: [a] *Ioſeph* would not let goe Truth of heart and action, for loue nor feare.

[c] 2 Pet.2.20, &c.

[a] Gen. 39.9.

§.12. *How truth of doctrine is aſſaulted.*

IIII. Point. Satans wyles to wreſt Truth from vs.

THis latter point of faſt-holding and ſafe keeping *Truth*, is the rather to be regarded, becauſe the Diuell and his inſtruments (not ignorant, that if this Girdle bee wanting, all other pieces of Armour will ſtand vs in no ſtead) haue bin in all former ages, and ſtill are buſie to get it away from vs, ſometimes by faire inticements & allurements to draw vs from truth of doctrine: on the one ſide are brought many plauſible arguments, agreeable to the naturall humour and reaſon of man (ſuch are moſt of the arguments which Papiſts vſe;) on the other ſide, much trouble & great perſecution is raiſed. If they cannot cleane ouerthrow Truth, yet they wil doe what they can to adulterate it: witneſſe the Prophets and Apoſtles times, and euery age euer ſince: I would our age and Country were free from it. Behold how buſie Popiſh Ieſuites, Prieſts and Fryers are: What would they not giue? What would they not doe, to diſpoſſeſſe vs of the Truth of Religion?

§. 13. *How ſincerity is aſſaulted.*

SO likewiſe for ſincerity, how doe profane worldlings ſeeke to wreſt it from vs? endeauouring to make vs odious to all, becauſe wee will not yeeld to them. Theſe are as ſpitefully bent againſt vs for ſincerity, Truth and honeſty in our heart, words and actions, as Papiſts are for verity and ſoundneſſe of doctrine. For ſome *hate* thoſe that are honeſt and vpright (as [b] *Ahab* hated *Micaiah*;) ſome *ſcoffe* at them (as [c] *Iſmael* at *Iſaac*, ſaying, *Plain dealing is a iewell, and he that vſeth it, will die a begger.* Yea they will not ſticke to brand them with the odious termes of hypocriſie and diſſimulation, though of all ſort of people they

[b] 1 Kng.22.8.

[c] Gen.21.9. A curſed Prouerbe.

they are farthest from it: especially, if God suffer any affliction to fall on them, (as on his seruant *Iob*) then with [a] *Iobs* wife and friends, they will be ready to vpbraid vnto them their integrity and vprightnes, as if all had beene onely in shew to bleare mens eyes. But if any that indeed with an hollow heart haue made profession, doe fall away, and so bee discouered (as *Iudas*, *Ananias*, *Demas*, and such other) their examples shall be cast in the teeth of the most vpright.

[a] Iob 2.9. & 4.6.

And if, notwithstanding all this, they shall remaine constant (as *Iob* did) and not suffer their innocency and integrity to be outfaced, then wil they obiect against them the censure of other men, and say of them, *How-soeuer yee thinke of your selues, yet others, and those good men too, thinke not so well of you: if ye were wise, you would giue more credit to other mens iudgement, then to your owne: for men are blinde and partiall in iudging themselues.*

Iob 27.5.

Many by these and such like discouragements haue beene moued to make no account of Truth, but to leaue it to such as better esteeme it then they: Others, to cast it away, and to yeeld to the times, both for Religion and conuersation, shewing themselues as superstitious or prophane as the worst. I will therefore, as an antidote against those poysonous obiections, discouer the vanity of them, and shew how these wyles may be auoided.

§. 14. *Of the necessity of Truth in Religion.*

1 AGainst fast holding Truth in iudgement, 2. things are especially obiected. One, that it is not necessary. The other, that it is dangerous.

Whether a man may be saued in any Religion.

Obiect. 1. They say it is not necessary, because a man may be saued in any Religion.

Answ. This is a most false and impious position, the very bane of true Religion. The Apostle expressly saith, there is [b] *one faith*. In that Christ termes himselfe [c] *the Way, the Truth, the Life*, doth he not imply that he is the onely true way that leadeth to life? [d] That curse, which the Apostle thundreth out against all that preached any *otherwise* then he had preached, ought to terrifie vs from yeelding to any thing but the Truth. [e] He pronounceth them *damned which beleeue not the Truth.*

[b] Chap 4. v. 5.
[c] Iohn 14.6.
[d] Gal. 1.8.
[e] 2 Thes. 2.12.

§. 15. *Of the pretended danger in maintaining Truth.*

Obiect. 2. THE danger which they alledge, either in regard of conspiracies, treasons and insurrections which Princes and Gouernours are subiect vnto, if they be too stiffe in maintaining truth of Religion: or persecutions which subiects are like to fall into, if they be too resolute in professing the Truth.

God protecteth defenders of truth.

Answ. For the danger of Princes and Magistrates, they needs not to feare it, because they haue God to watch ouer them, and to bee their Protector, so long as they maintaine the Truth. Not to search after examples of other ages and places, consider how miraculously God preserued Queene *Elizabeth* (of blessed memory) both from inuasions of enemies abroad, and also from many conspiracies of Traitors at home. After 44. yeeres, and foure moneths prosperous Raigne in peace she ended her dayes, notwithstanding all dangers whatsoeuer. Many treasons, close cruell treasons, such, as the like in all former ages haue not bin heard of, haue also beene intended against our late Soueraigne. What hath bin the issue? They which laid the snares, were caught themselues, and hee remained in safety, and dyed in peace. Surely GOD both respect to the Truth, which hath beene, and still is maintained in this Land. Our neighbour King thought to auoid danger, by letting goe the Truth, and yeelding to Idolatry: but thereby he cast himselfe out of the protection of the God of truth. What followed thereupon? One sorry villaine slew him in the middest of his Guard.

[f] Henry the French King.

To be perſecuted for truth, a matter of ioy.
a Mat. 5.10,11.
b Luke 6.23.

As for the perſecution which is raiſed againſt others, [a] it is a note of bleſſednesse, [b] a matter of reioycing: and in this reſpect, a ſtrong motiue to perſwade vs faſt to hold Truth.

§. 16. *Of the pretended trouble of conſcience, which ſincerity is ſaid to cauſe.*

AGainſt truth of heart, and remaining ſtedfaſt therein, are obiected: Firſt, vexation of minde. Secondly, wearisomneſſe. Thirdly, outward troubles. Fourthly, the iudgement of other men.

Obiect. 1. The Deuill ſuggeſteth to many, that it is impoſſible alwaies to keepe the heart vpright: and that if there be a little failing, the conſcience is ſo troubled, as it can hardly (if at all) be quieted: and thereupon inferreth, that it is beſt not at all to regard truth of heart.

Truth keepeth from deſpaire.

c Iob.27.5,6.
d Iſa.38.3.

Anſw. There can bee no better, no more ſoueraigne a preſeruatiue againſt trouble of conſcience, then truth of heart. [c] This kept *Iob* from deſpaire: this made [d] *Hezekiah* bold. Truth of heart is a ſtrong prop to a man in the middeſt of his manifold infirmities: for it is impoſſible to keepe the heart free from all corruption, but yet there may be truth in heart. Euery corruption, though it argue imperfection, yet it argues not Hypocriſie, if at leaſt it ſteale into the heart againſt our honeſt purpoſe, and againſt our earneſt deſire, and being diſcerned, cauſeth godly ſorrow, and Chriſtian watchfulneſſe, both in purging the heart of that which is entred in, and alſo in keeping it, that the like enter not in againe. But where there is no truth of heart, it is vtterly impoſſible that there ſhould bee any ſound comfort. If ſuch a mans conſcience be euer troubled, it will be ouerwhelmed and drowned in deſpaire.

§. 17. *Of the pretended wearisomneſſe of Sincerity.*

Obiect. 2. AGaine, hee ſuggeſteth that it is a wearisome thing to keepe the Girdle of Truth alwaies cloſe vnto vs. None can hold out: the moſt vpright haue fallen away, as *Demas* and others.

Anſw. It ſeemeth wearisome only to thoſe who neuer felt it, neuer knew it. I may ſay of it, as [d] Chriſt of his yoke, *It is eaſie and light.* Yea, it is ſweet and pleaſant to him that indeed taſted of it. As for thoſe which haue fallen, they neuer had a graine of Truth in their hearts: all the ſhew they made, was onely a ſhew: [e] They fell, becauſe they had no Truth in them. Had they beene vpright, they would haue continued ſo: [f] for *marke the vpright man: the end of that man is peace.*

Truth is eaſie and ſweete.
d Mat.11.30.

e Mat.13.21.
1 Iohn 2.19.

f Pſal.37.37.

§. 18. *Of the pretended iudgements on the vpright.*

Obiect. 3. FVrther, hee inferreth that the vprighteſt are plagued as much, if not more then others. How then can their vprightneſſe be pleaſing to God?

Anſw. Corrections are not tokens of Gods wrath, [g] but of his loue, when they are laid vpon his Children. The vpright haue many iudgements inflicted on them for proofe of their vprightneſſe, (as [h] *Iob*) and therefore for their good, and for their glory, yea, alſo for the glory of God.

Gods corrections no tokens of his wrath.
g Heb.12.5,6.

h Iob 1.21, 22.

§. 19. *Of others opinions concerning a mans ſincerity.*

Obiect. 4. BEſides, hee laboureth to perſwade men, that they deceiue themſelues, in thinking they haue truth of heart, when they haue none, becauſe other men iudge not ſo well of them, as they themſelues.

Anſw.

Truth best discouered by a mans owne heart. a 1 Cor. 2. 11.

Answ. No other man can so well discerne the Truth of heart, as a mans owne selfe: [a] *For what man knoweth the things of a man, saue the spirit of a man which is in him?* As other men may iudge an Hypocrite to bee vpright, when the hypocrite in his own conscience knoweth himselfe to bee so: so they may iudge an vpright man to be an Hypocrite. But another mans iudgement cannot make the Hypocrite to be vpright: Why then should it make an vpright man an Hypocrite? The Hypocrites conscience condemneth him, though all the world acquite him: and the vpright mans conscience will vphold him, as *Iobs* did, though all the world condemne him. [b] *Beloued, if our heart condemne vs not, then haue wee boldnesse towards GOD.* For [c] euery one *standeth or falleth to his owne Master.*

b 1 Ioh. 3. 21.

c Rom. 14. 4.

§. 20. *Pretended hinderances of plaine-dealing.*

3 AGainst Truth in words and deed are obiected, I know not what hinderances and inconueniences.

Obiect. 1. Truth is an hinderance, in that it keepeth men from much gaine: for some say, There is *no liuing without l, ing*, and vsing the common secrets of Trades.

Gaine got by deceit, is no gaine. d Prou. 20. 17.

Answ. It were much better to want gaine, then to get it by any deceit of word or deed. [d] *The bread of deceit is sweet to a man, but afterwards his mouth shall be filled with grauell:* [e] A curse remaineth vpon that gaine which is deceitfully gotten.

e & 28. 22.

Truth, the best meanes of gaines

But this pretext of hinderance is a meere pretext, vtterly false: for there is not a more sure meanes of gaine, then truth in word and deed: and that in a double respect.

Omnes vehementer ne fallantur imi tant. Aug. de ver. Rel. c. 19.

1 Because most men desire to deale with such: so as they shall haue the best custome: no man is willing to be deceiued, but all desire that others should truly and plainly deale with them, howsoeuer they deale with others.

2 Because [f] Gods blessing (which bringeth gaine, and [g] maketh rich) goeth with the vpright.

f Psal. 112. 1, 3, &c. g Prou. 10. 22.

§. 21. *Pretended inconueniences of plaine-dealing.*

Obiect. 2. THE inconueniences are, that [h] *the vpright are laughed to scorne:* they are a by-word in euery mans mouth, yea, they are troden vnder euery ones feete: they are made a *prey*.

h Iob 12. 4.

Answ. All these wee may put as flowers into our Garland of glory, and reioyce in them, as wee heard of persecution: for [i] Christ maketh them kinds of persecution.

i Luke 6. 22.

Veritas multis impugnantibus suscitatur, & crescit. Chrysost. hom. 4. de laud. Pauli.

Thus we see, that Truth, notwithstanding all that can bee obiected against it, is worth the keeping: all the cauils of the Deuill and his instruments are of no force to make vs little regard this Girdle of Verity, or lightly to let it goe: yea, such is the vertue of Truth, that like the Palme tree, the more it is pressed downe, the more it groweth.

§. 22. *Of holding truth more stedfastly for opposition.*

LEt vs doe with this and other pieces of spirituall Armour, as men doe with their cloakes which couer their bodies: if the winde blow hard against them, they will so much the faster and closer hold their cloakes. Euen so, the more Satan striueth to depriue vs of our spirituall Robes, the more carefull and stedfast ought wee to be in keeping them.

In particular, for this Girdle of Verity, it is so much the more highly to be accounted of by vs, who are the Lords faithful souldiers, by how much the lesse reckoning is made thereof by the greater number of people.

What little regard of Truth most haue.

In these daies all is for shew, little or nothing in truth. As buildings, wares, apparell, and the like, are all of the slightest stuffe, but with the fairest glosse & shew that may be; so our Religion & all things else. That Religion which outwardly is most glorious

and pompous, is of moſt imbraced, as being the beſt; whereby it commeth to paſſe, that Popery hath gotten ſuch liking of many. Who almoſt is carefull to ſet himſelfe alwaies in Gods preſence, and as [a] *Enoch* to walke with him? Many, who ſeeme very deuout at Church, ſeldome or neuer haue any religious exerciſe at home in their Family, much leſſe in their Cloſets before God. For their words, they ſhall be as faire as may be before a mans face, but full of falſhood, yea, moſt bitter and virulent behinde a mans backe. And for actions, all are to bleare the purblinde eyes of men. All the care is to keepe credit with men: wherein while men thinke to deceiue others, they doe moſt of all deceiue themſelues, & their own poore ſoules, which ſhall another day anſwer for this deceit.

a Gen.5,22.

THE

THE FOVRTH PART.

Breſt-plate of Righteouſneſſe.

Epheſ 6.14. *And hauing on the Breſt-plate of Righteouſneſſe.*

§. 1. *Of Righteouſneſſe in generall.*

Veritas vbique mater eſt ſanctitatis, Chryſo. hom. 19. in Pſal. 118.

THe ſecond piece of our *Spirituall Armour is Righteouſneſſe*, compared to a Breſt-plate. Fitly is this inferred vpon the former: for Truth is the Mother of Righteouſneſſe, they cannot bee ſeuered. In handling this point, I will ſhew, firſt, what righteouſneſſe is. Secondly, how fitly it is compared to a Breſt-plate. Thirdly, how this Breſt-plate is put and kept on. Fourthly, what is the benefit of it. Fiftly, what are the wyles of the Deuill to keepe vs from it.

I. Point, what Righteouſneſſe is.

Righteouſneſſe is our conformity vnto Gods Law; or an holy quality wrought in vs by Gods Spirit, whereby we endeauour to ſquare and frame all our thoughts, words, and actions, vnto the righteous rule of the Law of God. It is that which wee commonly call [a] *Iuſtice*, a vertue whereby is giuen to euery one their due, whether it be to God or man. Righteouſneſſe is often reſtrained to that part of iuſtice, which reſpecteth man, and ſo is the ſumme of the ſecond Table; but then either ſome other word is ioyned with it, which hath reference to God, as *Holineſſe*, *Luke* 1. 75. or elſe ſome circumſtance of the place reſtraineth it to man, as *Deut.* 24. 13. But otherwiſe, when there is no other word or circumſtãce which reſtraineth it, then it extendeth it ſelfe to the whole Law, as here.

[a] *Arguitur. Iuſtitia eſt virtus qua ſua cuique tribuuntur, Aug. de lib. arb. lib. 1.*

The Law of God is a right and perfect rule, and declareth what is due to God and man, ſo that a conformity thereunto, is Righteouſneſſe.

§. 2. *Of the kinds of Righteouſneſſe.*

Obiect. THis is ſuch a piece of Armour, as none in this life can attaine vnto, but Chriſt Ieſus, the true naturall Sonne of God, who by an excellency and propriety, is called, [b] *That iuſt one.* Of him it is properly ſaid; [c] That *he put on righteouſneſſe as a Breſt-plate.* Indeede at firſt, [d] *God made man righteous*, and in Heauen the Saints ſhall be all [e] *iuſt and perfect*: but on earth [f] *there is none righteous, no not one.*

[b] Act. 7. 52. Act. 22. 14.
[c] Iſa. 59. 17.
[d] Eccl. 7. 31.
[e] Heb. 12. 23.
[f] Rom. 3. 10.

Anſw. There is a double righteouſneſſe mentioned in the Scripture: one *legall*, framed according to the exact rule, and ſtrict rigour of the Law. The other *Euangelicall*, accepted according to the gracious fauour

Legall Righteouſneſſe.

and imitation of the Goſpell. The Law requireth two things. Firſt, an abſolute perfection in euery part, point and degree thereof. Secondly, this perfection in that very party who is iuſtified thereby. *For* [a] MOSES *thus deſcribeth the Righteouſneſſe which is of the Law, that the man,* (euen the man himſelfe, in and by himſelfe) *which doth thoſe things* (euen all thoſe things which are written in the Law, according to the vttermoſt extent of them) *ſhall liue thereby:* but [b] *curſed is euery man that continueth not in all things, &c.*

a Rom.10.5.

b Gal.3.10.

Euangelicall righteouſneſſe.

By the Goſpell both thoſe are limited, and the rigour of them mitigated. For there are two parts of Euangelicall Righteouſneſſe, one [c] of *Faith*, the other of [d] *a good conſcience.*

c Rom.10.6.

d Heb.13.18.

Righteouſneſſe of faith.

The righteouſneſſe of faith is Chriſt himſelfe, together with his Righteouſneſſe imputed to vs, and by faith receiued of vs: in which reſpect [e] Chriſt is ſaid to be *the end of the Law for righteouſneſſe to euery one that beleeueth.* The end of the Law is to iuſtifie and ſaue thoſe which fulfill it. Now wee, by reaſon of the fleſh dwelling in vs, cannot fulfill it. Chriſt therefore ſubiected himſelfe thereto, he perfectly fulfilled it. To them which beleeue, his perfect righteouſneſſe is imputed, ſo as they are iuſtified and ſaued thereby. Thus is Chriſt the end of the Law, and that, which by the Law was exacted of our owne perſons, by the Goſpell is accepted for vs in Chriſt, who performed it. This Righteouſneſſe of Faith is compriſed vnder the fourth piece of Spirituall Armour, verſe 16. Heere therefore is eſpecially meant the *Righteouſneſſe of a good conſcience.*

e Rom.10.4. expounded.

Righteouſneſſe of a good conſcience.

§. 3. *Of that Righteouſnes which is here meant.*

THis Righteouſnes is a powerfull work of Gods Spirit in the regenerate, whereby they endeuour to approue themſelues vnto God and man, by performing what Gods Law requireth to bee performed vnto both.

I terme it, Firſt, *A worke of Gods Spirit*, becauſe it is the [f] Spirit which quickneth, and enableth vs to doe what we doe.

f 1 Cor.6.11.

2 *Powerfull:* becauſe we are by nature [g] *Dead in ſinnes*, and [h] not able of our ſelues ſo much as to think a good thought.

g Epheſ.2.1.
h 2 Cor.3.5.

3 *In the regenerate:* for [i] that onely which is borne of the Spirit, is Spirit.

i Iohn 3.6.

4 [k] *Indeauour*: for this being true and earneſt with the very vttermoſt of our power, is the greateſt perfection which in this World wee can attaine vnto.

k Acts 24.16. Heb.13.18.

5 *To approue to God and man:* becauſe [l] duties are required towards both.

l Mat.22.37,39.

6 *What Gods Law requireth*, becauſe that ſheweth what God doth approue, and what man ſhould approue. [m] This was that righteouſneſſe for which ZACHARIE and ELIZABETH were commended.

m Luke 1.6.

This conſiſteth of two branches: Firſt, to abſtaine from euill. Secondly, to doe good. [n] DAVID deſcribing a righ tous man, ſaith, *Surely hee doth none iniquity, but walketh in the way of God.* [o] Oft doth the Scripture ioyne thoſe two together, as two eſſentiall parts of Righteouſneſſe: except theſe two doe concurre, the Breſt-plate is not found.

n Pſal.119.3.

o Pſal.34.14. Iſa.1.16,17.

§. 4. *Of reſembling Righteouſnes to a Breſt-plate.*

THe ſecond point is, concerning the fit reſemblance of Righteouſneſſe to a Breſt-plate. [p] The originall word tranſlated Breſt-plate, properly ſignifieth that part of the body, wherein the vital parts, as the heart, lungs, liuer, and the like doe lie: the whole vpper part of a mans body before, euen from the necke to the thighes, is compriſed vnder this title. Hence is it, that that pi ece

2 Point, Righteouſneſſe fitly reſembled to a Breſt-plate.

p [Greek].

piece of armour which couereth this part of the body, hath the ſame name. The vſe of this piece is to keepe ſafe the vitall parts, and preſerue a man from being mortally wounded, or killed downe-right.

Leo in retia ſæpe lapſus capitur, ſanctis verò cum ligantur, fortiores fiunt. Chryſ. ad populum, hom. 4.

Thus doth righteouſneſſe keepe the Chriſtian ſouldier ſafe and ſure, that the Diuell with all his aſſaults cannot pierce his ſoule, and ſo vtterly deſtroy him. [b] A Lyon *which is ſtrong among beaſts*, [c] may bee taken and deſtroyed, but ſo cannot the righteous. This vſe of righteouſneſſe will yet more euidently appeare, if wee conſider what it is that doth indeede mortally wound the ſoule, and draw forth the vitall blood and very life of it. It is ſin, and nothing but ſinne, that can deſtroy the ſoule. By it did Satan firſt wound and kill our firſt Parents. By it hath he from time to time preuailed in the World. For ſinne firſt prouoked Gods wrath; procured the curſe of the Law; brought death and all the concomitants ther of: [b] *The very ſting of death is ſinne.* Sinne firſt kindled hell fire, and ſtill continueth to blow vp and inflame the ſame.

b Pro. 30. 30.
c 1 Sam. 19. 36.

Nothing but ſin can wound the ſoule.

b 1 Cor. 15. 56.

Whete the breſt-plate of righteouſneſſe is well put on, there ſinne hath no power. Righteouſneſſe is as contrary to ſinne, as water to fire; (it will ſoon quench the heate of ſinne) and as light to darkeneſſe: where light commeth, darkeneſſe vaniſheth away.

§. 5. *Of putting on the breſt-plate of Righteouſneſſe.*

3 Point, How Righteouſneſſe is put on.

THis breſt-plate of Righteouſneſſe is put on by the right practice of true repentance; which, according to the proper notation, and true meaning of the [c] word, is *a change of the minde*, namely, ſuch a change as bringeth forth a reformed life. This true alteration of the minde and heart, firſt cauſeth a thorough deteſtation of our former wicked courſe, together with an vtter abiuration, and renouncing of the ſame: and then an holy reſolute purpoſe to leade another kinde of life, and in ſtead of former ſinnes, to practiſe contrary duties: as if a man in former times haue beene prophane, to bee ſo much the more religious for the time to come: if a blaſphemer before, more carefull to honour the Name of God: if riotous, ſo much the more ſober, &c. Theſe are [d] *fruits worthy of repentance.* So long as theſe two fruits of repentance, Firſt, an vtter deteſtation of all former wickedneſſe; Secondly, a conſtant reſolution, and faithfull endeauour to performe new obedience, remaine in our hearts, the Diuell cannot eaſily, if at all, preuaile againſt vs. But if the minde be not altered, and a thorough change wrought therein, though there ſhould bee ſome meanes to reſtraine vs from ſin, & prouoke vs to doe many good things; yet would the Diuell ſoone get aduantage againſt vs. [e] Sinne is deceitfull; [f] Satan is ſubtill and buſie; if therefore wee be not altered in our hearts, the meanes of reſtraint being remoued, ſoone ſhall wee bee brought to returne vnto our old wicked courſe, like the [g] dogge to his vomit, and the ſow to the mire: for though the ſow be outwardly waſhed neuer ſo cleane, yet becauſe her ſwiniſh nature is not altered, ſo ſoone as ſhe commeth at mud, ſhee beſmeares her ſelfe againe by wallowing in the mire: and a dogge, though being pained at his ſtomacke, hee vomit out that which paineth him, yet ſo ſoone as hee hath eaſe, hee licketh it vp againe.

d Mat. 3. 8.

e Heb. 3. 13.
f 1 Pet. 5. 8.

g 2 Pet. 2. 22.

§. 6. *Of the benefits of Righteouſneſſe.*

4 Point, The benefit of righteouſneſſe.

THe benefits of putting and keeping on this holy and ſpirituall breſt-plate, are many and great.

1 It keepeth vs from being mortally wounded, as wee heard before: for ſo long as wee retaine a true purpoſe, and faithfull endeauour anſwerable thereto, we ſhall neuer giue our ſelues ouer to commit ſinne.

Obiect. They who haue had the moſt holy reſolution, haue beene wounded,

ded,and that very deepely: witneſſe many of the beſt Saints, as *Noah*, *Lot*, *Dauid*, *Peter*, and others.

Anſw. 1. At ſuch times as they fell ſo fouly, they forgot their reſolution; their breſt-plate was laide aſide. 2. Though the ſinnes of ſuch ſeemed groſſe and mortall in the kinde or outward act, yet were they not ſo in their manner of performing them: they did them not with a full ſwinge and ſway of will; their ſoule was not (to ſpeake properly) mortally wounded: for all their wounds (though they ſeemed very ſore and deepe) were cured; yea, many times their ſlips and falls were like vnto the breaking of a mans arme, or leg, which being well ſet againe, is the ſtronger.

2 It bringeth great aſſurance of our effectuall calling, and ſpirituall vnion with Chriſt, yea euen of our eternall election, and ſaluation. For [h] *God hauing choſen vs that we ſhould bee holy*, they that indeed are holy, may be ſure they are choſen of God, and born of God. To this purpoſe ſaith [i] Saint *Iohn*, *If ye know that he is Righteous, ye know that euery one which doth Righteouſneſſe, is borne of him.* Being ſure of theſe, how can we be mortally wounded?

3 It procureth a [k] good name in Gods Church while wee liue, and [l] a bleſſed memory after wee are dead: [m] if any ſpeake euill of vs, they ſhall be aſhamed. Thus this Breſt-plate keepeth them from many skars and ſcratches.

4 It confirmeth the truth of Religion, and ſo it may bee a meanes [n] to winne ſuch as are without, [o] to ſtrengthen thoſe that ſtand, and [p] to ſtirre vp all to an holy emulation.

5 It doth highly honour our Lord and Captaine, whoſe ſouldiers we are. [q] This motiue doth Chriſt vſe, to ſtirre vs vp to put on the Breſt-plate of Righteouſneſſe.

h Chap.1.4.
i Iohn 2.29.
k 2 Cor.8.18.
l Prou.10.7.
m 1 Pet.3.16.
n 1 Pet. 3.1.
o 1 Theſ.1.6,7.
p 2 Cor. 9.2.
q Mat.5.16.

§.7. *Whether mans righteouſneſſe bee meritorious.*

V. Point.

MAny and ſundry are the wiles which the diuell hath againſt this Breſt-plate, and thoſe either to make it of no vſe, or to make vs either not regard it, or to waxe weary of it.

He draweth on ſome to cracke and breake this Breſt-plate of Righteouſneſſe, by beating it out further then the metall thereof will beare, that is, (to ſpeake plainely) by making Righteouſneſſe to be meritorious. Herewith hee beguiled the Scribes and Phariſes, and ſuch as imbraced their doctrine, and egregiouſly hath he beſotted the Papiſts herewith.

For auoiding this deceit, wee are duely to conſider what things are required to cauſe merit, and how farre ſhort our Righteouſneſſe commeth thereof.

Merit reſpecteth both the parties that giue and receiue the reward, and alſo the worke for which the reward is giuen.

He that vpon merit rewardeth, muſt receiue ſomething for that he giueth, and in that reſpect is bound in Iuſtice, to giue the recompence which he giueth.

He that meriteth, muſt

1 Be free, and not bound by duty to doe that which he doth.

2 Be able of himſelfe, and by himſelfe, euen by his owne power, to doe it.

3 Doe nothing afterwards, whereby he forfeiteth that which once he hath merited.

The work muſt both be perfect euery way, ſo as no iuſt fault can be found with it, and alſo worth the reward that is giuen for it.

Our righteouſneſſe can attaine to the height and pitch of none of theſe. For

1 It is God who giueth the reward. But [a] *is it any thing to the Almighty, that thou art righteous? or is it profitable to him, that thou makeſt thy waies vpright?* [b] *If thou be righteous, what giueſt thou to him? or what receiueth he at thine hands?* If God receiue nothing by our righteouſneſſe, what is the bond whereby he is indebted and obliged to vs? Marke the anſwer of the Lord

Satans wiles againſt righteouſneſſe.

1 *Suggeſt.* That righteouſneſſe is meritorious.

Anſwer. What things are required to merit.

Mans righteouſneſſe cannot be meritorious.

a Iob 22.3.
b and 35.7.

Lord himſelfe: *Is it not lawfull for me to doe what I liſt with mine owne?* Whatſoeuer the Lord giueth, vpon meere mercy and fauour hee giueth, and in rewarding our righteouſneſſe, he rewardeth his owne worke.

Mat. 20.15. *Cum Deus coronat merita noſtra, nihil aliud coronat quàm munera ſua.* Aug. Epiſt. 105.

2 It is man who worketh righteouſneſſe: but [d] man is a *ſeruant* vnto God, many waies bound to performe all the ſeruice that hee can: yet is hee not [e] ſufficient of himſelfe to thinke any thing as of himſelfe: but his ſufficiency is of God, [f] *It is God who worketh in him both to will and to doe.* Beſides, if it were granted that a man had at any time of himſelfe, through his owne power, done any thing, whereunto he were not bound, yet in other things hath he ſinned, (for [g] all haue ſinned) and thereby made forfeiture of his former merit.

d Luk. 17.10.

e 2 Cor. 3.5.

f Phil. 2.13.

g Rom. 3.23.

3 [h] *All our righteouſneſſe being as filthy clouts*, what ſhew of perfection can there be? if otherwiſe it were perfect, yet this conceit of merit would make it vnperfect: for this is not the end why it was commanded. If *Adam* in his innocency, had had any conceit of merit, he had thereby ſtained his obedience: This conceit doth ſo deface the beſt worke, that it maketh it moſt odious: for it is directly contrary to the free grace and All-ſufficient merit of Chriſt Ieſus. But if, notwithſtanding all this, it were perfect, yet ſuch is the glory which God giueth, that our righteouſneſſe [i] can no way bee worthy of it. [k] It is *a farre moſt excellent and an eternall weight of glory.*

h Iſai. 64.6.

i Rom. 8.18.

k 2 Cor. 4.17. κατεργάζεται εἰς ὑπερβολήν.

If theſe points be ſeriouſly weighed, and if withall we daily take a view of our righteouſneſſe, and compare it with the rule of Gods Law, and bee truely humbled for the defects and imperfections thereof, this erroneous and arrogant conceit of merit will not eaſily ſeaze vpon vs.

§ 8. *Of the vſe of Righteouſneſſe.*

a Suggeſt. that righteouſneſſe is needleſſe.

IF Satan preuaile not that way, hee will labour to perſwade men, that this Breſt-plate of Righteouſneſſe is needeleſſe, becauſe Chriſt hath wrought a full and perfect redemption, and left nothing for them to doe: by his Righteouſneſſe they ſhall bee iuſtified and ſaued: ſo as they which haue the ſhield of Faith, need not this Breſt-plate. By this wile did Satan beguile many Chriſtians in the Apoſtles time, taking aduantage by Saint *Pauls* ſound and orthodoxall doctrine of iuſtification by faith without workes: for the redreſſe whereof, Saint *Iames*, and Saint *Iude* were moued to write their Epiſtles. Hereby alſo hath he beguiled many in theſe our daies, who haue beene deliuered from the darkeneſſe of Popery.

Anſwer. Righteouſneſſe is needfull to ſaluation.

For auoiding this, wee are duely to weigh what is the end and vſe of Righteouſneſſe. Though it bee not a meritorious cauſe of ſaluation, yet is it a meanes of attaining to ſaluation, the way appointed of God for vs to walk in thereunto; ſo that although wee be not ſaued for our Righteouſneſſe, yet we cannot be ſaued without it; [l] *The vnrighteous ſhall not inherite the Kingdome of God.* [m] *Without holineſſe no man ſhall ſee God.* For [n] *God hath choſen vs that we ſhould be holy*: and [o] *Chriſt hath redeemed vs that we ſhould ſerue him in holineſſe and Righteouſneſſe.* For this end appeared the grace of GOD, which bringeth ſaluation vnto all men, [p] *that wee ſhould liue righteouſly.* [q] *Vnto holineſſe God hath called vs:* and [r] *we are created vnto good workes.* Thus we ſee how falſe a ſuggeſtion it is, *that Righteouſneſſe ſhould be needleſſe*; It is clean contrary to the expreſſe charge of the Apoſtle, [s] that we ſhould learne to ſhew forth good workes *for neceſſar vſes.*

l 1 Cor. 6.9.

m Heb. 4.14.

n Epheſ. 1.4.

o Luke 1.75.

p Tit. 2.11, 12.

q 1 Theſ. 4.7.

r Epheſ. 2.10.

s Tit. 3.14.

Whereas it is pretended, that the ſhield of Faith is ſufficient, wee are to hold it for a ruled caſe, that God maketh nothing in vaine, [t] *Thoſe things which God hath ioyned together, let no man put aſunder.* Wherefore though we ſaw no diuers and diſtinct ends of Faith and Righteouſneſſe, yet God hauing appointed both, both muſt be vſed. But there are diuers vſes, apparent to all that will obſerue them. Righteouſneſſe is needfull to teſtifie our

Faith and righteouſneſſe haue their diſtinct vſes.

t Mat. 19.6.

our obedience and thankfulnesse to God, to profit our brethren, to proue our faith, to giue euidence of our election, vocation, and iustification, and to maintaine our cause against the cauils of profaneness, impiety, wickedness, &c. Faith is needfull to apply Christs Righteousnesse, to support vs against the imperfections, and defects of our Righteousnesse, and for many other good vses, whereof wee shall heare on the 16. verse.

§. 9: *Of the issue of Righteousnesse.*

3 *Suggest.* that Righteousnesse is irkesome.

A Third sleight that the diuell hath, is to perswade men, that this Brest-plate of Righteousnesse is very combersome and toilesome, and it will make vs weary; for it is against our naturall disposition, and will bee an hinderance of honour, wealth, ease, pleasure, &c. Herewith hee beguiled [a] *Esau*, [b] *Demas*, and many other. I may too truely say it, that herewith hee beguileth most which professe the truth of Religion. Some cast away this Brest-plate for promotion sake, not caring how they bribe, flatter, please and fawne vpon great men: others for wealth, oppressing, defrauding, and many waies wronging their neighbors: others for their pleasures, profaning the Sabbath, swearing, eating and drinking, vnto gluttony and drunkennesse, vsing vnlawfull games, immoderately pursuing lawfull pastimes, attyring themselues in strange apparell aboue their estate, vnbeseeming their place, &c. Others, to auoid outward reproch, for feare, directly against their heart and conscience (I speak it with great horror of heart) are profane and vnrighteous, because it is counted a disgrace to bee Righteous.

a Heb.12.16.
b 2 Tim.4.10.

Answer. An eye must bee had to the issue of Righteousnesse.

For auoiding this, wee must haue more respect to the assured issue of Righteousnesse, then to some present seeming inconueniences thereof. We know that the Armour which souldiers weare on their bodies, is for the time combersome and heauy; yet for safety they refuse not to weare it: they consider that it is much better to endure a small burthen for a while, then to endanger their liues, and lose the victory. Now, such is the blessed fruit and issue of Righteousnesse, that all the honour, profit, and pleasure that can be lost, or all the reproch or shame that can be endured for it, are not worthy of the Crown of Righteousnesse, which the Lord the righteous Iudge will giue vnto his righteous seruants. It were almost an infinite taske to declare what the Scripture, the Word of Truth, hath deliuered concerning the issue of Righteousnesse. Generally it saith, [c] *The Lord loueth Righteousnesse.* [d] *Verily there is a reward for the Righteous:* [e] *Blessings are on the head of the Righteous, &c.* Particularly for the righteous person himselfe in this life, it is said, that [e] *The eyes of the Lord are vpon the Righteous.* [f] *God will grant the desire of the Righteous.* [g] *The Lord deliuereth the Righteous out of all trouble.* [h] *The Righteous shall neuer be forsaken.* [i] *The Righteous shall be glad.* [k] *The righteous shall flourish like a Palme tree.* [l] *The Righteous are bold as a Lyon.* [m] *The way of the Righteous shineth as the light, &c.* For his death, [n] *The Righteous hath hope in his death.* [o] *The Righteous are taken away from the euill to come.* After death, [p] *The memoriall of the Righteous shall bee blessed.* [q] *The Righteous shall be had in euerlasting remembrance.* At the resurrection, [r] *The Righteous shall goe into life eternall.* [s] *The Righteous shall shine as the Sunne in the Kingdome of their Father.* For their posterity, [t] *The generation of the Righteous shall be blessed.* [u] *Their seede shall not begge their bread, &c.*

c Psal.11.7.
d Psal.58.11.
e Pro.10.6.
e Psal.34.15.
f Pro.10.24.
g Psal.34.19.
h Psal.37.25.
i Psal.68.3.
k Psal.92.12.
l Pro.28.1.
m Pro.4.18.
n Pro.14.32.
o Isa.57.1.
p Pro.10.7.
q Psal.112.6.
r Mat.25.46.
s Mat.13.43.
t Psal.112.2. and 37.25.

Here we see matter enough to answer all the discommodities that may be obiected against Righteousnesse. *Moses* hauing an eye to the recompence of the reward, forsooke the honours, pleasures, and riches of *Ægypt*: three such baits as all the world most greedily snap at. Christ, for the ioy which was set before him, *endured the crosse, and despised the shame.* Thus if we set the end and issue of Righteousnesse before vs, it will make vs to let

Heb.11.24. &c.

Heb.12.2.

goe all earthly matters, to hold it faſt: for our ſoules find much eaſe, through the burthen that the fleſh feeleth herby. In a word, great is the dignity, and admirable are the priuiledges of the Righteous.

O quanta ſanctorum virtus? omnia ipſorum ſunt venerabilia. Chryſoſt. ad pop. hom. 8.

§. 10. *Of the comfort of Righteouſneſſe.*

4 Suggeſt. that righteouſneſſe is nothing worth.

OVt of the anſwer to his firſt ſuggeſtion, (if the diuell preuaile by none of the former) hee will ſeeke to perſwade vs, that this Breſt-plate of Righteouſneſſe can ſtand vs in no ſtead: becauſe [y] *All our Righteouſnes is as a menſtruous cloth*: all is but [z] *dung and loſſe*. Thus hee beguileth many weake Chriſtians, and often bringeth them to vtter deſpaire.

[y] Iſa. 64.6.

[z] Phil. 3.8.

Righteouſneſſe acceptable vnto God.

Anſw. For auoiding this, wee are to be informed, that though our Righteouſneſſe, conſidered in it ſelfe, and compared with the perfect rule of the law, be exceeding defectiue; or oppoſed to the Righteouſneſſe of Chriſt, be dung and loſſe; yet as it is a worke of Gods holy Spirit in vs, proceeding from an heart purified by faith, all the imperfections thereof, being couered with the perfect Righteouſneſſe of Chriſt, it is acceptable vnto God, and ſuch a thing as we may receiue much comfort in. Therefore though our Righteouſnes in it ſelfe, affoord no matter of boaſting, yet in regard of Gods gracious acceptation, it is a thing much to be laboured after; yea alſo to be reioyced in.

§. 11. *Of all the parts of Righteouſnes vnited.*

5. Suggeſt. that partiall righteouſneſſe is ſufficient.

IF the Diuell cannot by any meanes bring vs wholly to reiect all Righteouſnes, hee will endeuour to make vs careleſſe in ſome parts therof, or at leaſt negligent in taking the preſent opportunity: as if it were ſufficient onely in ſome things to be righteous, becauſe [a] God is mercifull to forgiue vs all our defaults: or vpon our deathbeds to turne from our vnrighteouſnes, becauſe [b] *When the wicked turneth away from his wickednes, hee ſhall ſaue his ſoule aliue.* Herewith in all ages he hath beguiled many thouſands.

[a] Pſal 103.3.

[b] Ezek. 18. 27.

Againſt the firſt part of this ſuggeſtion, we are to know that the ſeuerall parts and branches of Righteouſnes, are ſo firmely and inſeparably knit together, that the parts cannot be ſeuered, without the deſtruction of the whole: for Righteouſnes is as a chaine of many linkes. The ſeuerall linkes of this chaine, are thoſe ſeuerall duties which the law requireth to be performed to God and man: let any one of the linkes be taken away, the chaine is broken; if the chaine be broken, that which did hang by it, muſt needes fall downe. To this purpoſe ſaith the Apoſtle, § *Whoſoeuer ſhall keepe the whole Law, and yet faileth in one point, is guilty of all.* Righteouſnes is compared to a [a] garment, as well as to a Breſt-plate. A garment muſt couer vs all ouer: yea our Righteouſnes muſt bee like [b] Chriſts coate that may not bee diuided: If it be cut in the middle, it cannot but make vs aſhamed, as [c] *Dauids* ſeruants were when their coats were cut.

Anſwer The parts of righteouſneſſe may not be ſeuered. *Qui vnam inſtitiam fecerit, iuſtitias impugnare dicatur, quæ inuicē ſe ſequuntur & ſibi hærent; vt qui vnam habuerit, omnes habeat, & qui vna caruerit, cunctis careat.* Hier. in Iſa. 56.

§ Iam. 2. 10.

[a] Iob 29.14.

[b] Ioh. 19.23,24.

[c] 2 Sam. 10.4. 5.

Obiect. If this were ſo, who ſhould be ſaued? for [d] *in many things we ſinne all.*

[d] Iam. 3.2.

Anſw. Indeed, all ſinne in many things: but all ſinne not after the ſame manner. The righteous, when they ſinne, are drawne into ſinne, either through their owne weakenes, or through the violence of ſome temptation: they take not liberty wittingly and willingly to nouriſh any ſinne, or omit any duty: in which reſpect they are ſaid [e] *not to commit ſinne*: and it is noted as a property of the righteous, to [f] *walke in all the Commandements of God.* When a righteous man is thus carefull and watchfull in auoiding ſinne, and doing his duty, then will the Lord be mercifull to pardon him his infirmities: but if any wilfully continue in any ſinne, what remaineth but a fearefull looking for of iudgement?

[e] 1 Ioh. 3.9.

[f] 2 Kin. 23.25. Luk. 1.6.

§. 12. *Of*

§. 12. *Of the danger of deferring repentance.*

Man cannot when hee list repent.

AGainst the second part of the suggestion, wee are to know, that although, whensoeuer an vnrighteous man truely repenteth, he shall bee pardoned, yet hee cannot truely repent whensoeuer hee will. Hee that refuseth to turne when GOD calleth him, prouoketh GOD to giue him ouer to the hardnesse of his heart. As for such as thinke to repent at their death, how know they what warning they shall haue of their death? May they not suddenly bee taken away as [g] *Belshazzar*, and [h] the rich foole? But what if some sickenesse come before as Deaths harbinger? Surely there is little hope that such as before haue not, should then turne vnto God: For then commonly is the body weake, the spirits faint, the heart dull, the minde troubled, and the Diuell most busie about vs: and GOD hath giuen no promise to the vnrighteous to succour him at that time, but rather [i] the contrary.

g Dan. 5. 30.
h Luk. 12. 20.
i Pro. 1. 27, &c.

Obiection. [k] Christ was mercifull to a theefe at the time of his death.

k Luk. 23. 43.

Answer. First, that one example of that kinde is recorded, that none should vtterly despaire: Secondly, onely that one, that none should presume: Thirdly, it cannot bee proued that purposely hee put off his repentance to that day: Fourthly, it is not safe to make an extraordinary action (as this was) a patterne: for Christ did miraculously worke on that theefe, to giue in that moment of his humiliation an euidence of his diuine power.

§. 13. *Of being ouer-iust.*

6 *Suggest.* That a man may be ouer-iust.

LAstly, he beguileth many, by suggesting that they may be *ouer-iust*, and so maketh them the lesse carefull in putting on the brest-plate of righteousnesse.

l Eccl. 7. 18.

Answer. For auoiding this, know for an vndoubted truth, that in true righteousnesse a man cannot be ouer-iust: that is, too strict in auoiding any sinne, or too conscionable in performing any bounden duty. For why? [m] Euery sinne is mortall. And of euery duty an account is to bee giuen: for they are the Talents which GOD hath committed to our charge.

Answer. Who are ouer-iust.

m Rom. 6. 23.

But for a man to make a righteousnesse vnto himselfe, which is not grounded on Gods Word, and therein to be strict, is to bee ouer-iust. To count such things to be sinne, which by Gods Law are not made sinne, is to bee ouer-iust: to bee a busie-body, is to bee ouer-iust: to be censorious without iust ground, is to be ouer-iust, &c. But goe along by Gods Word, which is the rule of righteousnesse, hold close to it, and thou canst not be ouer-iust.

Si quem rigidum ad omnia fratrum peccata cõspexeris, hunc scito plus esse iustum quàm iustum est. Hier.

Thus wee see, how Gods Word is able to make vs wise against all the wiles of the Diuell. Let our care bee to make good vse of that wisedome.

§. 14. *A direction for the vse of Righteousnesse.*

1. LEarne wee what is true Righteousnesse, that wee trust not to a counterfeit brest-plate, and bee pierced thorow while wee thinke our selues safe.

2 Acquaint wee our selues with the vse, end, beauty, benefit, and necessity of Righteousnesse, that wee may bee the more desirous to get it if wee haue it not: or if we haue it, the more carefull in keeping it fast on, and close to vs.

3 Let a daily examination bee made of our life past, that of all our former vnrighteousnesse wee may truely and soundly repent: and with the

the true euidences of our former righteouſneſſe, our conſciences may bee comforted in the day of triall.

[a] The Apoſtle comforted himſelfe in the middeſt of his troubles, with the teſtimony of his good conſcience.

4 Let there be an holy reſolution for the time to come, to walke on in the way of righteouſneſſe, [b] without turning to the right hand or to the left. Behold [c] *Dauids* reſolution, and [d] *Pauls* practice.

For the better performance of this moſt holy reſolution,

1 Put on Righteouſneſſe with all the parts thereof.

2 Remoue all impediments at the firſt, and giue no place to the diuell.

3 Waxe not weary, but be conſtant.

a Acts 23.1. and 24.16. Heb.13.18.

b Deut. 5. 32.

c Pſal. 119.106.

d Phil.3.13,14.

THE

THE FIFTH PART.

Shooes of the Preparation of the Goſpell of Peace.

Epheſ. 6. 15. *And your feete ſhod with the preparation of the Goſpell of Peace.*

§. 1. *Of the Grace here meant.*

THe third piece of Spirituall Armour is not ſo plainely & diſtinctly laid downe as the former. It will bee needfull: 1. To ſearch out what is that particular grace which is here meant. 2. How fitly it is compared to that part of harneſſe which is here implied. 3. How the grace here meant is gotten. 4. How needfull and profitable it is. 5. How it hath her perfect worke. 6. What are the extremes contrary to it. 7. What wiles the Diuell vſeth to deprive vs of it.

1. Becauſe the phraſe which the Apoſtle vſeth, is ſomewhat doubtfull and ambiguous, there are many diſcrepant opinions about that which is meant thereby.

Among thoſe many, there are two which come neereſt to the point, and are implied vnder the deſcription of this grace, thogh neither of them (as I take it) bee the grace it ſelfe. One is *knowledge of the Goſpell*, the other is *Peace of Conſcience*. The former is implied vnder this word *Goſpell*, (for without knowledge of the Goſpell, the ſoule cānot be ſettled. The Goſpell, vnto him which knowes it not, is no Goſpell, of no vſe at all.) The other is implied vnder this word *Peace*, whereby is meant that *Peace of Conſcience*, which by the knowledge of the Goſpell is wrought in vs. But the *Preparation* here ſpoken of, is another grace

1 Some take the *preparation of the Goſpell*, to be a readineſſe to preach the Goſpell, thinking that the Apoſtle alludeth to that propheſie of *Iſaiah*; *How beautifull are the feet of him that declareth peace*? Iſa. 52.7.

Anſw. Thus this piece of armour ſhould appertaine onely to Miniſters, whereas it is cleere that the Apoſtle preſcribeth the whole Armour to all Chriſtians.

2 Other, to be a promptneſſe to profeſſe the Goſpell, agreeable to Saint *Peters* counſell, *Be ready* (or prepared) *to give an anſwer, &c.* 1 Pet. 3. 15.

Anſw. This promptneſſe and readineſſe, is rather an effect of the grace here meant, then the grace it ſelfe, as we ſhal after heare.

3 Other, to be an Euangelicall obedience.

Anſw. Thus would it be confounded with the former grace. For *Righteouſneſſe* is an obedience to Gods Word.

4 Other, to be the Goſpell it ſelf, alluding to that of *Dauid*, *Thy word is a lamp vnto my feete*, Pſal. 119. 105.

Anſw. The phraſe which the Apoſtle here vſeth, ſheweth that not ſo much the Goſpell it ſelfe, as ſomthing wrought thereby, is here meant.

grace distinct from both these; euen an effect which followeth from them both. Wherefore as the causes of a thing are not the thing it selfe, so neither of those graces seuerally considered in it selfe, is the distinct piece of Armour here meant. The Syriach Translator well cleareth the meaning of the Apostle, who thus turneth it; [a] *Put, as shooes on your feete, the preparation of the Gospell of Peace.* Vnder this word *Preparation*, then (according to the literall and Grammaticall construction, which is the best and surest) is the grace it selfe comprized: for it implieth a furniture which the *Gospell of Peace* procureth and prepareth: or an heart setled, resolued, and prepared by the *Gospell of Peace*, to goe on to God through all difficulties. Now, the very grace it selfe, which thus settleth the soule, I take to be *Patience*: for it is, without all doubt, the drift and scope of the Apostle, to arme the Christian Souldier against trouble and affliction, by this particular piece of spirituall Armour here meant: but what grace so fit thereunto as Patience? This was it wherewith *Iob*, to vse Christs phrase (*Luke* 21.19.) did euen possesse his soule. And this is it which Saint *Iames* prescribeth, as a meanes to arme vs against trouble, *Iam.* 1.3,4,&c. For *Patience is a gift of God, whereby wee are enabled to beare those crosses which God layeth vpon vs.* Many were the troubles which the Christian Hebrewes endured for profession of the Gospell: to enable them to endure all those troubles, the Apostle saith; [b] *They had need of Patience.* Vnder this word *Patience*, I comprize all those first graces of the Spirit, whereby the Gospell teacheth, that men are prepared to goe with Christ into the field; as *the deniall of ones selfe, the taking vp of ones crosse, with resolutiō to follow Christ.* It is here called [c] *a preparation*, because by it a man is fitted, prepared, and made ready to goe on in his course, notwithstanding all dangers and distresses whatsoeuer meet with him in the way to hinder him. It is said to be *the preparatiō of the Gospell*, because it is the Gospell which teacheth it, and is the cause thereof. Nothing but the Gospell can prepare a mans heart against trouble. Lastly, this epithete *Peace*, is added, to shew what the Gospell bringeth vnto vs, & worketh in vs, namely, peace to God, as we shall after more fully heare. To conclude this first point, in briefe, note that *it is the knowledge of the glad tidings of reconciliation, which pacifying our conscience, prepareth our hearts, & worketh in them true sound Christian patience, whereby we are ready to march on in our course against all annoyances.*

a *Calceate in pedibus vestris præparationem Euangelij pacis, Tremell. interp.*

In horum calceamentorum figurā, & illa calceamenta in Exodo præcesserunt, quæ habere Pascha vescentibus imperatur, & his qui ad faciendum iter parati sunt. Signum siquidem præparationis est, calceatis pedibus comedere, vt corroborati paschali cibo, latam & horribilem possint eremum pertransire. Hier. in hunc locum.

b Heb. 10.36.

c ἑτοιμασία.

§. 2. *Of the resemblance of Patience to shooes.*

2 Point, How fit the Apostles metaphor is.

II THe piece of harnesse whereunto patience is here resembled, is that whereby a Souldiers feet or legs are couered: for [d] *feet* are here expressed, and the metaphor of [e] *being shod*, implieth as much. By feete hee meanes legs also: the pieces of Armor that are proper to this purpose, are called *greaues* or *leg-harnesse*, they are also called souldiers shooes & boores. The metaphor may either bee generally taken of all shooes, or particularly of greaues. For the generall, we all know, that the vse of shooes is to keepe our feete from sharpe stones, hard clods, with the like: for our feet are naturally tender, insomuch, that if we goe abroad barefoot, euery hard stone hurteth them, euery sharpe sticke and pricking thorne pierceth them: therefore wee vse not to venter abroad bare-foot: If any bee so foole-hardy as to venter, soone will he wax weary, and either sit downe and goe no further, or else turne backe againe. But if wee haue good boores or shooes on, then we thinke our selues well fenced, and so with boldnesse and courage goe on, whatsoeuer the way be.

d τὰς πόδας.

e ὑποδησάμενοι.

Application of the metaphor

To apply this. Stones, Sticks, Thornes, and the like, are not more grieuous to our bare feet, then troubles, crosses and afflictions are to our

naked heart and ſoule. Now then, this world, thorow which wee muſt paſſe to Heauen, being a very hard & rough way, ſtony and thorny, full of all ſorts of afflictions, if our ſoules be naked and bare, not fenced with patience, and ſo fitted and prepared well to endure all croſſes, wee ſhall either neuer venter to enter into this hard way, or at leaſt not endure to hold out therein. But if our ſoules be thorowly poſſeſt with ſound and true patience, then ſhall we with vndaunted courage, paſſe thorow all the troubles of this World.

The vſe of greaues in warre.

For the particular (which is the rather to be conſidered, becauſe the Apoſtles whole direction is taken from warre) the vſe of greaues and leg harneſſe, were to keepe the legs and feet from hurts and wounds, becauſe, if they were wounded or broken, a man could no longer ſtand, but was ouerthrowne. Such ſouldiers as ſtand in the front of the battell, or ſingle themſelues out alone, as [a] *Goliah*, moſt commonly haue their legs fenced with theſe. Beſides, it being a Stratagem which enemies oft vſe, to ſtick the way by which they know that the aduerſe parties muſt needs paſſe, with ſhort ſtubs and pikes, ends of ſpeares, and ſuch like, of purpoſe to gall their feete and legs, and make them weary of going on; ſouldiers vſe to were bootes and greaues, to preuent ſuch miſchiefes. Surely the Deuill vſeth ſuch a ſtratagem againſt Chriſtian ſouldiers: for knowing in what way they are to walke to Heauen, hee ſets many pricks and croſſes therein, as reproches, diſgraces, troubles, vexations, perſecutions, by loſſe of goods, liberties, and liues; yea, many times grieuous torments and tortures. Now, if our ſoules be not fenced with *the preparation of the Goſpell of Peace*, what hope, yea, what poſſibility is there of going on, and holding out in that way?

[a] 1 Sam. 17. 6.

Caſ. Comment.

§. 3. *Of the ground of Patience.*

3. Point, how patience is gotten.

THe Apoſtle himſelfe, in the laſt words of this verſe, ſheweth how this *Preparation*, this fence and furniture of the ſoule, namely, Patience, may bee gotten, euen by the *Goſpell of peace*: for it is ſuch a preparation as the Goſpell of Peace teacheth and worketh; whence it followeth, that the *Goſpell of peace is the only true ground of this piece of Armour.*

For the better clearing of this point, I will diſtinctly ſhew,

1 What the Goſpell is.
2 What Peace is here meant.
3 Why Peace is thus attributed to the Goſpell.
4 How the Goſpell of Peace effecteth this preparation.

§. 4. *Of the Goſpell.*

1 What the Goſpell is.

GOſpell, according to the proper notation of the [b] originall word, ſignifieth *a good meſſage*, or *glad tydings*: ſo it is ſometimes tranſlated, as *Rom.* 10. 15. *How beautifull are the feet of them which* [c] *bring glad tidings, &c!* The ſame notation may our Engliſh word *Goſpell* admit: for *ſpell* in ancient time ſignified *ſpeech*: *Goſpell* then is a *good ſpeech*. [d] The moſt elegant and learned languages retaine the Greeke word.

[b] εὐαγγέλιον.

[c] εὐαγγελιζομένων.

[d] Lat. Fren. Ital. Span. &c.

The good and glad tidings which this word implieth, is, that *Chriſt Ieſus, the Sonne of God, is giuen vnto the ſonnes of men.* An [e] Angell from Heauen thus expounded this word; for hauing ſaid, [f] *I bring you glad tidings*, he addeth, *that vnto you is borne a Sauiour, which is Chriſt the Lord.* Therefore the Hiſtories which purpoſely write of Chriſt Ieſus, declaring his Deity and humanity, his conception and birth, his life and death, words and deeds, humiliation and exaltation, &c. are by an excellency and propriety termed *Goſpels*, or to ſpeake as the Scots doe, *Euangiles*, and the Pen-men of them, *Euangeliſts*. If it bee duly conſidered, into what a wofull eſtate man by ſinne had implunged himſelfe, how no creature in Heauen or earth was able to ſuccour him, what full redemption Chriſt hath wrought, and vnto how excellent an eſtate he hath redeemed

[e] Luke 2. 10, 11.

[f] εὐαγγελίζομαι.

Euangelium est mare in quo diuinæ gratiæ plenitudo est. Amb. Hexam. lib. 5. cap. 7.

vs, it will appeare, that neuer the like glad tidings was, or could be brought to mankinde then this, that Christ a Sauiour was giuen vnto them; so that this message may well be called a *Gospell* or *Euangile*. In it is the very fulnesse of Gods fauour manifested.

§. 5. *Of that Peace which the Gospell causeth.*

2 What peace is here meant.

THe Peace here spoken of, is our reconciliation with God. In the beginning God made man after his own Image, by vertue whereof, there was a sweet harmony and concord betwixt God and man; God hauing reuealed vnto man what was his good will, pleasing & acceptable vnto him; man being both able, and also willing to doe that which was acceptable to God. But long this Peace did not last: it was soone broken, and that wholly, and only through mans default. For man wittingly sinned against his Creator, and thereby iustly prouoked his wrath: thus came enmity betwixt God and man. Such a breach was made by mans rebellion, that all creatures in Heauen and earth were not able to make it vp. Christ therefore, the eternall, true, naturall, proper, onely begotten Son of God, tooke vpon him to be a Mediator betwixt God and man. Hee satisfied his Fathers iustice, pacified his wrath, procured his fauour towards man, whereby God was moued to offer reconciliation vnto man; withall he gaue vnto man his sanctifying Spirit, to breed faith in him, that thereby man might receiue and embrace this reconciliation. In this respect God is called the *God of Peace*, (*Rom.* 16. 20.) and Christ *our Peace*, (*Eph.* 2.14.) *Prince of Peace*, (*Isa.* 9.6. And God is said *in Christ to reconcile the world vnto himselfe*, (2 *Cor.* 5.19.) Thus through the mediation of Christ, God offering, & man accepting reconciliation, a most perfect and inuiolable peace is made betwixt thē, and this is the peace here meant. As fruits of this peace, there flow from it remission of sins, quietnes & comfort of conscience, ioy of heart, willingnes and ability to doe that which is pleasing vnto God, freedome from the dominion of sinne, from the power of the Diuel, from the euill of all crosses, frō the sting of death, & of the graue, and from the feare and fire of Hell.

Deus appellatur pacis, quia per Christum ei reconciliati sumus, qui est pax nostra, Hieron. Heb. quæst. 12.

§. 6. *Why it is called the* Gospell of Peace.

3 How Peace is appropriated to the Gospell.

THis Peace is so appropriated to the Gospell, that it is called the *Gospell of Peace*, and that in a double respect, First, of the matter. Secondly, of the effect.

1 The subiect matter of this glad tidings, is he forenamed Peace and reconciliation betwixt God & man. The Gospell first declared, and still continueth to publish the same: neither the Law, nor any humane writings can doe this: therefore so soon as [f] one Angel had declared this glad tidings, an whole troope of heauenly souldiers cryed out [g] *Peace on earth*. It was the Gospel which declared peace to [h] *Adam*, *Noah*, [k] *Abram*, and the rest of the Saints in all ages, before and since Christs time. [l] They therefore which preach the Gospell, are said to *publish Peace*.

[f] Luk. 2. 10, 11.
[g] 14.
[h] Gen. 3. 15. and 7. 1.
[k] and 12. 3.
[l] Isa. 52. 7.

2 It is a powerfull effect of this Gospell, to worke Peace in them that heare it, and beleeue it. For [m] in and by the Ministery of the Gospell, the Spirit of Christ is conueyed into our hearts: in which respect it is called [n] *the ministration of the Spirit*. The Spirit first moueth vs to embrace reconciliation offered in the Gospell, and then it quieteth our conscience, and so worketh Peace therein.

[m] Gal. 3. 2.
[n] 2 Cor. 3. 8.

Vse 1. Gods loue.

How admirably doth this commend vnto vs the loue of God, and of his Sonne our Sauiour? he thought it not enough, that at first he made all in peace, though hee might iustly haue reiected man for euer, as he did the Diuels, because man willingly and rebelliously broke this Peace; yet to magnifie his mercy towards man,

he ſpared not his Sonne, but gaue him to be our Peace; who, (to vſe the Scripture phraſe) [a] *ſlue hatred, & made Peace*: yea, not ſo onely, but alſo gaue his Goſpell, thereby making open proclamation of Peace, and inuiting men to imbrace it. Excellently is this ſet forth in the [b] parable of the Kings ſonnes wedding; if we doe as § they who were inuited thereunto, how iuſtly doe we deſerue to bee depriued of this Peace?

[a] Chap.2 v.16.

[b] Mat. 22.2, &c. § Luk.14.18, &c.

Vſe 2.
A bleſſing to haue the Goſpel, [c] Phil.4.7.

What a bleſſing is it to haue the Goſpell preached among vs: the Goſpell of Peace, ſuch a [c] Peace as paſſeth vnderſtãding? Is it not an heauy curſe to want this Goſpell? This ſhould be a ſtrong motiue to ſtirre vp Miniſters diligently and faithfully to preach the Goſpell, and to ſtirre vp people earneſtly to giue heed and credence thereunto, euen as they tender their Peace.

§. 7. *Of the ground of true Patience.*

4. The Goſpel of peace prepareth a mans heart againſt trouble.

FRom that which hath beene deliuered of the Goſpell of Peace, that maine point which we haue in hand, by neceſſary conſequence followeth, that *the onely meanes of preparing our ſoules patiently to beare all croſſes, and conſtantly to goe thorow all troubles in our Chriſtian courſe, is a right knowledge of the glad tidings of our reconciliation with God.* [d] It was this Goſpell of Peace, wherewith God encouraged *Abraham* to come out of his owne countrey, and with a patient and prepared heart to paſſe ouer all thoſe difficulties whereunto he ſhould bee brought. This was that glad-tidings which the Lord brought to [e] *Moſes*, to [f] *Ioſhua*, to [g] *Gedeon*, and many others for that very end. I might inſtance this in many thouſand examples, and ſhew how the courage and patience of the Saints, which hath beene admirable to the world, hath beene grounded on this ſure foundation, *the Goſpell of Peace*. For the truth is, that all the Prophets, all the Apoſtles, all the true Chriſtian confeſſors, and Martyrs in all ages, who haue endured more then fleſh & blood could poſſibly with patience beare, haue had their feet ſhod; that is, their hearts armed and prepared with aſſurance of their reconciliation with God: but hauing ſuch a cloud of witneſſes, I will content my ſelfe with naming two or three.

[d] Gen.12.3,3.

[e] Exod.3.6,7.
[f] Ioſ.1.5.
[g] Iudg.6.12.

Many and ſundry were the troubles, inward and outward, by open enemies, and deceitfull friends, on Sea and land, which Saint *Paul* went thorow, and that with an inuincible courage and reſolution: the cauſe of his patience and courage is euident to be that [h] knowledge which he had of Gods loue to him, and of his reconciliation with God. On this ground of confidence hee did after an holy manner inſult ouer all aduerſe power. But *Iob* yet ſuffered much more, and his patience was ſo admirable, that [i] the holy Ghoſt maketh choice of him aboue all other, as a marke to behold, and a patterne to follow. What was the ground of his patience? Surely many of thoſe diuine ſpeeches which he vttered to his wife and friends, euidently ſhew, that the knowledge of his reconciliation with God, was it which made him ſo confident and patient. There is yet another, who farre exceeded theſe and all other Saints both in ſuffering and patient bearing, namely, Chriſt: the aſſurance of his Fathers loue, was the ground of his patience, as appeareth both by that [k] profeſſion which hee made thereof, a little before his ſuffering (ſaying vnto his Father, *Thou louedſt mee before the foundation of the world,*) and alſo by thoſe titles which in his moſt bitter agony he gaue vnto God, as in the Garden, [l] *O my Father, &c.* On the Croſſe, [m] *My God, my God.*

[b] Rom.8.31,32, &c.

[i] Iam.5.11.

[k] Ioh.17.24.

[l] Mat.26.39.
[m] Mat.27.46.

§. 8. *Of the meanes whereby Patience is wrought.*

THus wee ſee the truth of this point ſufficiently proued; that *the Goſpell of Peace, is the ground of Patience*: now further conſider, how it doth prepare the ſoule of man to endure. This it doth by perſwading mans

The Goſpel prepareth our harts by declaring,

mans minde, and resoluing his heart of these two principles:

1 That nothing shall hurt him.

2 That all things shall turne to his good.

1 That nothing can hurt vs.

For the first, most sure it is, that nothing can make vs miserable, but only sinne. Sinne is the very sting of all troubles and crosses: sinne is it which maketh them to be heauy burdens: this maketh troubles of conscience to bee intolerable: death and the graue to bee most terrible: the Deuill, which hath the power of death, to be so horrible: yea, the Law of God, and God himselfe to bee so full of dread and terrour. Let sinne be remoued, and our conscience assured thereof; then may wee, then will we comfort our selues in all troubles: for then shall wee appeare before the Throne of God, as before the mercy-seat of a gracious Father, and take his Law, as a direction to teach vs how to please him. Then shall wee esteeme all crosses as corrections of the Lord for our profit, yea, as his physicke to purge our our corruptions, and as proofes of his graces in vs. Then will our conscience rest quiet and well contented: then shall wee thinke of death, as of a gate to Heauen; and of the graue, as of a sweete bed to rest in, till the day of the consummation of our eternall blisse in body and soule: yea, then shall wee not needeto feare the Deuill, because he can haue no power ouer vs, much lesse Hell, and the torment thereof. Therefore doth [a] *Dauid* annexe blessednesse to remission of sinne: so that [b] vpon this ground might Christ well say to the man sicke of the Palsie, *Son, be of good comfort.*

a Psal.32.1,2.

b Mat.9.2.

This being so, the Gospell of Peace, which assureth vs of our reconciliation with God, and of the remission of our sinne, assureth vs also that nothing can hurt vs, because the sting of euery thing, which is sinne, is pulled out. If the forked tongue of an Adder, the poysonous teeth of a Snake, the sharp sting of a Wasp be pulled out, what hurt can they doe?

2 That all things shall make to our good.

For the second, by the Gospell [c] *We know that all things worke together for good, vnto them that loue God.* For the Gospell assuring vs of reconciliation with God, how can we but be assured that hee tendreth vs as his Children, and with a fatherly affection seeketh our good in all things, which by his good prouidence hee bringeth vpon vs? [d] The prosperity of those with whom God is reconciled, is a blessing: [e] afflictions are for their good: so is [f] death and the graue: yea, I may truly say, that the sinnes of those who are accepted of God, doe turne to their good: not that sinne is any way good in it selfe, being in it selfe the greatest euill that is or can be, and the cause of all euill of punishment; but that God through his infinite power and wisdome (who can bring good out of euill, as at first he caused light to shine out of darknesse) doth so order it: like vnto a skilfull Apothecary, who can so order and temper ranke poyson, as it shall proue very medicinable.

c Rom.8.28.

d Psal.112.

e & 119.71.

f Reu.14.13.

Mira quodam modo etiam ipsum peccatum iusto in iustitiam cooperatur Ber in Psal.91 serm.2.

Quest. What is the good that can come from sinne?

Answ. 1 In regard of [g] God, *glory to his Name*, whose mercy and grace is manifested and magnified in forgiuing sinne: for [h] *Where sinne abounded, there did grace much more abound.*

g Exod.32.32. & 34.6,7.

h Rom.5.20.

2 In regard of sinners, (I meane repentant sinners, for of their sinnes I speake) it worketh in them godly sorrow (a sorrow not to be repented of, because of the excellent fruits thereof, noted 2 *Cor.* 7.10, 11.) It worketh also an high esteeme of Gods free grace and rich mercy, a longing desire after Christs righteousnesse, a diligent watchfulnesse ouer our selues for the time to come, a Christian readinesse to beare with the slips and infirmities of other, with the like.

Nonne cooperatus nobis ille casus in bonum, vnde & humiliores efficimur & cautiores? Bern. ibid.

These are two such grounds of Patience, as all the writings of all the men in the world cannot afford the like. It is the Gospell, and the Gospell alone, which hath made them knowne, and not onely so, but also

instrumentally worketh faith in our hearts, whereby wee giue credence vnto the truth of them, and with strong confidence, rest and stay our selues thereupon.

§. 9. *Of the false grounds of Patience.*

Vse 1. Counterfeit patience.

HEnce learne, that all the pretended patience of heathen men, and others which knew not this *Gospell of Peace*, was but a meere shadow of patience: for what were the grounds thereof? Surely no such matters as by the Gospell is reuealed, but such as mans natural reason inuented, as these,

1 It is no part of manhood, but meere childishnesse and cowardlinesse to be impatient.

2 Sorrow, mourning, all impatiency, and the like, may much aggrauate our troubles, but can no way ease them or take them away.

3 Others are subiect to troubles: it is a common condition of mankinde.

4 There is an inuitable necessity, or (to vse the words and phrase) a fatall destiny, they cannot be auoided.

5 They are not for euer to endure, but will haue an end, if by no other meanes, yet by death. These and such like may make men bold and hardy, or stupid and blockish. I may resemble them to *Opium*, and such like medicines which stupifie mens sences, and make them the lesse impatiently beare their paines, but they bring no true ease.

The Gospell of peace breedeth not a senselesnesse, but [k] such a patience as is seasoned with cõfort & ioy.

[k] Rom. 5. 3.

§. 10. *Of the manner of working true Patience.*

Vse 2. How patience may be rightly grounded in vs.

AS wee desire true patience, so labour we that it be rightly grounded in vs. For this end wee must acquaint our selues with this Gospell of peace, and labour for true, sauing, sanctifying knowledge thereof: for the attayning whereunto,

1 The promises of God in his word are to be obserued, especially such as concerne our reconciliation with God, and his fauour towards vs; as [a] *Dauid* did. Without knowledge of Gods promise, there can be no sound confidence: all the shew that we may seeme to make thereof, will proue but meere presumption.

[a] Psal. 119. 49, 50.

2 The cause of those promises is to bee well noted, which is Gods free grace and meere mercy.

3 The parties to whom they are made, are to be marked, *All that shall beleeue.*

4 The properties of such as beleeue, are also to bee noted. * Of these wee shall speake on, verse 16.

* Treat. 2. part 6. §. 71. &c.

Vse 3. How men may be perswaded vnto true patience.

When wee come to any that are sicke, or in any other distresse, and desire to perswade them vnto true patience, wee must bring them to knowledge of the Gospell of peace, that they hauing assurance thereof, may be the more quiet vnder Gods correcting hand: bring them to beleeue that their sins are forgiuen, and then maist thou well bid them [b] *Be of good comfort*, and patient.

[b] Mat. 9. 2.

§. 11. *Of the necessity of true Patience.*

4 Point. The necessity of patience.

THe fourth generall point to bee considered, is the *necessity* of this piece of Spirituall Armour. Though it be compared to legge-harnesse, which may seeme to be least necessary, yet indeed it is no whit lesse necessary then any of the rest: wee know that if a man bee not well fenced on his legges, hee may receiue such a blow vpon them, as will cleane ouerthrow him, notwithstanding the other pieces of armour: but if the way bee rough and thorny, and the man barefooted and bare-legged, and in that respect dareth not march on, what benefit reapes he by the furniture of the other parts? To let the metaphor passe, the gift & grace itself which now we speake of, *Patience*, is so absolutely necessary, as without it, there can be no hope of attaining to victory, glory,

Simil.

glory, and rest, where Christ our chiefe Captaine is. [c] The Apostle expresly saith, that patience is needfull: to shew that hee speaketh of an absolute necessity, hee implieth that the promise (meaning eternall life promised) cannot be receiued without it: for he had shewed [d] before, that the Saints in former times through faith and patience inherited the promise, and in that respect both that Apostle, and also [e] Saint *Iames* exhort Christians to follow them.

[c] Heb. 10. 36.

[d] Heb. 6. 12.

[e] Iam. 5. 10.

§. 12. *Of the troubles whereunto wee are subiect.*

Reason. Many troubles to be vndergone.

MAny troubles and crosses must be vndergone in this World, before wee can come to enioy rest and happinesse in Heauen. Note *Ioh.* 16. 33. *Luk.* 14. 27. *Acts* 14. 22. 2 *Tim.* 3. 12. *Heb.* 12. 6, 7. These places shew how rough, and full of pricks the way to Heauen is.

Quis Sanctorum sine certamine coronatus est? Abel iustus occiditur, & quare? & in aetates singulos aduersa perpessos. Hier. ad Eustoch.

Experience of all ages doth verifie the truth of those Scriptures: consider the Histories of *Abel*, *Noah*, *Abraham*, *Isaack*, *Iacob*, their posterity in *Ægypt*, in the Wildernesse, in *Canaan*, vnder Iudges, vnder Kings, and in their captiuities: consider the liues of Christ, of the Prophets, Apostles, and other Saints; the estate of Christs Church in the Apostles time, after their time, and euer since euen vnto these our dayes. It were infinite to reckon vp all the persecutions, troubles, afflictions, and sundry kindes of crosses which Gods people from time to time haue beene brought vnto. In a word, it is as possible for sheepe to liue quiet among wolues without hurt, as for the Church in this world without trouble and persecution.

Obiect. All ages and times haue not beene times of persecution: The Church in *Solomons* dayes, and vnder the reigne of many other good Kings, had great peace and quiet: yea, it is written, that in the Apostles times, (which were most troublesome times) [f] *the Churches had rest*: so in *Constantines* time, and in the time of other good Christian Emperours: likewise here in this Land, vnder the reigne of King *Edward* the sixth, Queene *Elizabeth*, and King *Iames*, who is lately deceased

[f] Acts 9. 31.

Answ. Though the Church and children of God bee somewhat for a time freed from outward publicke persecutions of the Magistrate, or from open inuasions of the enemy, yet not from all manner of troubles. Many are the troubles of the righteous, euen in the most Halcion and peaceable dayes that euer were. For in the bosome of the Church (while the Church remaineth on Earth) there haue beene alwaies, still are, and euer will be some borne after the flesh, as well as some borne after the Spirit; which being so, [g] persecution there will be, if not with fire and sword, banishment and imprisonment, outward torture and torment, yet with that which goeth as neere to the heart, and pierceth thorow the soule as deepely, namely, ignominy, reproach, disgrace, and such like [h] Ismaelitical persecution. In the most quiet times of the Church, [i] *Hee that refraineth from euill, maketh himselfe a prey.* Manifold iniuries doe the true Saints receiue of their wicked neighbours; they are disgraced and oppressed of the greater sort, reuiled and wronged of the meaner sort: if they should haue peace abroad, yet [a] at home, euen in their Families shall they finde troubles enow, arising from their Parents, Husbands, or Wiues, Children, Seruants, Friends, Kindred, and the like. We reade of, heare and see the crosses of others: euery one feeleth his own, and so best knoweth them. Shew me the man (let it be he that hath seemed to himselfe and others the most happy) that in truth can say, his life hath beene euery way so free from all troubles and crosses, that in his owne experience he knoweth not what they meane: If any should so say, I might more truely say to his face, that either he is of a most stupid, blockish, and sensles disposition; or else that plainly he saith an vntruth. But suppose for

Troubles in most peaceable times.

[g] Gal. 4. 29.

[h] Gen. 21. 9.

[i] Isa. 59. 15.

[a] Mat. 10. 35, 36.

the time, that it were posible for a man to bee freed from all outward troubles, hath he none within? Is all quiet in his soule and conscience? Had he neuer any griefe of minde, anguish of spirit, vexation of heart, trouble of conscience? then neuer had he any sin, or at least, neuer any sence and feeling of sinne.

§.13. *Of the Authors of our troubles.*

THis is thus brought to passe, partly by the good guiding prouidence of God, and partly by the malice of the Diuell: God both aiming at, and also bringing forth good thereby: the Diuell aiming at euill, but crossed in his purpose.

Troubles fall not out without God. The good which commeth from troubles.

That troubles and crosses fall not on vs without God, is euident by many expresse testimonies of Scripture, as *Isa.* 45.7. *Amos* 3.6. *Iob* 1.21.2 *Sam.* 16.11. *Eze.* 20.37. *Heb.* 12. 6, 7. The good which God aimeth at, and effecteth by those troubles which hee inflicteth vpon his Children, is manifold: as,

1 [b] The preuenting of some great mischiefe and euill.

2 [c] The purging out of some festering poysonsome sinne.

3 [d] The vpholding and keeping vs safe and stedfast in the right way.

4 [e] The proofe and triall of such gifts and graces as he hath bestowed on his Children.

That the Diuell also hath his hand in afflicting Gods Children, is cleare by these (among many other) Scriptures, *Iob* 1.9,10. & 2.5. 1 *Chro.* 21.1. *Zac.* 3.1. *Luk.* 22. 31. 2 *Cor.* 12.7. *Reuel.* 2.10. That which the Diuell aimeth at herein, is to [f] discourage vs, and to turne vs out of the right way, [g] to hinder the progresse of the Gospel, & in a word, [h] to deuoure vs. The Diuell well knoweth how weake and feeble our nature is, how soone our flesh is quailed, how irkesome troubles are to vs by nature: this way therefore hee laboureth by all the meanes hee can, secretly and openly, by himself, & instrumẽts to annoy vs.

b 2 Cor. 12.7.

c 2 Chr. 33.12. Luke 15.17.

d Heb. 12. 10, 11.

e 1 Pet. 4.12.

Satan hath his hand in afflicting Saints.

f Iob. 1.10.

g 1 Thes. 2.18.

h 1 Pet 5.8.

§.14. *Of the necessity of Patience.*

THe point then being so cleare, that of necessity many troubles must be passed thorow, before wecome to our heauenly rest, it necessarily followeth, that of necessity we must be shod and fenced with patience. The want of this grace hath beene the cause that many, who for a while haue made an hot onset in the Christian battell, at length (when they felt the hard and rough way wherein they marched, and when they found themselues galled and pricked with the troubles which they haue met withall) haue fallen away, and refused to goe on any further in their Christian course: as they which forsooke Saint *Paul.*

Tolerantia molestiarum omnibus in hac vita subeunda est, tendentibus ad arborem vitæ. Aug. de Gen. ad l. 2.

i 2 Tim. 4.16.

§.15. *Of the benefit of Patience.*

AS this grace is necessary, so also is the benefit thereof exceeding great: for if wee be well shod therewith, no trouble will dismay vs, or hinder vs in our Christian course: it maketh such burdens as seeme very heauy to flesh and bloud, to bee but light and easie to bee borne; and such things tolerable, which naturall men thinke intolerable, and vnsupportable; yea, it keepeth vs from being foyled and ouercome. [k] This made *Iob* passe ouer such grieuous assaults, as neuer any, that we reade of, euer endured the like.

k Iam. 5.11.

When the holy Ghost speaketh of the victory which the Saints haue gotten, he saith; [a] *Here is the patience of the Saints*, implying, that through their patience, they ouercame all their troubles.

a Reu. 13.10. & 14 12.

§.16. *Of the perfect worke of Patience.*

V. THe counsell therfore of Saint *Iames* (*Chap.* 1. *verse* 4.) is worthy to be noted; it is this, *Let patience haue her perfect worke.* The worke of patience is said to bee perfect in respect, First, of the condition. Secondly, of the extent. Third-

5 Point, How patience hath her perfect worke.

Thirdly, of the continuance.

1 It must bee sound.

1 For the condition, it must be true, hearty and sound, not fained and counterfeit. As integrity and vprightnesse is a kinde of perfection in all Christian graces, so also in patience: Therefore Christ exhorteth vs *in our patience to possesse our soules*: that which is possessed in soule, is not fained, but sound.

Luke 21.19.

2 It must reach to all crosses.

2 For the extent, it must reach to all manner of crosses, heauy and light, inward and outward, at home and abroad, whether they come from the Deuill, or any of his wicked instruments; or from God himselfe, and his owne hand, of what kinde, quality, quantity soeuer they bee: in this respect, said the Apostle; [a] *We approue our selues in much patience.*

a 2 Cor. 6.4. ἐν ὑπομονῇ πολλῇ.

3 It must endure to the end.

b τέλειον i. ἐις τέλος.

3 For the continuance, it must endure vnto the end; so much doth the [b] notation of the word, which the Apostle vseth, imply. To the end, I say, not onely of that present affliction which lieth vpon vs, but also to the end of our life: so as we must both patiently beare the present, and also prepare our selues for future crosses. In this respect, saith Christ; [c] *He that hath patience to the end, shall bee saued.*

c ὁ ὑπομείνας ἐις τέλος.

Mat. 10.22.

Among other Saints, *Iobs* patience had her perfect worke in all these respects. Had it not beene vpright and sound, hee could not haue so stood against his friends, who suspecting his vprightnesse, thorowly sifted him. The many trialls whereunto hee was brought, and his patient enduring all (for hee was ouercome by none) manifesteth the extent of his patience: neuer any (Christ excepted) endured more, neuer any (the same excepted) more patiently endured all. The History it selfe, [c] his owne testimony, and [d] Gods also, and the [e] witnesse of the Apostle, doe all verifie the continuance of his patience to the end.

Iobs patience.

c Iob 13.15.
d & 42.7.
e Iam. 5.11.

§. 17. *Of the kinds of crosses.*

The necessity of the perfect worke of patience.

THat we may the better apply this Apostolicall direction, as before in generall we shewed the necessity of patience, so here in particular we will shew, how necessary it is that patience haue this perfect worke.

This will appeare by the kindes of crosses whereunto we are subiect.

1 They are not Scar-crowes, troubles in shew and appearance onely, but such as pierce both body and soule, and make the stoutest to stoupe and shrinke. Therefore counterfeit patience will stand vs in no stead.

2 The number of tryalls whereunto we shall bee brought, is vncertaine: one calamity vpon another (as waues) may fall vpon vs: [f] that which is written of *Iob*, how one messenger followed another, all bringing dolefull newes, sheweth what may befall any of vs. Now, suppose wee should as patiently beare some, as *Iob* did, but yet faint vnder the burthen of others; where is the benefit of that former patience? Some that haue endured imprisonment, banishment, and such like trials, yea, who haue beene ready to endure sword and fire in time of persecution, haue beene discouraged and turned out of their good course by reproach, and disgrace, in time of peace: other that can patiently passe ouer publike troubles, are so disquieted with priuate losses, and crosses at home in their families, that they are made vnfit to performe any Christian duty to God or man. Other that can well endure paine of body, sickenesse and such like crosses, cannot beare vexation of minde, or disturbance of their passion.

f Iob 1.16, 17, 18.

3 It is also vncertaine how long we shall be subiect to tryalls, because the continuance of our life is vncertaine. This world is the field of the Lords battell: so long as we are in the field, the enemies will assault vs: now, to yeeld before the battell be ended, is worse then neuer to haue endured any at all: the glory of all our former patience is not onely lost, but also turned into shame and ignominy, and [g] God prouoked vtterly to giue vs ouer.

g Heb. 10.38.

This

This last point is the rather to bee regarded, becaufe moſt faile therein: for many can endure an heauy burthen, and a ſore brunt for a while, but if long it lie vpon them, then they faint. This was it wherein the Hebrewes failed, [a] for the redreſſing whereof, the Apoſtle is very earneſt.

a Heb.10.35, &c. & 12.3.

§. 18. *Of too light regard of Croſſes.*

VI. Point, two extremes contrary to patience.

TWo extremes (whereunto wee are very prone to runne, and which much hinder this perfect work of patience) are noted by [b] the Preacher, and by [c] the Apoſtle: one is, too light regard, the other is, too great feare of ſuch croſſes as God layeth on men. Some deſpiſe them, as matters not much to be regarded (ſo much the notation of the originall [d] words imply:) other faint and ſinke vnder the burthen of them, as if they were vnſupportable, not to be endured (ſo much alſo the notation of the [e] other originall words imply:) *They looke not to God who ſmiteth: Theſe fixe their eyes too faſt vpon his iuſtice and wrath.* It is commonly ſtupidity of minde, or ſtubbornneſſe of will that maketh men fall into the former. They, who are by nature ſtupid and blockiſh, haue not a ſpirituall ſence of croſſes, but are like to men dead-drunke, (*Prou.* 23. 35.) they endure many troubles, but receiue no good by any trouble. Such were thoſe Iſraelites of whom [h] *Ieremiah* complaineth: and [i] *Pharaoh* was ſuch an one. They who are of a ſtubborne diſpoſition, deſpiſe Gods corrections, as [k] the foole whoſe *fooliſhneſſe will not depart from him, though thou ſhouldeſt bray him in a morter, &c.* Such were thoſe Iſraelites of whom [l] *Iſaiah* complaineth: and [m] *Ahaz* was ſuch an one. Theſe are two dangerous rocks, at which many ſuffer ſhipwracke: two ſuch ſtumbling blockes, as cauſe many to fall, and pitch into hell. Yet [n] many count the firſt of theſe, (namely, ſo to ſtand out all croſſes, as not to be moued therewith) a vertue: anſwerable to this heatheniſh opinion is the practice of many, who profeſſe themſelues to be Chriſtians. Let publike iudgements fall on the Land where they liue, as famine, plague, ſword, &c. or on Cities and Townes in that Land, as inundations of waters, fires, ſickneſſes, &c. or on their owne houſes, their wiues, and children, are little moued, no though it fall vpon their owne pates. If they may be freed from them, or deliuered out of them, they thinke it well: if not, they thinke it a deſtiny, they muſt beare it, and ſo like beaſts, or rather like blockes, lye vnder their burden: thus many lie on their deathbeds, without remorſe, like [o] *Nabal, whoſe hart dyed within him, and he was like a ſtone.*

b Prou 3.11.
c Heb.12.5.
d ὀνειδισμὸν.
e ὑπ' ἐκλύεσθαι.
Sunt nonnulli qui moleſtiam quidem ſuſtinent, cæterum fructu priuantur. Cyryſ. de Laz. con. 3.
h Ier. 5.3.
i Exod.9.35.
k Prou.27.22.
l Iſa 9.
m 2 Chr. 28.22.
n Stoicks.
o 1 Sam.25.37.

§. 19. *Of deſpiſing Gods corrections*

THe other ſort, that through a rebellious will, deſpiſe Gods corrections, are the worſer ſort: they prouoke God to ſhew himſelfe a God of vengeance, euen a conſuming fire: for [p] *With the froward, hee will ſhew himſelfe froward.* Reade what God threatneth, (*Leu.* 26. 18, 21, 24, 28.) and how hee executed thoſe threats (*Amos* 4 6, &c.) That in theſe our dayes, men carry themſelues ſtoutly againſt God, is too euident, both by Gods dealings and mens. For God is very mercifull, ſlow to anger. What is the cauſe then, that hee hath of late ſent ſo many iudgements one after another vnto this Land? We may truely ſay with *Ieremiah* vnto God, [q] *We haue ſinned and rebelled, therefore thou haſt not ſpared.* For man, who is bettered by the Lords correcting hand? What ſinne is left? Oh beloued, let vs take heede wee prouoke not God to lay his Rod aſide, and to take vp a Staffe, or if that make vs not ſtoope, to vnſheathe his ſword, and cleane cut vs off.

p Pſal. 18. 26.
q Lam.3.42.

§. 20. *Of fainting vnder the Croſſe.*

THis extreme of deſpiſing Gods corrections, the wickeder ſort fall into; into the other, of fainting vnder the

the Crosse fall the weaker sort, but the better, yea, many of the deare Saints of God. [a] *Dauid* seemeth, by his own confession, to haue fainted in his mourning. For such is the feeblenes of our nature, such our forgetfulnes of Gods power and promises, that we oft let goe from vs those stayes and props, which the Lord hath afforded vnto vs, to vphold vs withall. The Apostle implyeth, that euen Gods children, without great watchfulnesse, and continuall obseruation, are very ready to wax faint. Experience, as of all other times, so of ours also, doth verifie as much. For how is it, that there should bee such slackenesse in many, who haue beene heretofore very forward and zealous, and that mens after-proceedings should be so vnlike to their former good beginnings, but that they faint by reason of that hard way, and those manifold troubles, by which wee must passe vnto Heauen? Great is the danger and damage of this fainting: it makes men weary of well doing, it causeth them to repent of the good which is done, and to turne backe into an easier course (as they suppose) and so to lose all the glory of that good which hath beene done; yea, it oft causeth fearefull doubting, and despaire, and so maketh all the helpe which the Scripture affordeth, to bee in vaine.

a Psal. 6.6.

§. 21. *Directions to keepe men from despising the Crosse.*

How we may be kept from despising Gods corrections.

VVEE ought therefore to be watchfull against both these extremes, that wee fall not into the former, obserue these few directions.

[b] 2 Sam. 16, 10.

1 In all afflictions looke (as [b] *Dauid* did) vnto him who smiteth, and know that they come not by chance, but by Gods wise disposing prouidence: and that purposely to breed in vs true remorse.

Know also, that the Lord can adde crosse vnto crosse, till he pull downe our stout stomacks, or breake our proud backes, and bring vs to vtter confusion. Yea, know that his wrath is as his greatnesse, infinite, vnsupportable: on whomsoeuer it lighteth, it crusheth him downe to hell: so that though a man might thinke he could beare all outward crosses, yet Gods wrath can presse him much more heauily.

2 Take notice of the iudgements which other men by despising the Lord, bring vpon themselues: this may worke vpon thine hard heart. It is an especiall point of wisdome, to be warned by other mens harmes. This was the wisdome of the third Captaine which was sent to *Eliah*. Note the issue. 2 King. 1. 13. &c.

3 Make vse of the least crosses, and beginne speedily to humble thy selfe. If thy heart beginne to bee touched, suffer it not presently to bee hardned againe, but more and more humble thy selfe. Thus will the Lord repent of the iudgement hee intended, and turne from his wrath, as he did in the time of *Hezekiah*. Iere. 26. 18, 19.

§. 22. *Directions to keepe men from fainting.*

How we may be kept from fainting vnder the Crosse.

THat we fall not into the latter extreme, obserue these directions:

1 Cast not both eyes on our selues, and our owne weakenesse, and the weight of the crosses that lye vpon vs, but lift vp one vnto God, and vnto his goodnesse: and consider how ready he is to succour in all time of neede.

2 Call to minde his manifold promises: both those which respect his gracious assistance of vs in the tryall, and his mighty deliuerance of vs out of it.

3 Remember examples of former times, how he neuer oppressed them that patiently endured his corrections.

These two extremes are directly contrary to the two branches of this verse, namely, to the preparation here spoken of, and to the ground thereof, The Gospell of Peace. If we bee pre-

prepared, we shall not despise Gods corrections: if prepared by the Gospell of Peace, wee shall neuer faint: that will vphold vs, or nothing.

§. 23. *Answer to Satans suggestion against the neede of patience.*

VII. Point. Satans wyles to vnfurnish our soules.

THe last point remaining to be handled, is, to discouer the cunning deuices of the Deuill, whereby hee laboureth to keepe vs vnfurnished and vnprepared against troubles: they are many; I will discouer onely foure of the principall, by which all the rest may be discerned.

Two of these foure are against the furniture it selfe: the other two against the ground thereof, *The Gospell of Peace.*

Against the furniture he suggesteth:

1 That there is no neede of this *preparation.*

2 That if there should be neede of it, yet it would stand a man in no stead.

The first, he suggesteth before troubles come, to make them feare none, but be careless.

The second, when they are come, to make them despaire and sinke vnder the burthen. First therefore, to this effect he obiecteth.

What need of patience?

Suggestion 1. If ye be Gods children, what needeth such adoe about preparation? Doe you thinke that God will not more tender and respect his, then to suffer them to fall into troubles? you may well enough be secure and feare nothing. Thus the Deuill tempteth many in their peace and prosperity: it appeareth that [a] *Dauid* was in this manner assaulted.

a Psal. 30. 6.

Very great need.

Answ. Experience of all men in all ages doth sufficiently confute the substance of this suggestion, and plainly discouer the falshood of it (as [b] I shewed before.) *Dauid*, who was a while beguiled with this vaine conceit, quickly found out by wofull experience the deceit of it, and thereupon saith vnto God, [c] *Thou didst hide thy face, and I was troubled.* It is very likely that then the Deuill beguiled him, when his [d] Kingdome was fully estat lished, and he had rest from all his enemies. Obserue the History of his troubles, which came vpon him after that, and ye shall finde it to bee a very vaine and false conceit.

b 5. 12.

c Psal. 30. 7.

d 2 Sam. 7. 1.

As for the ground whereupon the suggestion is built, namely, the good respect which God beareth to his Children, know, that God is, euen thereby moued to lay many crosses vpon them: for as he is a louing Father, so he is a wise God: in wisdome he seeth that it is needefull his children should bee corrected; his very [e] loue therefore moueth him to correct them.

God in loue and wisdome correcteth.

e Heb. 12. 6.

That wee may oppose godly wisdome against the wicked policy of our enemy, let vs haue this furniture in a readinesse, euen in the time of our greatest peace and prosperity, and so prepare our selues against trouble. To prepare for troubles, in time of prosperity, before they come, is an especiall meanes to make vs well beare them in time of aduersity when they come. We know that death is most fearefull and terrible to them that least looke for it: so are all afflictions whatsoeuer.

In peace be prepared against trouble.

§. 24. *Answer to Satans suggestion against the benefit of Patience.*

Suggest. 2. ALL the patience in the world can neither preuent, nor remoue the least crosse that falleth on man. In what stead then wil this furniture stand him?

In what stead can Patience stand vs?

Answ. Though it were granted, that patience could neither preuent, nor remoue any crosse, yet will it stand vs in very great stead. For (to follow the Metaphor) we know, that though shooes and greaues make not the way plaine without stones, stubs and thornes; yet they make a man better able to tread on them, and passe thorow, or ouer them, and keepe his legs

In very great stead.

1 It enableth vs to beare all crosses.

legs or feete from being galled or pricked. So patience enableth vs well to beare all troubles, and with some quietnesse to passe them ouer, and it keepeth the soule from being pierced: Yea, it maketh great and heauy burthens seeme much lighter then otherwise they would. [a] The Heathen, who were guided onely by the light of nature, obserued thus much. I haue my selfe obserued two seuerall persons lying vnder the same crosse; the one, to fret, fume, rage, raue, and euen blaspheme againe: the other, with a kinde of comfort to bee quiet and silent, yea, to blesse the Lord for that crosse. What could make such a difference, but this preparation of the Gospell of peace? [b] *The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare?*

2 It maketh many crosses seeme lighter.
a *Horat. Leuius fit patientia quicquid corrigere est nefas.*

b Prou. 18. 14.

Further I adde, that this preparation doth preuent and remoue many sore troubles; as anguish of soule, vexation of spirit, disquietnesse of mind, distemper in affections, with the like: which though they oft rise from outward crosses, yet they oft proue more heauy burthens then those same from whence they did arise. For example, a couetous man hauing a small losse, which hee might well beare, if hee were shod with this furniture, by his disquietnesse of minde, and impatiency for that losse, bringeth a much heauier crosse vpon him. So in sickenes, in ourward disgrace, banishment, imprisonment, &c. the anguish of soule which proceedeth from an impatient heart, oftentimes proueth to be the greatest crosse. So the feare of troubles is oft worse then trouble it selfe: and fretting against the malice of an enemy, doth a man more hurt then the enemy himselfe can. Now, this furniture of the soule may both preuent, and also remoue these great and grieuous crosses, as anguish of minde and spirit, needlesse feares, fretfulnes, enuy, murmuring, with the like.

3 It preuenteth and remoueth many.

Peior est belli timor ipso belli, Sen.

§. 25. *Answer to Satans suggestion against Gods loue in correcting.*

AGainst the ground of this preparation, which is *the Gospell of Peace*, Satan obiecteth one while, that there is no reason to relye on it: another while, that it procureth more troubles to them that rest on it.

Sug. 3. *Troubles* are fruits of Gods wrath, to conceit any peace with God, while troubles lye on vs, is to call darknes light, and hatred loue. To build patience on assurance of reconciliation with God, is to cast Anchor vpon quick-sands, or in a bottomles Sea. A man may better hope for life, when the tokens of the Plague appeare vpon his skinne, then hope for reconciliation with God, while troubles, the tokens of God wrath, lye vpon him. The assaults of *Iobs* wife and friends tended much to this purpose.

Obiection. Can there bee peace with God, while God scourgeth?

Answ. The ground of this suggestion being applyed to the Saints, is directly false, and contrary to the current of the Scripture, which oft testifieth, that [c] *whom the Lord loueth, hee chasteneth.* The ends which God aimeth at in correcting his children, and the fruits which answerably issue from thence (whereof we haue heard [d] before) euidently demonstrate, that the troubles of the righteous are no fruits of Gods wrath, but rather of his loue. Yet a wonder it is, to see how many are deceiued with this diabolicall suggestion; and they not onely profane and wicked men, but euen deare Saints of God, while the crosse lyeth vpon them, as [e] *Dauid.* The reason is, because at that time *Sence* worketh more then *Faith.* Wherefore for the auoiding of this assault, wee must let faith haue the predominancy and highest rule in vs, euen aboue reason and sence: wee must [f] *walke by faith, and not by sight.* Faith resteth on Gods Word, and beleeueth what it saith, though sence contradict it neuer so much. Now the Word of God affirming, that God cor-

God in loue correcteth.

c Prou. 3. 12. Heb. 12. 6.

d §. 13.

e Psal. 79. 5.

f 2 Cor. 5. 7.

correcteth whom hee loueth; if Faith beare sway in vs, it will perswade vs, that in our greatest troubles God loueth vs, and in loue bringeth those troubles vpon vs. Wherefore for the strengthening of our faith, let vs oft meditate of [a] *the consolations of the Scripture.*

a Heb.12.5.

§. 26. *Answer to Satans suggestion of the many troubles which Gods loue causeth.*

Obiection. Is not the want of the Gospell the best way to bee free from trouble?

Suggest. THe Deuill, to shew that hee careth not which way he preuaileth, so he preuaile any way, hath a contrary fetch. He will grant indeed, that God scourgeth euery sonne whom hee loueth; but withall addeth, that the more God loueth any, the more troubles hee bringeth vpon them; and thereupon inferreth, that the Gospell of peace is so farre from being a meanes to defend vs from trouble, that it is the cause of much trouble; and therefore the best way to bee free from trouble, is to be without the Gospell of peace. Thus was [b] *Dauid* tempted: yea, thus were the [c] Israelites hardened against God in *Ieremiahs* time.

b Psal.73.13,14.
c Ier.44.18.

Neuerily.

Answ. It is false, that the more GOD loueth any, the more hee scourgeth them: For as Gods wisdom moueth him to correct his children, so his loue moueth him to moderate his correction. Besides, the inference, that therefore reconciliation with God is no good remedy against troubles, is vnsound and absurd: for, assurance of our reconciliation with God, sweetneth all troubles. But for a more full answer to this suggestion, note these foure points concerning the benefit of our peace with God in the case of afflictions.

1 That it keepeth many iudgements from vs which fall vpon the wicked: yea, which otherwise would fall on vs.

2 That it alters the nature of all troubles which befall vs.

3 That by it wee are assisted and supported in all.

4 That by reason thereof, we shall be deliuered and freed from all.

These foure comfortable points I will distinctly proue, because by them all the euill suggestions of Satan may be answered.

1 Peace with God keepeth many iudgements away.

1 For the first, obserue the threatnings in Gods Word, and yee shall finde them made against such as [d] hate God, and are hated of him. Reade the 26. chapter of *Leuiticus*, and the 28. of *Deuteronomy*. There Gods curses are denounced against the wicked, but his blessings promised to the righteous: reade the 91. *Psalme*, where *Dauid* expresly confirmeth this point, and sheweth how they which trust vnder the shadow of the Almighty, and so haue peace with him, are deliuered from many troubles. Note the Histories of the Iewes vnder idolatrous and wicked Kings, and vnder religious and good Kings; God being forsaken by *them*, brought many calamities vpon them: but being loued of *these*, deliuered them from many which their enemies intended against them. Yea, when generall iudgements were brought vpon the Land, [e] God sent forth one to marke those whom hee loued, that they might bee spared in the iudgement. The reason is cleare: for it is sinne which causeth the most grieuous iudgements. Now, the Gospell of peace being a meanes to moue God to forgiue vs the sinnes which we haue committed, and to moue vs to forsake our sinnes, and to seeke to please him, it must needs be a meanes to keepe vs from many iudgements, which otherwise would fall vpon vs. Besides, it keepeth vs from a reprobate sence (whereunto the [f] Heathen were giuen, and the [g] Iewes, after they had lost their peace with God:) from despaire, whereunto [h] *Iudas* fell; and from hell fire, which [i] shall torment wicked men. These of all are the most wofull iudgements, and from these doth the Gospell of peace wholly free men.

d Psal.139.
e Ezec.9.4.
f Rom.1.28.
g Acts 13.46.
h Mat.27.5.
i Mat.25.46.

Here

Here note what an egregious point of folly it is, to feare to please God, for feare of troubles; as if a man should feare to put on shooes, lest his shooes should cause stones to lye in his way: yet many feare to bee at peace with God, because it maketh men to hate, reuile, reproach, scorne, wrong, and persecute them: not considering that Gods wrath is infinitely greater then mans. Are they not like the fish that leapeth out of the warme water, into the flaming fire? Or rather like selfe-murtherers, who, to free themselues from some momentany anguish in this world, cast themselues into hell torments, which is endlesse and easelesse?

§. 27. *Of the nature of the Saints affliction.*

2 It altereth the nature of all crosses. *Mutatio.*

2 FOr the second; the afflictions which befall the righteous, are called chastisements, and corrections, euen such as tender Parents lay vpon their deare children; to shew that the nature of them is altered, the sting is pulled out, the curse is remoued; so that although the originall ground of all afflictions was sinne, and they first in vengeance executed for sinne, yet now inflicted on the Saints, they are not *vindictiue* for reuenge, but rather *medicinable* for Physicke: for Christ hath paid the full price and ransome for all our sinnes, hee hath endured the full punishment for them, and left nothing to be by way of expiation endured of vs.

a 2 Sam. 12. 14. Gods manner of punishing his Children.

Obiect. [a] The Saints are punished for sinne, as *Dauid.*

Answ. True it is, that God taketh occasion from sinne, to punish his children, but not in vengeance for the sinne committed which is past, but for a warning to make them the more carefull and watchfull ouer themselues for the time to come. And herein lyeth a maine difference betwixt the punishment of a Iudge and a Father: a Iudge respecteth the fact past; if it be against the Law, though the delinquent party bee neuer so penitent, and though there be neuer so great hope of his amendment, yet he denounceth the sentence of Law against the Malefactor: but if a father be verily perswaded, that his Childe will neuer commit the like trespasse againe which he hath committed, assuredly hee would remit the punishment: but when he correcteth, it is to preuent the like for the time to come.

God carrieth himselfe as a Iudge to the wicked, but as a Father to the Saints: his corrections are for their instruction, not for their destruction. As [b] GOD aimeth at his Childrens good and profit in correcting them, so also he giueth them a sweete taste of the good they receiue thereby, which maketh them [c] acknowledge as much, and be thankfull for it; and so carry themselues towards God, as a good patient toward his Physician, who hath prescribed bitter Pils vnto him: for the time hee digests them willingly, and after hee hath felt *a kindly* worke of them, hee thanketh him.

b Heb. 12. 10.

c Psal. 119. 71, 75.

§. 28. *Of Gods assisting his Children in affliction.*

3 By it, assistance in all trouble is obtained, *d* 1 Cor. 10. 13. Heb. 13. 5.

3 FOr the third, [d] many faithfull promises hath God made, to stand by his Children, to bee with them, and assist them in their seuerall afflictions, and neuer to forsake them. Hence is it, that the Saints, to the great admiration of others, haue patiently endured such crosses, as many haue thought they would haue beene vtterly pressed downe with the heauy burthen of them, euen as the *Barbarians* looked when *Paul* should haue fallen downe dead.

Acts 28. 6.

§. 29. *Of Gods deliuering his Children out of all afflictions.*

4 And at length full freedome from all crosses, *e* Psal. 34. 19. Prou. 11. 8. 1 Cor. 10. 13.

4 FOr the last, [e] many faithfull promises hath God likewise made to deliuer his Children out of all their troubles. Saint *Iames* setteth before vs the issue of *Iobs* triall, as an euidence

euidence of this point, saying, *Ye haue seene the end of the Lord*; and withall, hee rendreth a good reason thereof, *The Lord is very pittifull and mercifull, (Iam.5.11.)*

Obiect. Some lye all their life time vnder the crosse.

Answ. Yet at the end of life, by death shal they be deliuered; in which respect, the diuine *Oracle* pronounceth them *blessed that dye in the Lord, for they rest from their labours.*

Reu.14.13.

Obiect. So are the wicked deliuered by death.

Answ. Nothing so: they fall from one misery to another; from a lighter, to a greater; from an earthly, to an hellish woe: so that herein lyeth a maine difference betwixt the death of the wicked, and of the Saints. Death thrusteth the wicked from temporall troubles, into eternall torments: but it deliuereth the Saints from all trouble, and bringeth them to euerlasting glory: *their* misery shall soone haue an end; *their* felicity shall neuer haue end.

Breuis est molestia, æterna erit beatitudo, Aug. in Psal. 36.

Thus then we see patience grounded vpon the Gospell of peace, to be much profitable euery maner of way.

THE

THE SIXTH PART.

The Shield of Faith.

Ephes. 6. 16. *Aboue all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

§. 1. *Of the Apostles manner of pressing the point of Faith.*

THe fourth piece of Spirituall Armor is more largely set forth, and more forcibly vrged then any of the rest. For the Apostle contenteth not himselfe with a bare exhortation, to stirre vs vp to vse it, but with weighty reasons presseth his exhortation, and that on both sides, before and behinde: Before, *comparatiuely*, preferring it to all other graces (*aboue all.*) Behinde, *simply*, declaring the vertue and efficacy of it, (*whereby ye shall be able to quench, &c.*) By the first, hee maketh way to his exhortation; by the last, he knocketh it downe fast, euen to the head, as we speake.

§. 2. *Of vrging matters of moment.*

HEre by the way we may learne a good instruction both for Ministers and people.

For Ministers, that they obserue what points bee of greatest weight, and by some speciall *item* and *memento*, to raise vp their peoples attension thereunto, yea, and with some speciall euidence of reason and argument to enforce the same. Thus because the obseruation of the fourth Commandement, is an especiall meanes to bring men to keep all the other Commandements, the Lord prefixed a *memento* (*Remember the Sabbath &c.*) and withall vseth many strong reasons, the more to stirre vs vp to keepe it. Matters of weight to bee pressed of Ministers.

Thus shall the Minister shew his wisdome in discerning things that differ; and thus is an expectation wrought in the hearers, of some point of moment; which will be an especiall meanes to moue them the better to obserue it, and to ponder it. Reasons.

§. 3. *Of giuing heed to weighty matters.*

FOr people, that when they obserue any one point aboue other to bee vrged and pressed, they giue the more diligent heed thereto: for if euery Heb. 2. prima C.

duty laid downe in Gods Word be *stedfast*, that is, firme, sure, and inuiolable; so as the transgressors thereof shall reape a iust recompence of reward, how shall they escape, who neglect those maine and principall duties, which aboue others are most earnestly vrged? Let that therefore which is most pressed by the Spirit and Ministers of God, be best regarded by the people of God.

Obiect. This speciall heede of one point, will make men careleſſe of other points.

Answ. Nothing lesse: for the end thereof is not to make vs slothfull in any point, but to quicken vs vp, and make vs extraordinarily carefull in that which is so vrged. Suppose a Master send his seruant on a message, and giue him many things in charge to doe, but giueth him an especiall *item* for one, and vseth many reasons to make him carefull of it, doth hee giue his seruant any occasion to neglect the other? Or will a good seruant take any occasion from thence, to neglect them? Such collections are made onely by mans slothfull flesh; they which gather them, abuse the wisdome and care of God to helpe our weakneſse; they who are guided by Gods Spirit, will bee otherwise minded, knowing that an extraordinary vrging of one point, is to make vs extraordinarily carefull of that, but careleſſe and negligent of none.

Simil.

§. 4. *The Resolution of the Text.*

TWo points are to be noted in this Verse. First, the *transition*, whereby the Apostle passeth from other points to this. Secondly, his *exhortation* vnto the grace here mentioned.

In his exhortation note { 1 The matter thereof. 2 The motiue thereto.

That layeth downe a duty to bee performed (*Take the Shield of Faith.*)

This declareth the benefit of performing that duty in the last words, *that ye may be able to quench, &c.*

In the duty obserue the *action* required, (*take,*) and the *obiect* thereof, which is both plainely expressed (*Faith*) and also illustrated by a Metaphor (*Shield.*)

The motiue declareth the power, vertue, and efficacy of *Faith*: *which is, to quench all the fiery darts of the wicked.*

Touching this grace thus set down, I will deliuer these points:

First, in generall, by way of preface and preparation, I will shew how excellent a grace it is: and then, more particularly, and distinctly declare,

2 What Faith is.

3 How fitly it is resembled to a Shield.

4 How it is wrought.

5 How it must be proued.

6 How it may be preserued.

7 How it is to be vsed.

8 What is the benefit, and power of it.

9 What are the wyles of the Deuill to keepe vs from it, and how they may be auoided.

§. 5. *Of the preeminency of Faith aboue other graces.*

I. THe excellency, yea, and necessity also of *Faith* is implyed in this transition (*aboue all.*) The [a] orignall phrase is diuersly translated, as thus [b] *in all*, as if hee had said, In all things whatsoeuer yee doe, vse the Shield of Faith: and thus, *to all*, as if he had said, To all other graces, adde this: and thus [c] *moreouer*, or *especially*, or (as we translate it) [d] *aboue all.* All these in effect imply one and the same thing, onely this latter is somewhat more emphaticall, and as proper as any of the rest. This is somewhat like to [e] that Hebrew phrase, which *Solomon* vseth, *Keepe thine heart aboue all keepings*, implying thereby, that the heart, of all other parts, is most narrowly to be watched ouer, most carefully and diligently to be looked vnto: so is Faith aboue all to be regarded.

I. *Point.* The excellency and necessity of Faith.

a כל מעל.
b *Hieron. in omnibus, ad omnia.*
c *Beza. insuper, inprimis.*
d *Eras. super omnia.*
e Prou 4.23. מכל משמר נצר לבך

Quest.

Quest. Is Faith simply more excellent and necessary, then other saving graces?

Ans. All saving graces are in their kinde very excellent and necessary, as hath before beene shewed of *verity, righteousnesse* and *patience*: neither can a Christian well spare, and be without any of them: for they are as seuerall linkes of one Chaine, whereby a Christian is held out of hell; if but one linke breake, the chaine is broken, and downe falleth hee that was held thereby: yet some linkes in a Chaine may be put to greatest stresse, and so be of greatest vse. Faith serues to beare the greatest brunts, and in that respect may be counted most excellent, and most necessary; euen as the Shield, of all other parts of Armour, is the most needfull, as we shall after heare.

§. 6. *Of pressing the Doctrine of Faith.*

THe Apostle vseth this phrase (*aboue all*) in the beginning of his exhortation, to set an edge vpon it, and to make it the sharper, that so it may pierce the deeper into vs: as if a Captaine should giue diuers directions to his Souldiers, to instruct them to arme and fence themselues, and among those seuerall directions, set some speciall *item* on one of them, and say, *Aboue all remember this*, would not this *item* make him *the more* to regard it? As [a] where the Apostle saith, *Doe good to all, especially to them who are of the household of Faith*, doth it not make a Christian so much the more to bee moued with compassion, when he seeth any of the faithfull stand in neede of his helpe? Hence then I obserue, that

[a] Gal. 6. 10.

Obser. Faith especially to be taught and learned.

Among and aboue other points and principles of Christian Religion, and mysteries of godlinesse, the doctrine of Faith is especially to bee opened and vrged by Gods Ministers, and to bee learned and obserued by Gods people.

What point thorowout the whole Scripture is more vrged? All the rites and types of the Law set forth the doctrine of faith, [b] *Moses*, and the [c] Prophets preached it, so did the [d] fore-runner of CHRIST, [e] Christ himselfe, and his [f] Apostles. For some especiall instances of this point, reade and obserue [g] CHRISTS conference with *Nicodemus*, and *Pauls* Epistles to the *Romans* and *Galatians*.

[b] Rom. 10. 8.
[c] Acts 10. 43.
[d] Acts 19. 4.
[e] Mar. 1. 15.
[f] Rom. 10. 8.
[g] Ioh. 3. 14, &c.

No other doctrine more setteth forth the glory of God, and more maketh to the good of his Church and Children.

Reasons.

§. 7. *Of the honour which Faith doth vnto God.*

GOd is then honoured, when hee is acknowledged to bee as he is, namely, most holy, wise, true, powerfull, mercifull, iust, &c. But the beleeuer, and the beleeuer onely so acknowledgeth him.

Faith most of all setteth forth Gods glory by acknowledging

1 For Gods *holinesse*, how approacheth the beleeuer before God? Surely in an vtter abnegation of himselfe, and in the mediation of Christ Iesus; for well he knoweth, that himselfe is all ouer defiled with sinne, and that Iesus Christ the Iust, is an Aduocate with the Father, who by his bloud purgeth vs from our sinnes, and with his righteousnesse couereth vs. This manner of appearing before GOD, sheweth, that the beleeuer acknowledgeth God to be so perfectly *holy*, as hee cannot endure the sight of any vncleane thing.

1 Gods holines.

2 For Gods *wisdome*: who are they that subiect themselues to God in all estates of prosperity and aduersity? Beleeuers onely. Why they? Their faith perswadeth them, that GOD is wisest, and best knoweth what estate is fittest for them, and so euen against their owne sence and naturall reason, Faith maketh them wholly resigne themselues to Gods wise prouidence, and in that respect to bee thankfull in all things.

2 Gods wisdome.

3 Gods Truth.

4 Gods Power.

5 Gods Mercy.

6 Gods Iuſtice.

3. For Gods *truth*: he that beleeueth, [a] *hath ſealed that God is true*: for what maketh men beleeue, but that they iudge him who hath promiſed that which they beleeue, to be faithfull and true? Faith then is an acknowledgement, and a confirmation of Gods truth, which is an high honour giuen to God; for God maketh great reckoning and account of his truth.

4 For Gods *power*: many of the promiſes which God maketh to his Children, are of things which ſeeme impoſſible: yet faith giueth aſſent thereunto, and thereby teſtifieth that God is *Almighty*, that nothing is impoſſible to him. Thus [b] *Abram* by his faith did magnifie Gods power, and ſo did [c] *Iehoſaphat* alſo.

5 For Gods *mercy*: that is the eſpeciall and moſt proper obiect of Faith. If the poore ſinner were not perſwaded that God were rich, yea, infinitely rich in mercy, he could neuer beleeue the pardon of his ſinnes. Faith then is it which aboue all commendeth Gods mercy.

6 For Gods *Iuſtice*: what maketh beleeuers ſo ſtrongly truſt vnto, and wholly rely vpon the Sacrifice of Chriſt? Becauſe on the one ſide they beleeue God to bee ſo perfectly iuſt, that without expiation and ſatisfaction for ſinne, there can be no hope of mercy: and on the other ſide, the Sacrifice of Chriſt being of ſuch infinite value, as to make full ſatisfaction to Gods Iuſtice, they beleeue that God will not exact that of them, for which Chriſt hath ſatisfied, but will manifeſt fauour to them, becauſe Chriſt hath purchaſed fauour for them. Theſe are points of Iuſtice, to require ſatisfaction, to remit that for which ſatisfaction is made, to beſtow that which is merited and purchaſed. But Faith acknowledgeth all theſe, and ſo commendeth Gods Iuſtice; for it hath reſpect to Gods Iuſtice, as well as to his mercy.

Obiect. Sinners (repentant and beleeuing ſinners) vſe to appeale from the barre of Gods Iuſtice, to his mercy-ſeat: what reſpect then hath Faith to Gods Iuſtice?

Anſw. In regard of themſelues, and their owne manifold pollutions and imperfections, euen in their beſt workes, they dare not ſtand to the triall of Gods Iuſtice, but cry for mercy and pardon: but yet in confidence of the All-ſufficient ſacrifice of Chriſt Ieſus, they may appeale to Gods Iuſtice: for God is not vniuſt, to require a debt that is paid.

How Faith reſteth on Gods Iuſtice.

In theſe and other like reſpects, it is ſaid of [c] *Abraham, That hee was ſtrengthened in the Faith, and gaue glory to God.* So doth euery beleeuer in ſome meaſure: The ſtronger Faith is, the more glory is giuen to God. But on the contrary, no ſinne is more diſhonourable to God, then infidelity: for that which is ſaid of one particular, [d] *He that beleeueth not, maketh God a lyer*, may be applied to the reſt, he maketh God vnwiſe, impotent, mercileſſe, vniuſt, &c.

[a] 1 Ioh. 3.33.

[b] Rom.4.20,21.

[c] 2 Chro.20.12.

[c] Rom.4.20.

[d] 1 Iohn 5.10.

§. 8. *Of the good which Faith bringeth vnto man.*

IN regard of mans good, *Faith*, of all other graces, is the moſt neceſſary, profitable, and comfortable.

It is the firſt of all ſauing graces wrought in the ſoule of a Chriſtian, as the heart is the firſt member framed in the body. Yea, it is a mother-grace, which breedeth and bringeth forth other graces, as the heart being quickned, ſendeth forth life into all the other parts.

Faith the firſt grace.
Fides eſt prima quæ ſubiugat animam Deo. Aug. de agon. Chr. cap. 12.

That it is the firſt, is euident: for Chriſt is that Fountaine, *in whom all fulneſſe dwelleth* (*Col.* 1.19.) *of whoſe fulneſſe all receiue* (*Ioh.* 1.16.) *without whom we can doe nothing* (*Ioh.* 15.5.) Now, it is *Faith* whereby wee touch Chriſt: *By Faith Chriſt dwelleth in our hearts* (*Epheſ.* 3.17.) The ſpirituall life which we liue, wee liue *by Faith in the Sonne of God* (*Gal.* 2.20) therefore till by Faith we be ingraffed into Chriſt, no true ſauing grace can be in a man. *Without Faith, it is impoſſible to pleaſe God* (*Heb.* 11.6.)

That

Faith a Mother grace.

That also it is a mother grace, is cleare: for from *Faith* springeth repentance, loue, new obedience, &c. Repentance is a change of the heart, as the [a] notation of the Greek implyeth. Now, what is it that changeth the heart of a sinner? Is it not the apprehension of Gods infinite loue and rich mercy? a perswasion that a mans sinnes are pardoned? The apprehension of Gods wrath, and feare of hell fire, may worke some sorrow for sinne committed; yea, also it may restraine a man from committing many sinnes, at least for a time: but that which altereth the naturall disposition of the heart, which changeth and reformeth it, is Faith in the remission of sinne: [b] *By Faith God purifieth the hearts of men.*

[a] μετανοεω.

[b] Acts 15.9.

Loue, a fruit of Faith.

True Christian loue also is a reflection of Gods loue to man: till a man feele Gods loue to warme his heart, & to set it on fire, he can loue neither God nor man. Hee that loueth his brother aright, must loue him in and for the Lord, and so must loue God before: but it is not possible for any to loue God, except he beleeue that God loueth him. Can a piece of yron giue heat and burne, except it bee first heated by the fire? But our hearts are naturally more destitute of loue to God, then any yron of heat: they must therefore be set on fire by Gods loue, and a sweet apprehension thereof, before they can loue God: [c] *We loue God, because he loued vs first.* It is [d] *Faith* which *worketh by loue.* Thus I might further shew how all other sanctifying graces spring from *Faith.* But what followeth from thence? Surely this, that if any sanctifying & sauing grace be needfull, then is *Faith* especially, which is the Mother of all; without it, no grace at all, no life at all: for *the iust shall liue by his Faith,* (*Hab.* 2.4.) From faith commeth the spirituall life of a Christian in this world, (*Gal.* 2.20.) and eternall life in the world to come, (*Ioh.* 3.16, &c.) Yea, no benefit from Christ without *Faith:* though Christ [e] *receiued the Spirit without measure,* and [f] *it pleased the Father, that in him should all fulnesse dwell:* yet to such as haue no faith, he is as a * deepe Well, out of which no water of Life can be had.

[c] 1 Ioh.4.19.

[d] Gal.5.6.

Faith necessary.

Fides est vitis, virtus palmes: siquidem nec palmes absque vite, nec virtus sine fide aliquid est, Bern. sup. Cant. serm. 30.

[e] Ioh.3.34.

[f] Col.1.19.

* Ioh.4.11.

But when a man hath Faith, what is the profit and benefit thereof? Much euery way. [g] *By Faith Christ dwelleth in our hearts,* and so we are vnited to him. [h] By *Faith* we liue: by *Faith* we are [i] reconciled, [k] iustified, [l] sanctified, [m] saued. It were infinite to reckon vp all the benefits of faith. In regard of profit and benefit to our selues, it farre surpasseth all other graces. By other graces, as loue, mercy, kindnesse, wisdome, and the like, we may bee profitable to others; but *Faith* is it which draweth and bringeth in to our selues, bodies and soules, all the profit.

Faith profitable

[g] Ephes.3.17.

[h] Rom.1.17.
[i] & 5.25.
[k] & 28.
[l] Acts 15.9.
[m] Ephes.2.8.

It is also a grace of admirable comfort: this is it which bringeth [n] peace of conscience, [o] *That peace of God which passeth all vnderstanding:* this vpholdeth in all troubles, and that many times aboue and against sence & reason. All comfort without Faith is in vaine: when all other comforts faile, then may Faith vphold vs. Thus Faith vpheld [p] *Iob,* [q] *Dauid,* [r] *Iehosaphat.* When other graces, and the testimony of our conscience faile, *Faith* may support vs: for the conscience hath respect to the man himselfe, to his disposition and carriage, which is subiect to many temptations, and many alterations: but *Faith* hath respect to God and his promises, to Christ and his sacrifice, which are props, or rather rockes that neuer faile. In this respect is *Faith* fitly compared to a *Shield:* for as a Souldier who hath a good Shield, and is able well to vse it, will not vtterly be discouraged, but stand out in the battell, though his Head-piece be crackt, his Brest-plate battered, his Girdle loose, &c. So when verity, righteousnesse, patience, and other like graces seeme to faile, he that hath sound faith, will not vtterly be quailed and confounded.

Faith comfortable.

[n] Rom.5.1.
[o] Phil.4.7.

[p] Iob 13.15.
[q] 1 Sam.30.6.
[r] 2 Chron.20.12.

Faith being so excellent a grace, as that whereby God is most ho-

noured, ſo neceſſary, profitable, and comfortable a grace sa hath beene ſhewed; what point of Chriſtian Religion is rather to be made known, is more to be preſſed, oftener to be inculcated? About what can a Miniſter of Gods Word better ſpend his time, ſtudy, and paines? For *Faith* is the moſt proper and principall *obiect* of the Goſpell, which is therefore called, [a] *The Word of Faith*, [b] *The preaching of Faith*, yea, [c] *Faith* it ſelfe.

a Rom. 10.8.
b Gal. 3.2.
c 1 Tim. 1.19.

§. 9. *Of the high account which wee ought to make of Faith.*

AS Miniſters are moſt to preach this Doctrine, ſo are people to learne it aboue all, to bee very well inſtructed in it, that they may know what true faith is: yea, to examine themſelues whether they haue in them this grace or no: If not, to enquire how it may be gotten, how diſcerned and proued: if they haue it, to labour well to preſerue, increaſe, and vſe it: for *Faith* is a capitall grace. We muſt therefore in this reſpect learne wiſdome of the Serpent, who hath an eſpeciall care of his head: if hee be aſſaulted and cannot flye, he will couer his head with the reſt of his body, and ſuffer it to bee ſtrucken and wounded rather then his head. We ought to be the more carefull of this Head, Vertue, becauſe Satan (who well knoweth the worth of it) ſeeketh moſt to aſſault it. Is it not good wiſdome to looke to that moſt of all, which he moſt of all ſifteth? Of theſe points I ſhall more diſtinctly ſpeake afterwards. This I thought good to premiſe by way of preparation vnto the diſcourſe following, taking occaſion from the Apoſtles Preface, *aboue all.*

§. 10. *Of the Papiſts cauill againſt Faith.*

Obiection. IF any popiſhly-minded ſhall thinke, or ſay, that ſo much preaching and learning of Faith, is an hinderance to good workes, and maketh men careleſſe of all piety and charity:

Anſwer. The doctrine of Faith, no hinderance to good workes.

I anſwer, that if any be ſo minded, they are [d] *blinded by the god of this world, that the light of the glorious Goſpell ſhould not ſhine vnto them.* The truth is, that no other doctrine can make men more conſcionable in performing all duty to God and man, then the doctrine of Faith. From Faith proceede all good workes. For it is Faith in Gods loue which moueth a man to loue God againe, and loue to God is it which moueth a man to loue his brother, which is made after Gods Image, and ſtandeth in Gods roome and ſtead. Now there can be no ſtronger motiue to ſtirre vp a man to any duty then *loue*: A louing Childe will much more ſeeke to pleaſe his Father, then a ſeruile bondſlaue: and a louing friend will doe much more kindnes for a friend, then a ſtranger, though hee be hired thereunto. He that indeede beleeueth that God ſo loued him, as hee ſpared not his onely begotten Sonne, but gaue him a price of redemption; that God, in his Sonne, hath vouchſafed to bee reconciled to him, to giue him pardon of all his ſinnes, freedome from hell and damnation, and to beſtow on him all things pertaining to life and happineſſe, hee that is thus perſwaded of Gods loue to him, cannot but haue his heart enlarged to doe what may be pleaſing and acceptable to God. No hope of reward, no feare of reuenge can ſo prouoke a man to all good workes, as loue which Faith worketh. Beſides, as whatſoeuer is performed without Faith and loue, is no whit acceptable to GOD: ſo GOD acceepteth a cup of cold water giuen in Faith and loue, infinitely much more then thouſands of Rammes, or ten thouſand riuers of Oyle, giuen in way of preſumptuous merit, or eiſe of flauiſh feare.

d 2 Cor. 4.4. *Operaſunt ex fide, non ex operibus fides, Aug. de gr. & lib. arb. cap. 7.*

e 1 Cor. 13.3. Heb. 11.6.

The obiection therefore of our aduerſaries againſt the Doctrine of *Faith*

is

Quid fides conferat emolumenti, si vita sincera non fuerit, & pura? Chrys. aduer. vit. Mon. libu.

is a meere cauill and slander. They who take liberty thereby, either to commit any euill, or to omit any good, *turne the grace of our God into wantonnesse*, (*Iude* 4.) *and peruert it to their owne destruction*, (2 *Pet.* 3.16.) The comfort and benefit of Faith is lost, if the life be loose: if it bee not sincere and pure.

§. 11. *Of Faith in generall.*

THus much concerning the *Transition*. The *Exhortation* followeth: wherein wee are first to consider the thing simply set downe, and to shew what *Faith* is.

2 Point; what faith is.

Faith in generall is a beleeuing of a thing to bee true. Our English word *Faith* seemeth to bee taken from the Latine, *fides*, which according to the notation thereof, is as much as, [a] *Fiat dictum, Be it so as is spoken.* [b] The notation of the Greek word implieth as much: so also of the [c] Hebrew, in which language one and the same word signifieth *Truth* and *Faith*, from whence is deriued that common Hebrew word, which is vsually vttered at the end of our prayers, *Amen*; which signifieth an assent of the mind to that which is spoken, as to truth.

[a] Cic. offic. lib. 1.
[b] πίστις ἀπὸ τῦ πειθεσθαι.
[c] אמונה אמת

§. 12. *Of the kinds of Faith.*

THis assent may bee either to the word of the Creator, or of the creature. The faith, of which now we speake, hath reference to the Creator and his Word, and may in generall be defined *a beliefe of the truth of God. Faith* thus taken, is either common to all, or proper to the Elect. That common faith is extraordinary, or ordinary.

Miraculous faith.

[d] *Extraordinary Faith*, is a beliefe that some extraordinary and miraculous thing shall fall out. This is grounded either vpon some speciall promise, or extraordinary reuelation made to the party in whom it is: and it is giuen but at some speciall times, to some speciall persons, on some speciall occasions. [e] By it things to come may bee fore-told, or other [f] great workes done. It is a gift of the Spirit, but [g] one of those which are giuen, rather for the good of others, then of that party which hath it; so as it may be in a wicked reprobate, [h] as in those who shall pleade it at Christs iudgement Seat, but in vaine. This is that which commonly is called a *Miraculous Faith*.

[d] *Matt.* 17.20.
[e] Ioh. 11.50,51.
[f] Mat 7.22.
[g] 1 Cor. 12.9.
[h] Mat. 7 22.

Historicall faith.

Ordinary Faith, is either that which resteth onely in the minde of a man, or else draweth the will also. The former of these is that Faith, whereby an assent is giuen to the truth of Gods Word. This is commonly called an *historicall Faith*: because thereby credence is yeelded to the History of Gods Word, that is, all things which are written in Gods Word, are beleeued to bee true. This may one doe, which is not any whit the better affected with Gods Word, either to loue God, or feare him, or trust in him the more for this faith. For thus the very [i] *deuils* are said to *beleeue*.

[i] Iam 2.19.

Temporary faith.

The latter kinde of ordinary faith common to all sorts, as well reprobate as Elect, is that faith whereby such an assent of the minde is giuen to the Gospell, and to the gracious promises thereof, as the heart is affected with them, and reioyceth in them for a season. [k] This was in *Simon Magus*, who in regard thereof yeelded to be baptized: and in those Iewes, who were willing for a season to reioyce in [l] *Iohns* light. This is commonly called a *temporary Faith*, because it lasteth not for euer, but cleane fadeth away, & that for the most part, while a man liueth here in this World, especially if he bee brought to any triall. [m] Christ fitly compareth this faith to Corne sowne in stony ground. I deny not but that it may continue so long as a man liueth, but then with his life it endeth without any fruit, as smoake that cleane vanisheth away to nothing: in which respect [n] *The hope of a wicked man* is said *to perish, when he dieth*. This faith is also called an *hypocriticall faith*, not because he that hath it, doth only make an outward flourish in shew, purposely to deceiue men; for then could

[k] Acts 8 13.
[l] Ioh. 5.35.
[m] Luke 8. 13.
[n] Prou 11.7.

Hypocriticall faith.

not the heart be affected, nor the man reioyce therein: but because it is not sound, but appeareth both to the party himselfe and also to others, to bee better and sounder then indeed it is: for there is a double hypocrisie; one, whereby men purposely seeke to deceiue others, as the * Pharises: another, wherby they deceiue themselues, as [a] *Paul* before his conuersion. That former ariseth from vaine-glory, couetousnesse, and such by-respects: this latter from ignorance, simplicity, slothfulnes, carelesnes, security, & the like, which keepe men from trying that grace which appeareth to be in them, whether it be sound or no. This faith is called hypocriticall, in opposition to an attribute proper to true sauing faith, namely, [b] *vnfained.*

Two kinds of hypocrisie.

* Mat.23.14,25.

[a] Acts 26.9. Phil.3.6.

[b] 1 Tim.1.5. & 2 Tim,1.5. ἀνυπόκριτος.

§. 13. *Of the titles giuen to true Faith.*

Iustifying faith.

THe faith which he here meant by the Apostle, is a farre more precious Faith then any of these: it is proper to the Elect, and by a propriety called, [c] *The faith of Gods Elect:* for none but the Elect haue it, and all the Elect haue it at one time or another: when once they haue it, they neuer vtterly or totally lose it, but it continueth with them, till it hath brought them to the purchased inheritance, euen to the possession and fruition of that which they beleeued, at which time they shall haue no more neede of it. It is therefore called *sauing Faith*, because [d] it bringeth vs vnto saluation; and *iustifying Faith*, because it is that meanes or instrument which Gods Spirit worketh in vs, whereby wee apply vnto our selues Christ Iesus, in and by whom [e] we are iustified: and *sanctifying Faith*, because [f] by it God purifieth our hearts.

[c] Tit.1.1.

[d] Eph.2.8.

[e] Rom. 3.28.

[f] Acts 15.9.

§.14. *Of the definition of iustifying faith*

Definitio.

THis true, sound, vnfained, iustifying, sãctifying, sauing Faith, whereof wee now speake; I say, this *Faith is a beliefe of the Gospell, whereby Christ and all his benefits offered therein, are receiued.*

There are many definitions of true faith giuen by learned and godly men, which though they differ in some words and phrases, yet if they bee well examined, they will be found to agree all in substance: some may be more copious, some more succinct, yet in effect all the same: The Scripture it selfe (which was all giuen by inspiration of God) doth oft vary the phrase, in setting downe this true faith whereof wee now speake: as *to beleeue God*, Rom. 4.3. (*Credere Deo*) *To beleeue in God*, Ioh. 14.1. (*Credere in Deum*) *or in the Lord Iesus*, Acts 16.31. *To beleeue in the Name of God*, Ioh. 1.12. *To beleeue the Gospell*, &c. Mar. 1.15. Neither is there any more cause why men should stumble and bee offended with the diuers phrases and words wherewith faith is defined by seuerall men, then with the diuers manner of setting downe the same Histories of Christ by the seuerall Euangelists.

In this definition note the two vsuall parts of a definition, 1. [g] The common matter of it, (*A beliefe of the Gospell.*) 2. [h] The particular forme, or difference (*whereby Christ, &c*) The former sheweth wherein true iustifying Faith agreeth with other kindes of faith: the latter, wherein it differeth from them.

[g] Genus.

[h] Forma.

1 It is *a beliefe*) this it hath common with all kindes of faith; where there is no beliefe, no credence, no assent giuen, there is no faith at all.

Many leaue out this common genus (*a beliefe of the Gospell*) and in stead of it, put in *genus remotius*, viz. *a worke of Gods Spirit.* But they who leaue out either of these, suppose them to be necessarily vnderstood. Other in the *forme* expresse *Christ* alone, and not his benefits: yet they vnderstand Christ with all his benefits. Some make this the forme of faith, *To be perswaded that Christ is his*: some this, *To apprehend or lay hold on Christ*; some this, *To apply Christ vnto himselfe.* These and other like phrases, do in effect imply no other thing then *to receiue Christ*; which word I haue the rather vsed, because it is the very word and phrase of the holy Ghost, (*Ioh.* 1. 12. *Heb.* 11.17.) and as proper, pertinent, and perspicuous as any of the rest: for there is a receiuing on the soules part, as well as on the bodies.

Genus remotum.

2 *Of the Gospel*) though the whole Word of God be the generall obiect of iustifying Faith, yet the Gospell is the speciall obiect thereof: by it is the heart of a beleeuer especially moued, and affected; and this is it

Genus proximum.

Thus in all this variety we see there is no contrariety at all: no discrepancy in substance of matter, but only in circũstance of phrase.

Againe, where some define faith to be a resting on GOD, the difference betwixt them and other, is onely in order; for *they* make a perswasion of Gods mercy in Christ, to follow vpon a mans resting on God: *these* make resting on God (which is confidence) to follow vpon the fore-named perswasion: this difference therefore implyeth

which

which iustifying faith hath common with that kinde of faith that commeth neerest vnto it, & is hardly distinguished from it, namely, a temporary faith. What the Gospell is, we haue shewed [a] before. The summe of it is plainely and fully laid downe by Christ himselfe, in these words, [b] *God so loued the World, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.*

no contradiction, or contrariety in matter. This I thought good to note, both to preuent the cauils of aduersaries, and also to remoue a stumbling blocke from the weake.

[a] Treat. 2. Part 5. §. 4.

[b] Ioh. 3. 16.

3 *Whereby Christ and all his benefits* offered therein.) Christ Iesus is the subiect matter, and very substance of the Gospell, and so the proper and peculiar obiect of iustifying faith. Christ, I say, not barely and nakedly considered in him selfe (for then were he no Sauiour) but accompanied with all those benefits, which as our Mediatour and Redeemer hee wrought and purchased for vs. The Apostle setteth downe foure of those benefits, *Wisedome, Righteousnesse, Sanctification, Redemption*: vnder which the other may be comprised.

Certum proprium-que fidei fundamentum Christus est, Aug. Enchir. cap. 5.

1 Cor. 1. 30.

These are said to bee *offered* in the Gospell:

1 Because of the necessary relation betwixt receiuing and offering: for receiuing presupposeth an offering.

2 To shew the ground of our receiuing, which is Gods free offer.

3 To shew that all they who receiue not Christ, plainely reiect him: and so are iustly condemned for reiecting him.

4 *Are receiued.*) In the act of *receiuing*, the nature of iustifying faith especially consisteth: for thereby is Christ made a mans owne: in this the best temporary faith that may bee, commeth short of iustifying faith: for all that ioy which temporary beleeuers conceiue, ariseth not from any true possession of Christ, but onely from some apprehension of those great and excellent things, which in the Gospell are promised. Iustifying faith is as it were the hand of the soule, a spirituall instrument framed in our hearts by the Spirit of GOD, whereby we lay hold on Christ, and apply or take vnto our selues, and receiue those things which God in the Gospell offereth vnto vs. This word of *receiuing*, fitly answereth that metaphor of *eating* and *drinking*, so oft vsed in the Scripture, to set forth the nature of Faith. Ye know that all the benefit we receiue by food, commeth from our eating and drinking it: though there bee set before a man great plenty of dainty & wholesome cheare, yet if it be not eaten, where is the benefit of it? so in vaine is Christ with all his benefits offered, if he bee not receiued.

Ioh. 6. 53, 54. Mat. 26. 26, 27.

Fitly also doth it answer another excellent metaphor, (namely, of marriage) which is oft vsed in holy Scripture, to set forth that neere vnion which is betwixt Christ & the faithfull. God maketh offer of his Sonne in marriage to mankinde: Christ came downe from heauen to be a suter, and to be espoused: Ministers, his friends, intreate vs in Christs stead, to accept him. When in our hearts we accept this offer, and *receiue* this Sonne of GOD to be our husband, then in truth and in deed we beleeue, and not before.

Eph. 5. 32. 2 Cor. 11. 2.

Thus haue I opened this definition of Faith in the seuerall parts thereof: out of it, two especiall points are to be noted:

1 That euery faithfull soule, euery true beleeuer, giueth a full assent in his minde to the truth of the Gospell, that [a] *God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life*: so as here is excluded [b] *a wauering opinion*, (for beliefe is a strong perswasion,) and also a presumptuous conceit, (for the Gospell is [c] *the Word of truth*, which cannot deceiue.)

In faith there is an assent of mind,

[a] Ioh. 3. 16.

[b] Iam. 1. 6.

[c] Eph. 1. 13.

2 That with the assent of the mind, there goeth a consent of the will: so as what the beleeuer conceiueth in his

2 A consent of will.

his vnderſtanding to be true, he embraceth in his will to be good, and ſo in his heart ioyfully receiueth that fauour which God freely offereth vnto him, namely, Chriſt Ieſus, and in, and with him, all things needfull to ſaluation.

[d] Can.2.16.

Thus by Gods offer of his Sonne in the Goſpell, and our receiuing of him by Faith, we come to be[d] eſpouſed to Chriſt, as a Bride to her Bridegroome: to be[e] ingraffed into him, as Siens into a ſtocke: [f] to bee of one body with him, he the Head, we the members, and ſo hee and wee to make one *Chriſt*. By the Faith here ſpoken of, [g] *Chriſt dwelleth in our hearts*, he is ours, and we are his. This, and nothing but this, is it *wherewith we ſhall be able to quench all the fiery darts of the wicked.*

[e] Rom.11.24.
[f] 1 Cor.12.12.
[g] Epheſ.3.17.

§. 15. *Of the reſemblance betwixt Faith and a Shield.*

III. Point, Faith fitly compared to a Shield.

NOw further marke how fitly this *Faith* is compared to a *Shield*.

A Shield is a generall fence for the whole body, eſpecially for the principall parts, the head and heart. There are ſundry kindes of ſhields, bucklers, and targets vſed in warre: ſome round and ſmall, ſome ſquare, ſome like an halfe Moone, ſome after one faſhion, ſome after another, and accordingly they haue diuers names. [h] The Greeke word which here the Apoſtle vſeth, is taken from [i] a doore or gate: ſo as it ſignifieth a long, broad, large Shield, wherewith the whole body was couered. The vſe of it is both to auoid handy-blowes ſtrokes, foines, puſhes and the like, made with Sword, Halberd, Speare, and ſuch like weapons; and alſo to keepe off Darts, Arrowes, Bullets, Stones, and ſuch annoyances as were ſhot, and flung afarre off: ſo as it is a common defence againſt all ſorts of weapons, all kinds of aſſaults.

[h] θυρεὸς.
[i] θύρα.

The vſe of a Shield.

Application of the Metaphor.

Of this vſe is *Faith*, able to defend the whole man from all ſorts of temptations caſt againſt him by any of his ſpirituall enemies, the fleſh, world, or deuill. By faith the beleeuer holdeth our Chriſt himſelfe, and the power and efficacy of his obedience and ſuffering, againſt all ſpirituall aſſaults: if this defend him not from all, what can? This will keepe vs ſafe from temptations, taken from the corruption of our nature, imperfection of our obedience, innumerable number, and infinite weight of our ſinnes, from proſperity, aduerſity, or the like, if at leaſt it be well vſed. Of the well vſing of it, we ſhall [k] afterwards heare.

[k] §.68, &c.

§. 16. *Of the meaning of the word* Take.

THe next point to bee handled, is the *Action* whereunto wee are exhorted in this word, [l] *Take*, which is the very ſame that hee vſed before, verſe 13. §. 3. It is here vſed in as large a ſence, both to take vp, or to take vnto one, and alſo to take againe and recouer a thing. Souldiers let not their Shield lye on the ground, but take it vp in their hands, hold it out againſt their enemies, mouing it vp and downe euery way where the enemy ſtrikes at them; if the enemy continue to fight, or renew the fight, they ſtill hold it out againe and againe: yea, if by their owne weakneſſe, or through the violence of any blow, they let it fall, or ſlip, they preſently ſeeke to recouer it, and take it vp againe.

[l] ἀναλάβετε. §.87.

Thus muſt wee take vp and hold forth this ſpirituall Shield of Faith againſt all the temptations of Satan: and if through our owne infirmity, or our enemies fierceneſſe, we ſuffer it to faile and fall away, then recouer it againe, and continue to defend our ſelues with it, ſo long as wee ſhall haue enemies to aſſault vs.

This point of *taking the Shield of Faith*, reſpecteth diuers ſorts of people:

1 Them who haue it not; they muſt labour to *get* it.

2 Them who doubt whether they haue

haue it, or no: they must *proue* it.

3 Them who feare they may lose it, they must seeke to *preserue* it.

4 Them who are established therein, they must well vse it.

IV. Point, How Faith is gotten.

I will therefore in order shew how faith may be { 1 Gotten. 2 Proued. 3 Preserued. 4 Well vsed.

§. 17. *Of the Author of Faith.*

FOr the first, note first the *Author* of Faith. Secondly, the meanes whereby it is wrought.

God the Author of Faith.

1 The *Author* of Faith is euen [a] *he, from whom euery good giuing, and euery perfect gift commeth.* [b] *Faith is the gift of God.* [c] *This is the worke of God, that yee beleeue, &c.* Now because this is one of those workes of God, which are said to be [d] *without*, towards the creature, it is in Scripture attributed to all the three persons, and to euery of them. To the *first*, where Christ saith, [e] *No man can come vnto mee* (i. beleeue) *except the Father draw him.* To the *second*, where the Apostle calleth [f] *Iesus the Author and finisher of our Faith.* To the *third*, where the Apostle [g] reckoneth Faith among the *fruits of the Spirit.*

a Iam 1.17.
b Ephes. 2.8.
c Ioh. 6.29.
d ad extra.
e Ioh. 6.44.
f Heb. 12.2.
g Gal. 5. 22.

§. 18. *Of the motiue and end why God worketh Faith.*

IN declaring why God worketh Faith, obserue, { 1 What moueth him thereto. 2 What he aimeth at therein.

Nothing out of God can moue God to worke this precious gift in man: [h] It is his meere good will that moueth him, as [i] Christ expresly declareth in his thanksgiuing to God, saying, *It is so, O Father, because thy good pleasure is such.*

h Phil. 2. 13.
i Mat. 11. 26.

The end which God aimeth at in working this grace, is principally in respect of himselfe, [k] the setting forth of his owne glory, as wee shewed before: but secondarily, he [m] saluation of mankinde. Therefore Saint *Peter* termeth [n] *saluation, the end of our Faith.*

k Ephes. 1. 6.
m Ioh. 3. 16. & 21. 31.
n 1 Pet. 1. 9.

Vse.

These points I thought good thus briefly to note,

1 To commend this precious gift of Faith. For how much more excellent the Author of any thing is, and the end which he aimeth at therein, so much more excellent is the thing it selfe.

2 To take away all matter of boasting from them who haue this gift: though it be a most precious grace, yet it affordeth no matter of glorying to vs in our selues, because we haue it not of our selues. o 1 Cor. 4. 7.

3 To stirre vs vp to giue all the praise and glory thereof to God: vpon this very ground doth the Apostle giue [p] *glory to God*, because *of him, and through him, & for him, are all things.* p Rom. 11. 36.

4 To shew that it is not in mans power to haue it when he will; that so ye may bee the more carefull in vsing the meanes which GOD affoordeth and appointeth for the attaining thereto. Is it not a point of egregious folly to be careless in vsing, or negligently to put off those meanes of obtaining any excellent thing, which he who onely can work and bestow that thing, hath appointed for the obtaining thereof?

§. 19. *Of the meanes of working Faith.*

IN laying downe the meanes which our wise GOD hath appointed to worke Faith,

I will shew, { 1 What God himselfe doth. 2 What he requireth man to doe.

In considering what meanes God vseth, let vs also note what order hee obserueth in making the meanes effectuall,

The meanes are, { Outward. Inward.

The outward meanes are either such as both worke and strengthen Faith, as the Word of God: or only strengthen it, as the Sacraments. Hereof I shall speake * hereafter.

The meanes of getting Faith.

* §. 45. 46.

Concerning the Word, the Apostle saith,

faith, [r] *How shall they beleeue in him, of whom they haue not heard?* and thereupon thus concludeth, *Faith commeth by hearing, and hearing by the Word of God,* (*Rom.*10.14,17.) Of Gods Word there be two parts, *the Law*, and *the Gospell*. Both these haue an especiall worke for the working of Faith: *The Law*, to prepare a mans heart for Faith, in which respect it is called [f] *our schoolemaster to bring vs to Christ, that we may be iustified by Faith*: The *Gospell*, to worke further vpon the heart so prepared, and to accomplish this worke of Faith: whereupon hee termeth the Gospell by a propriety, [t] *The Gospell of Faith*: and saith of the Ephesians, [u] that they beleeued *after that they heard the Gospell.*

r Gods Word the outward meanes. *Accenditur fidei lampas igne diuini verbi. Chrys. in Mat.* 25.

f Gal. 3.24.

t Rom.10.8.

u Eph.1.13.

Quest. Whether is the Word preached onely, or the Word read also a meanes of working Faith?

Preaching the Word, is the most proper meanes of working faith.

Answ. It may not be denyed but that the holy Scriptures themselues, and good Commentaries on them, and printed Sermons, or other books, laying forth the true doctrine of the Scripture, being read and vnderstood, may, by the blessing of God, worke Faith: but the especiall ordinary meanes, and most powerfull vsuall meanes, is the Word preached: this is it which the Scripture layeth downe; [a] *How shall they beleeue in him, of whom they haue not heard? how shall they heare without a Preacher?* [b] *It pleased God by preaching to saue, &c.* [c] *Yee receiued the Spirit by the hearing of Faith.*

a Rom. 10.14.

b 1 Cor.1.21.

c Gal.3,2.

Thus we see, that preaching is Gods ordinance, whereunto especially without question he will giue his blessing. Besides, it is an especiall meanes to make people to embrace the promises of the Gospell, when Gods Ministers, [d] to whom is cominitted the Word of reconciliation, & who stand in Christs stead, as though God did beseech vs, shall pray vs to be reconciled to God, and make offer and tender vnto vs of all the promises of God.

d 2 Cor.5.18,19, 20.

Gods Spirit the inward cause.

The inward meanes (or rather cause) is the sanctifying Spirit of God, who softeneth, quickeneth, openeth our hearts, and maketh them as good ground, so as the good seed of Gods Word being cast into them, taketh deepe rooting, and bringeth forth the blessed fruit of Faith. The [e] Apostle saith, that *his preaching was in demonstration of the Spirit, that their Faith might be in the power of God.* It is noted, that [f] *the Lord* (namely, by his Spirit) *opened the heart of Lydia, that shee attended vnto the things which Paul spake.* In respect hereof, the Apostle termeth the preaching of the Gospel, [g] *a ministration of the Spirit*: yea, hee vseth this phrase, [h] *the Spirit of Faith*, because Faith is wrought inwardly by the Spirit.

e 1 Cor.2.4,5.

f Act.16.14.

g 2 Cor.3.8.

h and 4.13.

§. 20. *Of the Lawes worke towards Faith.*

The order which God vseth, is this, First, he worketh on the vnderstanding, and then on the will.

The order of working faith.

The vnderstanding he inlighteneth by his Word, as in all fundamentall necessary points of Christian Religion, so in two especially: First, in the misery of a naturall man; Secondly, in the remedy thereof. *That* the Law discouereth. *This* the Gospell reuealeth.

i The vnderstanding enlightened.

Touching mans misery, Gods Spirit by the Law informeth a mans iudgement both of his wretchednesse through sinne, and of his cursednesse through the punishment of sinne. The Law discouereth such an infinite multitude of sinnes, as otherwise man could not possibly finde out. It discouereth not onely notorious sinnes of commission, but many other transgressions which naturall men count no sinnes; many sinnes of omission, many sins of thought and heart, yea, the very seed of all sinne, the contagion and corruption of our nature. Saint *Paul* expresly saith; [i] *I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust* The Law also maketh knowne the hainousnesse, and grieuousnesse of sinne, how it is out of measure, yea, infinitely sinfull, because

Mans misery made knowne by the Law. *Per legem fit cognitio peccati, & ex prauaricatione legis abundantia peccati, Aug. epist.* 95.

i Rom. 7.7.

becauſe it is committed againſt an infinite Maieſty, and that alſo againſt his expreſſe will reuealed in the Law, ſo as ſinne being directly contrary to the pure, holy, & bleſſed will of God, cannot but make vs more odious and abominable before God, then any venomous Toade, Adder, or any other poyſonous creature is in our ſight.

Further, the Law manifeſteth the puniſhment of ſinne, which is Gods infinite wrath for the leaſt breach of any one branch of the commandements: for it ſaith, [k] *Curſed be he that confirmeth not all the words of the Law.* Now, the fruits of Gods wrath, are all plagues & iudgements in this world, both outward in our eſtates, and on our bodies; and inward in our conſcience and ſoule; in the end, death, which is exceeding terrible to a naturall man: and after all, the torment of hell fire, which is intolerable and euerlaſting: neither doth it reueale vnto vs any remedy of helpe, but rather ſheweth that we are vtterly vnable to helpe our ſelues, and that no creature in heauen or earth, is able to afford vs helpe or ſuccour; but vile wofull wretches as we are, ſo ſhall we continually remaine.

[k] Deut. 27. 26.

Thus the Law ſheweth vs to bee ſuch creatures, as it had beene better for vs neuer to haue beene borne, or if borne, then to haue been any other then ſuch as we are, wretched curſed men.

§. 21. *Of the Goſpels worke in Faith.*

The remedy reuealed by the Goſpell.

BVt yet by the preaching of the Goſpell, the Spirit further enlighteneth our vnderſtanding in a *remedie* which God in the riches of his mercy hath afforded vnto vs, and in the benefit thereof. For the Goſpell reuealeth Chriſt Ieſus, who being the true eternall Sonne of God, euen very God, and ſo able to beare the infinite wrath of his Father, and procure his fauour, tooke vpon him, into the vnity of his perſon, mans nature, wherein he ſubiected himſelfe to the Law, and both fulfilled the righteouſneſſe, and alſo vnderwent the curſe thereof.

This is the remedy. The benefit hereof is, that God is reconciled to the world, his wrath being pacified, his fauour procured: that remiſſion of ſinnes, and deliuerance from the puniſhment thereof, both in this world, and in the world to come, are obtained: that all needfull bleſſings for this temporal life, all needfull graces for a ſpirituall life, and eternall life and happineſſe in the world to come, are purchaſed.

Without knowledge of theſe points concerning the forenamed miſery, and remedy, it is impoſſible for any man to haue Faith: and yet may men haue, & many haue this knowledge, who neuer attaine vnto Faith: ſo as this is not ſufficient: Wherefore the Spirit proceedeth further to worke vpon the will of man.

§. 22. *Of Griefe going before Faith.*

2 Mans will wrought vpon.

TWo eſpeciall workes are wrought vpon the will: one in regard of mans miſery, the other in regard of the remedy.

Griefe for ſinne.

The firſt is to bee pricked in heart, grieued in ſoule, wounded in conſcience, and brought, in regard of any hope in our ſelues, or in any other creature, euen to deſpaire: yea, and to tremble againe within and without, in ſoule and body for our ſins, and the puniſhment due to them. Thus were [a] the Iewes *pricked in their hearts*, and [b] the Iaylor ſo terrified with Gods iudgements, that he trembled againe, and thereby their hearts were prepared vnto Faith.

[a] Acts 2. 37. [b] and 16. 29.

For the meaſure of griefe, it is not alike in all; in ſome it is greater, in ſome ſmaller: yet in all there muſt be, as a ſight of ſinne, and of the miſery thereof, ſo a particular ſence of that wretchedneſſe wherin we lye by reaſon of it, an vtter deſpaire in our ſelues, true griefe of ſoule, and compunction of heart for it.

§. 23. Of

§. 23. *Of desire going before Faith.*

Desire of mercy.

THe second worke is, to desire, aboue all things in the World, one drop of the infinite mercy of God, & to be willing to giue all that a man hath, for Christ, accounting him more worth then all things beside in Heauen and earth, as the [a] Merchant in the Gospell esteemed the pearle which he found.

[a] Mat. 13.46.

This earnest desire in Scripture set forth by [b] hungering, [c] thirsting, panting, longing, &c. All which imply a very vehement and vnsatiable desire; so as they which haue this desire wrought in them, will giue no rest to their soules, till they haue some sweet feeling of Gods loue to them in Christ, and some assurance that Christ is theirs: whereupon GOD, who hath offered to satisfie the hungry and thirsty, and to satisfie the desire of such as pant and long after him, by his Spirit worketh in such as are so prepared, such an inward assent of minde, and credence vnto the promises of the Gospell, that particularly they apply them vnto themselues, and gladly accept the free offer of God, and so receiue Christ with all his benefits. This is that onely ordinary meanes, and the order thereof, which God for his part hath set downe to worke faith in man.

[b] Luke 1.53.
[c] Isa. 55.1.

§. 24. *Of mans endeauour to get Faith.*

What man must doe to beleeue.

THe meanes required on mans part, are next to bee declared. Here I will shew what man must doe, that he may beleeue: and what motiues there bee to stirre him vp to beleeue.

Two things are to be done of man: one, that to his vttermost power hee vse and well imploy that ability, whatsoeuer it be, that he hath by nature or speciall gift.

Because God in wisdome hath appointed the preaching of his Word, to be the meanes of working Faith, man must diligently vse that meanes, and constantly attend thereupon, not giuing ouer, till hee finde the blessed worke of Faith wrought in him. A naturall man may goe to Church, and with his outward eare hearken to the Word, and wait vpon it. And because prayer is a meanes to moue God to giue his Spirit, and thereby to open mans heart to receiue the Word into it, and to make his Word powerfull and effectuall, he must also, as well as hee can, pray to God for his Spirit, and for his blessing on his Word. For a naturall man may pray, though not in Faith; and God doth oft heare the desire of such, as he heareth [d] the young Rauens when they cry for want of their meat.

[d] Iob 39.3.

The other, that wee resist not any motion of Gods Spirit, like the rebellious Iewes, nor put off from vs the promises of the Gospell, as if they belonged not vnto vs, and thinke our selues vnworthy of eternall life.

Act. 7.51.

§. 25. *Of God offering Christ.*

Motiues to beleeue.

FOr motiues to make a man bold to apply vnto himselfe the promises of the Gospell, there are none at all in himselfe; he must cleane goe out of himselfe, and duely weigh these three points,

1 The author
2 The cause } of the promises
3 The extent } of the Gospell.

1 It is God that made the promise of the Gospell.

For the first: It is God that made the promises: hee it is that maketh offer of Christ Iesus, and in him, of all things belonging to life and happinesse. [e] *God so loued the world, that hee gaue his only begotten Sonne, &c.* With what face may the creature refuse to receiue that which his Creator offereth? Now, that we may not doubt, but be assured that hee will make his Word good, wee are especially to consider two properties of God: First, his *Power*. Secondly, his *Truth*.

[e] Ioh 3.16.

The one sheweth, that he is able to doe what he hath promised.

The other, that he will not faile to doe it.

§. 26.

§. 26. *Of Gods Power to make his offer good.*

1 God is able to performe his Word.
Nemo de Deo optimè existimat, qui non cum omnipotentem, atque ex nulla parte communicabilem credit. Aug. de lib. arb. l. 1.

NO question can iustly be made of Gods almighty Power: for the Scripture expresly saith, *With God shall nothing be impossible,* (Luk. 1. 37.) *All things are possible to him,* (Mar. 10. 27.) Which is to be noted against our deadnesse, dulnesse, and vntowardnesse to beleeue, in regard whereof wee may thinke that a man naturally dead, may as easily eate and drinke, as we beleeue: but when we consider the Power of Gods might, how [a] *hee is able of stones to raise vp children vnto Abraham*; we may well thinke [b] that he is *able to take away our stony heart, and giue vs a heart of flesh.* *Abraham* looked to Gods power, and thereby was moued to beleeue that God would performe his promise, though *Isaack*, in whom the promise was made, were to be sacrificed; [c] *He did not doubt of the promise, being fully assured, that he which had promised, was also able to doe it.*

This motiue taken from Gods Almighty Power, is in Scripture oft vsed, to stirre vp men and women to beleeue the promises of God. It was vsed to [d] *Sarah*, to the [e] *Virgin Mary*; to [f] *Ieremiah*, and to the [g] Disciples of Christ. And it is the rather to bee thought of, because we are very prone by nature to make doubt thereof. For albeit in our iudgements wee are well perswaded of Gods Omnipotency, and with our mouthes can professe as much; yet when wee are in great straites brought to a pinch, and see no ordinary meanes for the effecting the thing which we desire, then wee thinke that God himselfe is not able to do it: like [h] *the incredulous Prince*; and not he only, but the [i] *vnbeleeuing Israelites* also, though they had beene long nurtured vnder Gods speciall gouernment, and seene many of his maruellous workes; yea, [k] *Moses* himselfe was subiect hereunto.

a Mat. 3. 9.
b Eze. 36. 26.
c Rom. 4. 20, 21.
d Gen. 18. 14.
e Luke 1. 37.
f Ier. 32. 27.
g Mar. 10. 27.
h 2 King. 7. 2.
i Psal. 78. 19, 20.
k Numb. 11. 12, 22.

§. 27. *Of Gods truth in making good his offer.*

NO more question can be made of Gods truth, then of his power: for he is [p] *the Lord God of truth*, [q] *with him is no variablenesse, nor shadow of turning*: [r] *Hee cannot lie*, [s] *it is impossible that he should*: for [t] *faithfull is hee which promiseth*; the Gospell in which his promises are made, *is* [u] *the Word of truth*: his Son who declareth them, [b] *a faithfull and true witnesse*: His Spirit which sealeth them vp, [c] *a Spirit of Truth.*

3 God is true, and will performe his promises.
p Psal. 31. 5.
q Iam. 1. 17.
r Titus 1. 2.
s Heb. 6. 18
t 1 Thes. 5. 24.
a Ephes. 1. 13.
b Reu. 3. 14.
c Ioh. 14. 17.

This truth of God is to be meditated of, in regard of the greatnesse of Gods promises: for when man heareth of Christ, and all his benefits offered in the Gospell, he will bee ready to thinke and say; Oh, here are sweet and excellent promises, but they are too good to be true: I feare they are too great to bee performed. But if that man remember how faithfull and true God is that made them, it will make him thinke againe, and say; Though they were much greater, yet God who is able, assuredly will not faile to performe what hee hath promised.

§. 28. *Of Gods free Grace, and rich Mercy.*

2 FOr the cause whereby God is moued to offer Christ and all his benefits, it was his owne goodnes and nothing else. Now there are two things which doe highly commend Gods goodnesse. First, the freenesse of his grace. Secondly, the riches of his mercy.

4 Gods goodnes moued him to make his promises to man.

Gods grace is euery way so free, that the goodnesse which he sheweth to his creature, is altogether of himselfe, and from himselfe. [d] *God so loued the world, that he gaue, &c.* [e] *When we were enemies, we were reconciled to God.* [f] When there was none to mediate for vs, God offered grace, and gaue his Sonne to be a Mediator.

5 Gods grace is free.
d Ioh. 3. 16.
e Rom. 5. 10.
f Gen. 3. 15.

This is to bee noted against mans vn-

vnworthineſſe, for he is ready to look downe vpon himſelfe, and ſay; Ah, I am too too vnworthy to partake of Chriſt: what can there be in me to moue God to beſtow his Sonne on me? and thus keepe himſelfe from beleeuing. But if wee conſider that God reſpecteth *his owne* goodneſſe, and not *ours* in giuing vs his Sonne; and that his grace is euery way free, that conceit of our vnworthineſſe, can bee no iuſt impediment to Faith.

6 Gods mercy is abundant.

As for the riches of Gods Mercy, they are vnutterable, vnconceiueable: I may well cry out, and ſay; *Oh the deepeneſſe of them! how vnſearchable are they, and paſt finding out?* According to Gods greatneſſe, ſo is his mercy, it is *infinite*, and [a] *reacheth aboue the Heauens*: ſo as GOD may well be ſaid [b] to be *rich in mercy*, and [c] *abundant in goodneſſe*.

a Pſal.108.4.

b Epheſ.2.4.
c Exod.34.6.

This is to be noted againſt the multitude, and haynouſneſſe of our ſins; which becauſe they are innumerable and infinite, keepe many men from beleeuing the pardon of them. But the conſideration of the infiniteneſſe of Gods mercy, which is as an Ocean, ſufficient to ſwallow them all vp, though they were more, and greater then they are, will vphold vs againſt that temptation: for no ſinne can bee greater then Gods mercy. [d] The ſinne againſt the holy Ghoſt, is not therefore vnpardonable, becauſe it is greater then Gods mercy; [e] *Greater then can be pardoned*, as *Cain* deſperately thought of his ſinne; but becauſe the heart of him who committeth it, is vncapable of mercy: as if a ventleſſe veſſell bee caſt into the Sea, it cannot take in one drop of water, not becauſe there is not water enough in the Sea to fill it, but becauſe it hath neuer a vent to receiue water.

d Mat.12.31,32.

e Gen.4.13.

Simil.

§. 29. *Of the extent of Gods offer of Chriſt.*

7 Gods promiſes are offred to all.

3 FOr the extent of the offer of Chriſt, it is ſo large, ſo generall, as no perſon can haue any iuſt cauſe to thinke himſelfe exempted. The Angell that brought this glad tidings from Heauen, ſaid, That it was for [f] *all people*. [g] The man that *was ſent* from God for a witneſſe, *bare witneſſe of the light, that all men, through him, might beleeue*. When Chriſt ſent his Apoſtles forth to preach the Goſpell, he bade them [h] *Goe, and teach all Nations*: And to ſhew that no particular man in any Nation was excepted, but euery mothers Childe included, [i] S. *Marke* ſetting downe the ſame commiſſion, expreſſeth *euery creature*, meaning euery reaſonable creature.

f Luk.2.10.
g Ioh.1.6,7.

h Mat.28.19.

i Mar.16.15.

I will not here ſtand to diſcuſſe this queſtion, whether the ſound of the Goſpell hath beene heard in euery corner of the world, or no. It is ſufficient for our preſent purpoſe to know, that whereſoeuer the ſound thereof commeth, there by the Miniſtry of it, tender and offer of Chriſt and all his benefits is made to euery ſoule, euen as when the [k] brazen Serpent was lift vp, a remedy was afforded to all that looked vpon it. [l] Chriſt reſembleth this brazen Serpent vnto himſelfe, and maketh this very application thereof. God herein dealeth with the world, as a King (againſt whom his whole Kingdome, euen all his ſubiects haue riſen vp and rebelled) who cauſeth a generall pardon to be proclaimed to all, and euery one that will lay downe their weapons and accept pardon.

k Numb.21.8.

l Ioh.3.14,15.

The generall offer of Chriſt, a meanes to draw all to receiue Chriſt.

This vniuerſall offer of Chriſt, is an eſpeciall meanes to draw a poore ſinner to receiue Chriſt: and it is to be noted againſt the laſt bar, wherewith men vſe to keepe their hearts cloſe ſhut from entertaining Chriſt. For when they bee brought to acknowledge that God is able to performe all his promiſes; that hee is faithfull, and will performe them: that it is not mans vnworthineſſe that keepeth him from ſhewing fauour vnto man, but that His owne goodneſſe moueth him thereunto, yea, that the number and weight of many ſinnes cannot damme vp, and keepe backe the euer-ouer-flowing ſtreames

streames of his mercy, they will obiectand say,

Obiection. We know not whether we are any of those persons to whom the promises of the Gospell are intended, and for whom Christ indeed dyed. But for answer hereunto.

Answer. First, I exhort such to learne of God by hearing him, and vsing his meanes how to know that.

§. 30. *That the offer of Christ, is a sufficient ground to receiue Christ.*

SEcondly, of such I would demand what further ground they would haue to receiue CHRIST, then this, that God offereth CHRIST vnto them? Wouldest thou (whosoeuer thou art that disputest against GOD, and against thine owne soule) wouldest thou climbe vp into Heauen, and enter into Gods secret Closet, where his Records are, to see whether thy name be written in the Booke of Life or no? And then if it bee, beleeue? What a prepostorous conceit is this, directly thwarting the vnsearchable wisdome of God? God hath reserued his eternall counsell, concerning the election of men, as a secret vnto himselfe; yet hath hee ordained and reuealed meanes vnto the sonnes of men, by the right vsing whereof, they may come to [a] make their election sure. GOD hath also said, [b] that *Secret things belong vnto himselfe, reuealed things to vs.*

[a] 2 Pet. 1. 10.
[b] Deut. 29. 29.

Now mark the prepostorous course of these men; curious they are, and ouer-curious in that which is secret, but ouer-careless in that which is reuealed. If this bee not to oppose mans shallow braine to the bottomlesse depth of GODS wisdome, I know not what is. Had it not beene notorious folly for any of the Israelites to haue lien burning with the sting of the fiery Serpents till they had dyed, refusing to looke on the brazen Serpent, and said, When I know that the Serpent was lifted vp for me, I will looke vpon it? Did not the very lifting vp of the Serpent shew, that it was Gods Will they should looke on it, and looking, be cured? So God, causing Christ to bee lift vp by preaching of the Gospell before thee, sheweth that hee would thou shouldest beleeue, and beleeuing, haue life euerlasting.

§. 31. *That a mans vnworthinesse ought not to keepe him from beleeuing.*

Obiect. SAy not therefore, I can see nothing in my selfe why Christ should belong to me.

Answer. I told thee before, that thou must cleane goe out of thy selfe, and looke vpon God.

But for thy further satisfaction herein, let me demand two things of thee:

Quest. 1. First, whether any man, before he beleeued, saw any thing in himselfe why Christ should rather belong to him then to any other. The Scripture saith, [c] *There is no difference: for all haue sinned, and are depriued of the glory of God.* What then? Wouldest thou be singular, and haue a ground of Faith proper and peculiar to thy selfe? Is not this a spice of vaine-glory? Wouldst thou not haue somthing to boast in?

[c] Rom. 3. 23.

Quest. 2. Secondly, whether thou seest any thing in thy selfe why thou shouldest not beleeue? The offer of Christ is vniuersall to any. Who separateth thee? Obiect not thine vnworthines: for who is worthy? Not the multitude and grieuousnesse of thy sinnes: for hee that hath fewest and least, hath burthen enough to presse him downe to the lowest pit of hell, if God be not mercifull vnto him. But tell me, is the number and weight of thy sins an heauy burthen vnto thee? Do they grieue & vex thy soule? Art thou pressed downe with them? Loe, here is a motiue to make thee beleeue. This is an euidence that thou art one of those to whom Christ is giuen: for Christ, after a peculiar manner,

inuiteth such to come vnto him, saying, [a] *Come vnto me, all yee that are laden and weary, and I will ease you.* For [b] he came to call sinners: and thereupon the Apostle, with a vehement asseueration auerreth this point, [c] *This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners.*

a Mat.11.28.

b Luke 5.32.

c 1 Tim.1.15.

§. 32. *Of long waiting.*

Obiect. BVt many with heauy hearts haue long waited vpon the meanes, and diligently attended to the Word, and yet find no faith wrought in them.

Answ. We may not prescribe any time to God: as hee worketh on whom he will, so he worketh when he will: [d] *Though he tarry, waite:* [e] *for yet a very little while, and he that shall come, will come, and will not tarry.* God neuer failed any that continued to wait on him: at length he satisfied their longing. Remember [f] the history of that poore diseased man that lay so long at the Poole of *Bethesda*: at length his desire was effected, hee was cured.

d Hab.2.3.
e Heb.10.37.
Est animi generosi perdurare quoad Deus misereatur nostri. Chrys. par. ad Theod.
f Ioh.5.5, &c.

Let me therefore (in the name of Christ Iesus) prouoke euery one before whom Christ is lift vp in the Ministery of the Word, and administration of the Sacraments, to looke vpon him, and to perswade themselues that hee belongeth vnto them, and so receiue him into their hearts, and beleeue.

Obiection.

Answer. None sin in beleeuing.

Neither let them say, that if Christ should not belong to them, they sinne in beleeuing: for boldly I say againe, If any vpon the fore-named grounds beleeue, they sinne not: no man can sinne in beleeuing (in presuming, hee may sinne, but there is a great difference betwixt Faith and presumption, as we shall [g] hereafter shew) [h] *He that beleeueth, shall not be condemned:* [i] *He hath the witnesse in himselfe:* So that in beleeuing he sinneth not. But whosoeuer beleeueth not, refuseth and reiecteth Christ, as they [k] who were inuited to the marriage of the Kings sonne, and did not come.

g §.39.
h Ioh.3.18.
i 1 Ioh.5.10.
k Mat.22.3,5,6.

§. 33. *Of mans sinne in not beleeuing.*

Obiect. FAith is not in mans power. How then can a man sinne in not beleeuing?

Answ. 1. God gaue ability to man (when he created him after his owne image) to lay hold on any promise that at any time God should make vnto him: so as God gaue him power to beleeue. But man, through his owne default, disabled himselfe. May not God iustly exact what hee gaue?

How man sinneth in not beleeuing.

2 No vnbeleeuer doth what lieth in him to beleeue: but faileth in some thing that hee might doe. To omit those among whom the sound of the Gospell came not (because now we haue not to doe with them:) [l] Some persecute or [m] scoffe at the Ministery of the Gospell: [n] some speake against the meanes it selfe, counting it foolishnesse: [o] some are carelesse in comming to it, pretending many vaine excuses: [p] some come for company, or other by-respects: [q] some attend not though they come: [r] some soone let slip what they heare: [s] some let the things of this world choake that which they heare: in some thing or other, all they which beleeue not, come short of that which they might haue done, for attaining vnto this precious gift of Faith. And that is it for which another day they shall bee condemned.

l Mat. 22.6.
m Acts 2.13.
n Acts 13.45. 1 Cor.1.23.
o Luke 14.18.
p Mat 3.7.
q & 13.19.
r 21.
s 22.

3 Vnbeliefe is in a mans power: who distrust and gaine-say the promises of the Gospell, doe it of their free will: they wittingly and wilfully refuse and reiect the gracious offer of Christ Iesus. Marke what Christ saith of *Ierusalem*, [t] *How oft would I haue gathered thy children together, and ye would not?*

t Mat.23.37.

§. 34. *Of*

§. 34. *Of the heinousnesse of Incredulity.*

Incredulity a grieuous sinne.

THus wee see, that no vnbeleeuers can haue iust excuse for themselues: their Incredulity is truely and properly a sinne; yea, it is a most grieuous sinne: heinous against God, and dangerous vnto man.

1 Dishonourable to God.

As * Faith of all graces doth most honour God, so this of all vices doth most dishonour him. It impeacheth the forenamed properties of God, namely, [a] his *power*, as if God were not able to make good his promise; § his *truth*, as if God were vnfaithfull, yea, a plaine *lyer*, as the Apostle speaketh: [x] his *mercy*, as if it were dryed vp with the heat of mens sinnes, and his § *presence* in euery place, as if hee were not euer by vs. It maketh a man flie from God as [y] *Adam* did, and contemne his gracious offer of pardon, as desperate Rebels and debtors: it maketh Christ to haue dyed in vaine; yea it is accompanied with a kinde of obstinacy, as in *Thomas*, who said, [z] *I will not beleeue it.*

2 Dangerous to men.

In regard of men, no sinne so deadly and dangerous; it stoppeth the current of Gods mercy, it barreth vp heauen gates against men, and openeth the mouth of hell for them, and maketh them Satans vassals. Whereas Faith bringeth an absolution for all sinnes, this layeth all our sinnes open to the wrath of God. The truth is, [a] *Hee that beleeueth not, is condemned already*: and why? *because he beleeueth not in the Sonne of God.* GOD hath made offer of his Sonne, but hee will not receiue him. Is not this to reiect Christ, and to iudge ones selfe [b] *vnworthy of eternall life?* Wherefore to conclude this point; Seeing there is so good ground to beleeue, and that not to beleeue, is so heynous a sinne, let none dare to distrust, or to put off from him the promises of the Gospell: we may haue a godly iealousie ouer our selues, and vse a conscionable care in trying the truth of our Faith, (as * after I will shew;) but to reiect the offer which God maketh of Christ, we may not dare: if wee feele not Faith wrought in vs, wee must waite till we feele it.

* §. 40.

§. 35. *Of proouing Faith.*

V. Point. The tryall of Faith.

THus we see how Faith may be gotten: the next point is to shew how it may be prooued. Wee haue heard how precious a thing Faith is: it doth therefore greatly behoue vs thorowly to try our Faith, whether it bee sound or no. If a man goe to buy a gold chaine, hee will not be deceiued with a faire glittering shew, but hee will haue it toucht with the touchstone againe and againe: but [c] *Faith is much more precious then gold that perisheth.*

Simil.

c 1 Pet. 1. 7.

§. 36. *Whether Faith may be known or no.*

Faith may bee knowne.

BEfore I shew how Faith may bee prooued, it will bee needfull by way of preparation and preuention, to declare whether a Christian can know if he haue found true Faith or no; for, many conceit that it is sufficient to haue a *good hope* (as they speake,) imagining that no man can say certainely he hath a true Faith. If this were so, in vaine it were to seeke how it may bee proued: who will labour to proue that which cannot bee found out? But against that conceit I auouch, that *The true beleeuer may know, that hee hath a true and sound Faith.* For the Saints haue professed as much: [d] *I beleeued*, saith *Dauid*. [e] *We beleeue and know*, say the Disciples: and [f] S. *Paul* saith, *I know whom I haue beleeued.*

d Psal. 116. 10.
e Ioh. 6. 69.
f 2 Tim. 1. 12.

§. 37. *Whether ordinary persons may know they haue Faith.*

Obiect. THose were extraordinary persons, and had this knowledge of their Faith, by extraordinary reuelation.

Answ. The [g] Eunuch, & the [h] blind man knew as much, and yet were no extraordinary persons. But to shew that this knowlege came not of any extraordinary reuelatiō, proper to extraordinary

g Act. 8. 37.
h Ioh. 9. 38.

persons, the Apostle speaking of that spirit which *Dauid* had, saith, [i] *Wee haue the same spirit of Faith, &c.* *Paul* had the same spirit that *Dauid* had, and other Christians the same that hee, whereby they might discerne their Faith, and therefore he vseth the plurall number, *We haue the same spirit, &c.* yet more expresly hee saith, [k] *Wee haue receiued the Spirit that is of God, that we may know the things which are giuen vs of God.* Is not Faith one of those things? yea, it is one of the most principall of them. Vpon this ground the Apostle exhorteth vs, [l] *to proue our selues, whether wee are in the Faith, &c.* In vaine were this exhortation, if Faith could not be discerned and proued.

[i] 2 Cor. 4.13.

[k] 1 Cor. 2.12.

[l] 2 Cor. 13.5.

§. 38. *Of the difference betwixt those who seeme to haue Faith, and those who indeed haue it.*

1 *Obiect.* [m] *The heart of man is deceitfull aboue all things, who can know it?* how then can the truth of any grace be discerned?

Answ. In naturall and wicked men, there is a [n] double heart, whereby it commeth to bee deceitfull: but the faithfull haue [o] a single, simple, honest, vpright, perfect heart.

[m] Ier. 17.9.

[n] Psal. 12.2.

[o] Isa 38.3.

2 *Obiect.* Many presume of what they haue not: yea, very hypocrites goe so farre, as they can hardly, if at all, be discerned. Many of them doe more resemble the faithfull, then counterfeit coyne doth current money: for herein the Diuell helpeth mans wit. *Iudas* was not discerned by the Disciples, till Christ discouered him.

Though they which haue no faith, may be deceiued, yet they which indeede haue it, may discerne it.

Answ. If that which is counterfeit coine, bee thorowly tried, if it bee brought to the touch-stone, if clipped thorow, if melted, it will bee discerned: so hypocriticall Faith. But suppose some be so (I know not what to say) cunning or simple, that they deceiue others and themselues; yet thereupon it followeth not, that he which indeed hath faith, should bee deceiued, because he which hath it not, is. A man which dreameth that he eateth and drinketh, may for the time, strongly bee conceited that hee doth so, and yet be deceiued: Can not he therefore which is awake, and in deed eateth and drinketh, know that hee doth so? Hee that wanteth a thing, groundeth his conceit vpon meere shewes and shadowes: but hee that hath that which hee is perswaded hee hath, groundeth his perswasion on sure, sound, reall euidences.

Isa. 29. 8. *Simil.*

3 *Obiect.* Many which indeed haue faith, make a great doubt and question of it, yea, they thinke and say, They haue no faith at all. How then can Faith be knowne?

Answ. That is through mens owne weakenesse, or through the violence of some temptation. When they are strengthened, and the temptation remoued, that doubting will be dispelled. But it followeth not, because at *some times*, *some* persons are so exceeding weake, and so violently assaulted, that therefore they should *neuer* know that they haue Faith; or that *other* which are not so weake, nor so assaulted, should not be able to know their owne Faith. In naturall matters there may be some, who through long sickenesse, or some wound, blow, or bruise on their head, know not what they doe: Can not therefore healthy, sound men know? After *Dauid* had giuen many euidences of his assurance of Faith, through some temptations he doubted.

Though in a temptation a man doubt, yet out of it he may haue assurance.

Simil.

§. 39. *Of Faith and doubting, how they may stand together.*

Quest. CAn then true Faith stand with doubting?

Answ. Surely, it may: For [a] what the Apostle saith of Knowledge, may be applied to other Christian graces, euen to the Mother of them all, *Faith*, We beleeue *in part*. The man that said, [b] *Lord, I beleeue*, doubted: for hee added, *helpe my vnbeliefe*. This word, *I beleeue*, implied the *truth* of his Faith: but that word, *vnbeliefe*, the *weakenesse* of it. To this purpose Christ

[a] 1 Cor. 13.9.

[b] Mar. 9.24.

Christ oft vseth this phrase, [c] *little-faith*. He calleth that, *Faith*, in regard of the *truth* of it, which hee termeth, *little*, in regard of the *weakenesse* of it. Doubting is not of the nature of Faith, but rather contrary vnto it, arising from the corrupt flesh which remaineth in vs, so long as we remaine in this corruptible flesh. The more strength therefore that Faith getteth, the more is doubting driuen away; as darkenesse is more and more dispelled by the increase of light. The especial vigor of Faith consisteth in this, that it maketh thee not to doubt at all. Yet as two contraries may be together in the same subiect (not in *extreme*, but in *remisse* degrees) as black and white are mixed together in blue, and light and darkenesse in twi-light, and heate and cold in that which is luke-warme; so may the *Spirit* in truth be where the *flesh* is: and *Faith*, a fruit of the Spirit, may in truth bee where *doubting*, a fruit of the flesh, is. But as wee must striue to subdue the *flesh*, so also must we striue to dispell *doubting*: or else *doubting* will destroy *Faith*. They stand together as two implacable and irreconcileable enemies. The combate must cost one of their liues.

[c] Mat. 6. 30. and 8. 26. and 14. 31.

Fidei præcipua virtus in eo est, vt non ambigas. Chrysost in Tit. Hom. 3.

Quest. If Faith may stand with doubting, why is *Faith* defined to be a *full perswasion?* why is certainty brought into the definition of Faith?

Why certainty is brought into the definition of Faith.

1 *Answ.* Definitions vse to bee made according to the perfection of things defined; and that for two especiall reasons:

1 Because defects are not of the nature and essence of them.

2 Because thereby men are prouoked to endeuour after perfection, and not to rest satisfied in their failings and weakenesses. They who know that the excellency of Faith consisteth in assurance, will the more endeuour to get assurance, and not sooth themselues in their wauerings and doubtings.

2 *Answ.* Definitions must bee made according to the *forme* of the things defined, and not according to the condition of the subiect in which they are. Now *doubting* is not *formally* in faith, as Faith is considered [a] *in it selfe*, though it bee *materially* in the subiect, that is, in the partie which beleeueth: As *ignorance* is not in *knowledge*, though it bee in the partie that hath knowledge; who may know in part, and in part be ignorant: and as *darkenesse* is not *light*, though it may be in the roome where light is.

[a] *in abstracto.*

3 *Answ.* There be degrees of assurance answerable to the degrees of Faith. Where Faith is weake, assurance is small: Where Faith is strong, assurance is stedfast. So much Faith as there is, so much assurance there is. Thus may some assurance bee in the weakest Faith. Those degrees of assurance are not duely considered of them, who so much inueigh against those Diuines, who make assurance a property of Faith.

§. 40. *Of trying Faith by the causes and effects.*

NOw come we to the main point, *how Faith may bee proued and knowne.*

How Faith may be proued.

For the true triall of Faith, we must consider both the *causes*, and also the *effects* of Faith: How it is wrought, and how it worketh: and compare these together. Most doe send men onely to the *effects* of Faith, by them to make triall of the truth of them; but there is an hypocriticall Faith, which bringeth forth many fruits so like true Faith, and true Faith is so oft couered with the cloudes of temptations, that if respect be had onely to the effects, counterfeit Faith may be taken for true faith, & true Faith may be counted no Faith. The birth therfore and the growth of Faith must be considered ioyntly together, and one compared with another, that they may both of them giue mutuall euidence one to another, and so both of them giue a ioint and sure euidence to a mans soule and conscience that hee is not deceiued.

§. 41. *Of that illumination which causeth Faith.*

Note that many differences may be discerned in the causes of Faith, after Faith is wrought, which cannot be found before Faith.

VVE are first to begin with the birth of Faith. Of the means and order of working Faith, I haue spoken before. For the proofe of Faith in this respect, wee must apply the seuerall points before deliuered to our owne Faith, and examine whether it were accordingly wrought: namely, whether it were grounded on a true illumination of the minde, in regard of mans misery, and the remedy appointed by God: and of a right disposition of the heart, both in regard of true griefe for sin, and true desire after Christ.

Causes of Faith. 1. Illumination.

For illumination, it is not sufficient that wee haue a generall knowledge of the fore-named misery and remedy, that such and such are all men by nature, that this is the remedy afforded vnto them; but we must haue an experimentall knowledge of our owne wofull estate, as Saint *Paul* had, [f] when he set forth his owne person as a patterne of a miserable man, [g] and in particular reckoned vp his owne particular grieuous sinnes: This is it which will driue a man to Christ: if at least wee also vnderstand that the remedy is such an one as may bring redemption vnto our selues.

[f] Rom. 7.7, &c.

[g] 1 Tim. 1.13.

It is more cleare then needes bee proued, that what Faith soeuer ignorant men, men that liue in neglect, and contempt of Gods Word, make shew of, hath not so much as I shew of sound Faith, but is palpably counterfeit: therefore this first point may not be left out in the triall of Faith.

§. 42. *That Griefe goeth before Faith.*

2 Compunction and griefe of heart.

FOr the disposition of the heart, vnlesse first it haue beene touched with a sence of mans wretchednesse, and grieued thereat, it is to be feared that the pretence of Faith which is made, is but a meere pretence: for GOD healeth none but such as are first wounded. [h] *The whole need not a Physician, but they that are sicke.* [i] Christ was anointed to *preach the Gospell to the poore, to heale the broken hearted, &c.*

[h] Mat. 9.12.

[i] Luk. 4.18.

Obiect. Many haue beleeued, that neuer grieued for their misery, as [k] *Lydia*, [l] *Rahab*, [m] the *Thiefe* on the crosse, and others, of whom no griefe is recorded.

[k] Acts 16.14.

[l] Heb. 11.31.

[m] Luke 23.42.

Answ. Who can tell that these grieued not? It followeth not that they had no griefe, because none is recorded: All particular actions and circumstances of actions are not recorded; it is enough that the griefe of some, as of [n] the Iewes, of [o] the Iaylor, of [p] the woman that washed Christs feete with her teares, and of others is recorded.

[n] Acts 2.37.

[o] & 16.29.

[p] Luk. 7.38.

But the griefe of the Thiefe is implyed, both by reprouing his fellow, and also by acknowledging his owne guiltinesse.

Rahab saith, [q] That their *hearts melted.*

[q] Ios. 2.11.

Obiect. That which is said of *Rahab*, is said of others also, who beleeued not.

Ans. Though the same affection be ioyntly attributed to all, yet it was very different in the kinde, manner, and end thereof. The heart of others melted for feare of a temporall destruction: it was a worldly sorrow; but hers a godly sorrow, because shee was an aliant from the common wealth of Israel, & out of the Church of God, and therefore so earnestly desired to be one of them.

Lydia might bee prepared before she heard *Paul*, for she [r] accompanied them which went out to pray, and she worshipped God: or else her heart might bee then touched when she heard *Paul* preach. The like may be said of those which heard *Peter* when he preached to *Cornelius*, and of others. Certaine it is, that a man must both see and feele his wretchednesse, and be wounded in soule for it, before Faith can be wrought in him. Yet I deny not but there may be great difference in the manner and measure of

[r] Acts 16.13,14.

[s] Acts 10.44,45.

of grieuing. Some [a] *draw water, and powre it out before the Lord:* [b] Their heart powreth out abundance of teares. [c] Others tremble and quake againe with horrour. Others long continue in their griefe. Others are so deepely wounded within, that they cannot expresse it by outward teares, but are euen astonished, as with a wound that bleedeth inwardly. Others see in what a wretched & cursed estate they lye, and are grieued, and euen confounded that they can grieue no more: yet it pleaseth God, after he hath shewed to some their wofull estate through sinne, and touched their heart therewith (bringing them therby to loath their owne naturall estate, to despaire in themselues, and to condemne themselues, vtterly renouncing all confidence in themselues) presently to stirre vp their hearts to desire and embrace the sweet promises and consolations of the Gospell.

[a] 1 Sam. 7.6.
[b] Luke 7.38.
[c] Acts 16.29.

Faith therefore is not to be iudged by the measure, but by the truth of griefe, which may be knowne by the causes and fruits thereof.

§. 43. *How Griefe, which worketh Faith, is wrought.*

Causes of true griefe.

FOr the causes: true griefe which worketh *Faith*, ariseth,

1 Gods Word worketh it.

1 [d] From the Word of God, wherby sinne, and Gods wrath for the same, is discouered.

[d] Acts 2.37.

Obiect. The [e] Iaylor was humbled with an extraordinary iudgement.

[e] & 16.26, &c.

Answ. No doubt but he had heard the Word of God before: for *Paul* had beene sometime in that City, so as that iudgement was but as an hammer, to driue into his heart the nailes of Gods Word: for it is the proper vse of Gods Iudgements, to beate downe the hard and stout heart of man, and so to make him sensibly apprehend Gods wrath denounced in his Word against sinners. So was [f] *Manasseh* brought to apply the threatnings of Gods Word to himselfe by a great iudgement.

[f] 2 Chr. 33.10, 12.

2 It ariseth from despaire in our selues.

2 From despaire of all helpe in our selues, or any other creature: This made the Iewes and Iaylor say, [g] *What shall we doe?* So long as man retaineth any conceit of helpe in himselfe, all his misery, and griefe for it, will neuer bring him to Christ.

[g] Acts 2.37. & 16.30.

And from sence of Gods displeasure.

3 From our wretchednesse and vildnesse by reason of sinne, whereby God is offended, and his wrath prouoked; as well as from our cursednesse by reason of the punishment and fearefull issue of sinne: Thus was the prodigall childe grieued, because hee had [h] *sinned* against his Father.

[h] Luke 15.18.

§. 44. *Of the effects which that griefe that causeth Faith, bringeth forth.*

Effects of true griefe.

GRiefe thus wrought, bringeth forth these and such like effects.

1 [i] Shame for euill which hath beene done.

[i] Ier. 31.19. Rom. 6.21.

2 A true and thorow resolution to enter into a new course: Surely they which came to *Iohn*, and said, [k] *What shall we doe?* were thus minded.

[k] Luk. 3.10, 12, 14

Vbi dolor finitur, deficit panitentia. Aug. de ver. pan. c. 13.

3 A renewing of griefe, so oft as occasion is offred. True spirituall griefe which worketh *Faith*, is neuer cleane dried vp, because sinne, the cause of it, is neuer cleane taken away. Thus the griefe which breedeth *Faith*, continueth after Faith is wrought, though not in the same manner and measure: for before *Faith* it cannot bee mixed with any true ioy, and sound comfort, as it may bee after *Faith* is wrought.

Many, who haue no better then a temporary Faith, are at first much grieued and wounded in conscience; but after they receiue some comfort by the promises of the Gospell, are so iocund and ioyfull, that they grow secure againe, and neuer after let griefe seize vpon them; no, though they fall into such grieuous sinnes as might iustly renew their griefe: they put off all with this, That once they grieued. [l] *Dauid*, [m] *Paul*, and many other faithfull Saints of God were otherwise affected, as is euident by those many grieuous groanes, sighes,

[l] Psal. 6.2, 3. & 32.3. & 51.1, &c.
Rom. 7.24.

and exclamations which are recorded of them.

§. 45. *Of that desire which causeth Faith.*

3 Desire of Christ.

THe second thing to be examined in the disposition of a mans heart for the proofe of Faith, is the *Desire* of it *after Christ*: griefe at our misery without desire of the remedy, is so farre from breeding Faith, that it causeth desperation.

Proofes of true desire.

The true desire which worketh Faith, may bee knowne, 1. By the Cause, 2. By the Order, 3. By the Quality, 4. By the Fruits, 5. By the Continuance of it.

1 The Cause.

1 It is the Gospell, and nothing but it, that can worke in mans heart a true desire after Christ: because by it alone is Christ reuealed and offered.

2 The Order.

a Acts 4.12.

2 It followeth vpon the fore-named griefe for sinne, and despaire of succour in our selues or others. [a] The Apostle vseth this as a motiue to stir vp men to beleeue in Christ, that *there is not saluation in any other.*

3 The Quality.

b Psal.41.1,2.

1 Cor.2.11.

3 It is both an hearty and true desire, and also a vehement and earnest desire. For the first of these, it is not only an outward desire of the tongue, but an inward desire of the soule: [b] *My soule panteth, my soule thirsteth for God*, saith *Dauid*. This inward hearty desire is best known to a mans owne selfe: for *what man knoweth the things of a man, saue the spirit of a man which is in him?*

c §. 23.
d Numb.23.10.

For the second, it is a greater desire, then the desire of any other thing can be. No man so desireth any earthly thing, as the poore sinner desireth Christ, if it bee a true desire: therefore the Scripture vseth such Metaphors to set it forth, as imply greatest ardency, as hungring, thirsting, &c. whereof we haue heard [c] before. [d] *Balaams* slight wish could be no cause or signe of Faith.

4 The Fruits.

e Mat.13.44.

4 It maketh a man carefull and conscionable in [e] vsing the meanes which God hath appointed to breed faith, yea, and earnest in calling vpon God to blesse those meanes, and to be mercifull vnto him, [f] as the poore Publican did.

f Luk.18.10,13.

5 Continuance.

5 It still raiseth vp and preserueth an appetite after Christ, euen after wee haue tasted him. Desire after Christ, before we beleeue, ariseth from that sence wee haue of the want of Christ: but after wee beleeue, partly from the sweete taste wee haue felt of him, and partly from the want we still feele of him, so as wee can neuer bee satisfied. Hereby is the couetous mans true desire of money manifested, because hee can neuer be filled, but the more he hath, the more he desireth. An vnsatiable desire of Christ, is a good couetousnesse. *The* [g] Apostle exhorteth to *desire the sincere milke of the Word, to grow thereby*: not once only to taste of it. If euer a man be satisfied with Christ, and beginne to loath him, hee neuer truely beleeued in him. For first, Christ is not like corporall meates, which with abundance may cloy the stomach: the more he is tasted, the better and greater will our appetite be. Secondly, no man in this world can receiue such a measure as to bee filled thereby. If therefore a man desire Faith, and fall away, that seeming desire which he had, neuer bred Faith in him.

Longè aberit à sui satietas, longè à satietate fastidium, quia sitientes saturabimur, & satiati sitiemus. Aug. de Spec. 6, 29.

g 1 Pet.2.2.

§. 46. *Of ioyning the effects with the causes of Faith, in the tryall thereof.*

IF vpon that fore-named illumination of the minde, and disposition of the heart, the Spirit of God hath drawne vs to accept of Christ Iesus tendred in the Gospell, then hath Faith beene kindly wrought, and by this manner of breeding Faith, a man may haue good euidence of the truth of it, especially, if hee also finde that his Faith doth kindly worke, and bring forth the proper fruits thereof. For *Faith is operatiue*, euen as fire. Where fire is, there will be heat: the more, fire the greater heat: if but a little heat, there is a small fire: if no heat at all, surely no fire. I deny not but fire may be so couered ouer with ashes,

Faith is operatiue as fire.

ashes, that the heat will not sensibly appeare, but yet heat there is within, so as if the ashes bee remoued, the heate will soone bee felt: so surely, where true and sound Faith is, there will bee some holy heate, some blessed fruits thereof: it may for a time, through the violence of some temptation, be so smothered and suppressed, as it cannot bee discerned, but when the temptation is ouer, it will soone shew it selfe: if not, I dare boldly say, there is no true, liuing, iustifying Faith; but a meere *dead Faith*. I haue my warrant from an holy Apostle, so to say (*Iam.2.20,26*) It is a working Faith, which is the true iustifying Faith; and this is the constant doctrine of our Church, taught in our Vniuersities, preached in our Pulpits, published in print by all that treat of Faith. That which our aduersaries obiect against the orthodoxall and comfortable doctrine of *Iustification by Faith alone* (that wee make iustifying Faith to bee a naked dead Faith, without all good workes) is a meere cauill, and a most malicious slander: for though we teach that in the very act of iustification, [h] Faith onely hath his work without works: yet we teach not, that this Faith is destitute of all workes, but that it is a Faith [i] which *purifieth the heart, and* [k] *worketh by loue*. Thus in regard of the office of Faith, we teach as we are taught by [l] Saint *Paul*, that *a man is iustified by Faith without workes*: and in regard of the quality of Faith, we teach as we are taught by [m] S[t]. *Iames*, that *of workes a man is iustified* (that is, declared so to be) *and not of Faith* only. Wherefore for the sound proofe of Faith, we must haue also recourse to the fruits of it.

Absit vt sentiret vas electionis iustificari hominem per fidem, etiamsi malè viuat, & opera bona non habeat. Aug. de gr. & lib. arb. c. 7.

h Ephes. 2.8,9.

i Acts 15.9.

k Gal. 5.6.

l Rom. 3.28.

m Iam. 2.24.

§. 47. *Of the fruits of Faith.*

IT were an infinite taske to reckon vp all the fruits of Faith. For all the seuerall and distinct branches of piety and charity, if they be rightly performed, are fruits of Faith. Faith is the Mother of all sanctifying graces: for by it wee are ingrafted into Christ, and so liue the life of God. Euery sanctifying grace therefore is an euident signe of Faith. But that I may keepe my selfe within compasse, I will draw the principall effects of Faith, whereby it may bee best proued, vnto two heads. First, *a quiet conscience*. Secondly, *a cleere conscience*. *This* hath respect to that benefit which we receiue by Faith; *That* to the Author thereof.

§. 48. *Of a quiet conscience proceeding from Faith.*

A Quiet conscience is that, which excuseth a man before God: so farre it is from accusing, that it excuseth; whence ariseth an admirable tranquillity of minde, which the Apostle calleth, [n] *The peace of God which passeth all vnderstanding*. It is euident that Faith breedeth this: [o] for *being iustified by Faith, we haue peace toward God*. So soone as a sinner truly beleeueth, hee hath some peace of conscience: the more his Faith increaseth, and the stronger it groweth, the more peace hee hath in his soule. From Faith then ariseth this peace, and from nothing else. For it cannot possibly come from any perfection in man. Indeede *Adams* conscience in his integrity did excuse him before God, because there was nothing in him blame-worthy: but so could no mans since his fall; for besides those palpable euil deeds whereunto euery mans conscience is priuy, whose conscience can excuse him in the best works that euer hee did? [p] *Is not all our righteousnesse as filthy clouts?* This *Dauid* well knew, when he thus prayed, [q] *Enter not into iudgement, &c.* but Faith (assuring the conscience, that [r] *We haue an aduocate with the Father, Iesus Christ the Righteous, that he is the propitiation for our sins*, purging our soules with his owne most precious bloud) pacifieth it: so that where this peace of conscience is, there must be a true iustifying Faith.

What is a quiet conscience. *Nihil est quod ita voluptatem afferre solet, atque puro conscientiæ. Chrys. in 2 Cor. hom. 12.* n Phil. 4.7.

o Rom. 5.1. A quiet conscience ariseth from Faith.

p Isa. 64.6.

q Psal. 143.2.

r 1 Ioh. 3.1,2.

§. 49. *Of*

§. 49. *Of the difference betwixt a quiet conſcience, and a not-troubling conſcience.*

Obiect. THe conſcience of many wicked men lyeth quiet, and troubleth them not:

No wicked mans conſcience can be quiet.

Anſw. Their conſcience is improperly ſaid to be quiet: it is either a ſlumbring conſcience, which though for a time it ſeeme to lye quiet, yet when it is awaked and rowzed vp, it will rage and raue like a fier ce, cruell, wilde beaſt, as [a] *Iudas* his conſcience did: or elſe (which is worſe) a ſeared and dead conſcience, which will drowne men in perdition and deſtruction, before they be aware of it. [b] Such a ſeared conſcience had the ancient Heretiques. Now theſe two maine differences there are betwixt theſe *not-troubling conſciences*, and that *quiet conſcience*. Firſt, *they* onely accuſe not: *this* alſo excuſeth. Secondly, *they* lye ſtill onely for a time, at the vttermoſt, for the time of this life: *this* is quiet for euer, euen at the barre of Chriſts Iudgement Seat.

a Mat.27.5.

b 1 Tim.4.2.

§. 50. *Of the difference betwixt conſcience excuſing, and not accuſing.*

2. *Obiect.* MAny wicked men in doing euil, [c] haue thought they ought to doe ſo: yea, that [d] they did God good ſeruice therein: their conſcience therefore muſt needes excuſe them.

c Acts 26.9.

d Ioh.16.2.

Anſw. Nothing ſo: for, becauſe they had no ſure warrant out of Gods Word for that which they did, their conſcience could not excuſe them: onely it accuſed them not, and that by reaſon of the blindneſſe of their iudgement. It remaineth therefore to bee a proper worke of Faith, grounded on the Goſpell, the word of Truth, to cauſe a quiet conſcience.

§. 51. *Of Security and Ioy, ariſing from a quiet conſcience.*

FRom this quiet conſcience proceed two bleſſed fruits, which are likewiſe effects of Faith, and ſure tokens thereof. Firſt, an *holy ſecurity* of minde. Secondly, a *ſpirituall ioy* of heart.

Holy ſecurity.

For the firſt; a beleeuer hauing in his conſcience, peace with God, reſteth ſecure for ſaluation, and for all things that make thereunto, ſo as with [e] *Dauid* he may ſay, *I will both lay mee downe in peace, and ſleepe, &c.* This ſecurity is in regard of the iſſue, not of the meanes. For herein lyeth the difference betwixt the godly and worldly ſecurity: To bee ſecure and careleſſe in vſing the meanes of ſaluation, which God in wiſdome hath appointed, is a carnall, ſinfull ſecurity: but to reſt on God for a bleſſing on the meanes, & to be ſecure for the euent, is an admirable worke of Faith. This is that [f] *caſting* of our *care* and [g] *burden* on God, and [h] *reſting* vpon him, which the holy Ghoſt oft vrgeth: they only, who by Faith haue receiued Chriſt, and haue their conſciences quieted through his bloud, can thus ſecurely caſt themſelues vpon God: well & fitly therfore ſaid *Iehoſaphat*, [i] *Beleeue in the Lord your God, ſo ſhall ye be eſtabliſhed.*

e Pſal.4.8.

f 1 Pet.5.7.
g Pſal.55.22.
h & 37.5.

i 2 Chr.20.20.

Spirituall ioy.

For the ſecond; that *ſpirituall ioy* is an effect of Faith following vpon peace of conſcience, the Apoſtle ſheweth: for he ioyneth them together, and ſaith, [k] *Being iuſtified by Faith, wee haue peace toward God, &c. and reioyce.* It is noted of the Eunuch, that after he beleeued, and in teſtimony therof was baptized, [l] *he went away reioycing:* and of the Iayler, that [m] *he reioyced, that he, with all his houſhold, beleeued in God*: and of the faithfull Iewes, that [n] *they beleeued and reioyced, with ioy vnſpeakable and glorious.* This *ioy* ariſeth from Faith, in regard of that benefit which Faith bringeth with it, which is no leſſe then Chriſt himſelfe, and in, and with him, all things needefull vnto full and

k Rom.5.1,2.

l Act.8.39.

m & 16.34.

n 1 Pet.1.8.

and compleat happineſſe: ſo that we may well conclude, Where true ſpirituall ioy is, there is true iuſtifying Faith.

§. 52. *Of the difference betwixt the ioy of the vpright, and hypocrite.*

Obiect. MAny [a] that haue no better then a temporary Faith, haue great ioy wrought thereby in their hearts.

[a] Luk. 8. 13. Ioh. 5. 35.

Anſ. Their ioy is no true, ſound, ſolid ioy, but a meere ſhadow and ſhew thereof, which is euident both by the birth, and alſo by the death of it. The birth is too ſudden to bee ſound: that which ſuddenly ſprowteth vp, and can haue no deepe rooting: [b] Chriſt fitly compareth ſuch ioy to Corne ſowne in ſtony ground.

The ioy of hypocrites not ſound.

[b] Mat. 13. 20.

The death of it is irrecouerable, it cleane dryeth vp, and vtterly vaniſheth away; which, if it had ſubſtance, it would neuer doe: therefore [c] the Scripture maketh it a property of an hypocrites ioy, to bee but *for a moment*: as Dewe vaniſheth away by the Sunne, ſo may their ioy by perſecution.

[c] Iob 20. 5. Mat. 13. 21.

Notes of ſpirituall ioy. *Fidelis, etſi timet à iudice ſperet à ſalvatore, cùm iam in animo eius timor & lætitia obequitent & obuient ſibi. Bern. in reg. Nat. Dom. ſerm 3.*

True ſpirituall ioy which ariſeth from Faith, is wrought by degrees: for it followeth after a contrary affection, namely, ſorrow; they that mourne, ſhall be comforted (*Mat.* 5. 4.) As ſorrow is leſſened by Faith, ſo is ioy encreaſed: but yet alwaies there remaineth a mixture of griefe & ioy, becauſe there ſtill remaineth in man cauſe of mourning and reioycing, namely, the *fleſh* and the *Spirit*.

Yet this ioy is ſo faſt rooted on a ſure ground, which is Chriſt apprehended by a true and liuely faith, that it continueth for euer, and neuer vtterly vaniſheth away. It may be obſcured by temptation, as the ſhining of the Sunne by a Cloud: but as light can neuer bee taken from the Sunne, ſo ioy neuer vtterly ſeuered from faith: he that can, and will performe it, hath ſaid it, [d] *Your ioy ſhall no man take away from you*. Such is the power of Faith which breedeth this ioy, that the heat of afflictions cannot dry it vp, but oft times it cauſeth it to grow and increaſe: for [*] *we reioyce in tribulations*. [e] The Apoſtles *reioyced, becauſe they were counted worthy to ſuffer rebuke for Chriſts Name*. The [f] Hebrewes *ſuffred with ioy the ſpoiling of their goods*. This hath in all ages beene verified in many Martyrs.

[d] Ioh. 16. 22.

[*] Rom. 5. 3.
[e] Acts 5. 41.
[f] Heb. 10. 34.

§. 53. *Of Faith, when the fruits of it appeare not.*

Queſt. VVHat if a man cannot finde in him theſe effects of Faith, as peace of conſcience, ſecurity of minde, ioy of heart, hath he then no true Faith at all?

Anſw. I dare not ſo pronounce: for true beleeuers may be much troubled in their minde, fearefull of their eſtate, full of griefe and mourning, and ſeeme to be far from thoſe forenamed ſignes, both in the beginning, while Faith is as it were in the bud, and alſo in the time of temptation, as it were in winter time. But yet there may be obſerued in ſuch perſons, an inward panting and breathing (which are ſignes of life) namely, a groning & grieuing that they want thoſe fruits of *Faith*, and an earneſt deſire of them.

Faith ſometimes as a Tree in winter.

Such weake ones are to haue recourſe to the cauſes of their *Faith*, and thereby to ſupport themſelues till the winter ſeaſon be paſſed ouer, and till it pleaſe the Lord to vouchſafe vnto them a pleaſant ſpring, wherein their *Faith* may ſend forth the fore-named fruits: yet in the meane while let them obſerue ſuch fruits of *Faith* as vſually are in the weakeſt, namely, loue of God, and Gods children, deſire and endeuour to pleaſe God, and feare to offend him, with the like, which are branches of a cleare conſcience.

§. 54. *Of a cleere conſcience proceeding from Faith.*

BY a cleere conſcience, I meane [a] a faithfull endeuour to approoue our ſelues vnto God: and that on the one

What is a cleere conſcience. [a] Acts 24. 16. Heb. 13. 18.

one side, by doing that which is pleasing and acceptable vnto him: and on the other, by auoiding that which is offensiue to his excellent Maiesty, and grieueth his good Spirit.

This proceedeth from Faith, and that in a double respect:

1 Because Faith is the instrument whereby we draw all that vertue and grace from Christ our Head, which enableth vs to keepe a good conscience: *I liue* (saith the Apostle, meaning a spirituall life) *by the Faith of the Sonne of God.* Gal.2.20.

2 Because it assureth vs of Gods loue and kindnesse to vs, and thereby perswadeth and euen prouoketh vs in all good conscience to serue him: the Apostle therefore, who said, *I liue by the Faith of the Sonne of God*, addeth, *who loued me, &c.* whereby hee implyeth, that the loue of Christ made knowne to him, moued him to liue that spirituall life. For when a sinner once beleeueth that God hath indeed so loued him, as to giue his onely begotten Sonne for him, his heart is so affected, as [b] *Dauids* was, thinking what to render vnto God; but finding nothing to giue, he seeketh what may please God, and setteth himselfe in way of thankfulnesse to doe that, (as faithfull [c] *Enoch*, who *had this testimony, that he pleased God*) being very fearefull to offend him (as faithfull [d] *Ioseph*, who being tempted to doe euill, said, *How shall I doe this, and sinne against God?*) This cleare conscience being a proper worke and fruit of Faith, must needes be a sure note and euidence thereof: which the Apostle implyeth by ioyning them together. They who indeede haue a good conscience, haue a sweet, sensible and powerfull proofe of the truth of their Faith. I will therefore a little longer insist vpon this point, and distinctly shew,

[b] Psal.116.10, 12,13.

[c] Heb. 11.5.

[d] Gen.39.9.

1 Tim.1.5.

1 What is the ground or fountaine of a cleare conscience.

2 What the inseparable properties thereof are.

3 What the extent of it is.

These points I will the rather note out, because they are further euidences and proofes of Faith.

§. 55. *Of loue arising from Faith.*

THe ground-worke of a cleare conscience is loue: for Faith giueth assurance of Gods loue: a sence of Gods loue worketh loue to God: as fire causeth heat, so loue causeth loue, [e] *We loue God, because he loued vs first.* And this loue stirreth vs vp to endeauour to haue a cleare conscience before God. I may not vnfitly resemble *Faith, loue*, and *a cleare conscience*, to the *sap, bud*, and *fruit* of a Tree: [f] the Tree is Christ, the seuerall branches are particular Christians: the sap which runneth thorow all the seuerall branches, and is the very [g] life of them, is the Spirit: that which receiueth and conueyeth the sap into euery branch, is Faith: the budde which first sprowteth out, is [h] Loue: the fruit which commeth out of that bud, and manifesteth all the rest, is that cleare conscience which now we speake of: both fruite and bud spring out of the sap, yet the fruit commeth immediatly out of the bud: so both loue and a cleare conscience come from Faith, but a cleare conscience immediately from loue. Our loue to God is it, which maketh vs carefull to please him, fearefull to offend him. Wherefore first make tryall of Faith by loue: for marke what Christ said of the poore penitent sinner, [i] *Many sinnes are forgiuen her, for she loued much.* What? was her loue the cause of the forgiuenesse of her sinnes? No: it was a fruit, a signe, a proofe thereof: her sinnes being forgiuen, and the pardon of them reuealed to her heart and conscience, she loued Christ, and in testimony of her loue, washed, wiped, and kissed his feete. [k] *Wee loue God, because wee are first loued:* yea, because the [l] *loue of God is* first *shed abroad in our hearts by the holy Ghost*, whereby we haue a sence of Gods loue to vs. Now, because God, who cannot be seene, hath left vs a visible Image of himselfe, euen

Loue, the ground of a cleare conscience.

[e] 1 Ioh.4.19.

[f] Ioh.15.5.

[g] Hab.2.4. Gal.2.20.

[h] Gal 5.6.

[i] Luk.7.47.

[k] 1 Ioh.4.19.

[l] Rom.5.5.

euen our brother, whom hee hath set in his owne stead, therefore our loue to God moueth vs also to loue our brother, and so [a] *endeuour to keepe a cleare conscience before God and men.* [b] Saint *Iohn* doth much presse the loue of our brother, as an euident fruit and signe of our loue to God. Among other notes of true Faith, this especially is to be obserued, as a tryall of the weakest Faith: when other notes faile, this may stand a poore Christian in great stead. The Faith of many is so weake, that it doth not pacifie their conscience, nor breed any ioy in them, yet it worketh loue. For, aske one who is a weake, yet a true Christian, and findeth not in himselfe a quiet conscience, spirituall ioy, and such like euident testimonies (wherof I haue before spoken, which argue a strong Faith,) aske him if hee loue God, hee will not deny it, but say, *Oh, I loue God with all my heart.* If he doe deny it, further aske, if hee be not grieued for displeasing God, if his desire and endeuour bee not to please him: or yet further aske, if hee loue not such as he is perswaded loue God. Few that are indeed true Christians, and not ouerwhelmed with some violent temptations, will deny these. Now these argue a loue to God in them, which must needes proue that they haue Gods loue in some measure reuealed to them, and that they beleeue God loueth them, though sensibly they discerne it not.

a Act. 24. 16.

b 1 Ioh. 3. 17. & 4. 20.

Loue of our brother, a note of the weakest faith.

Pia fides sine charitate esse non vult. Aug. epist. 83

§. 56. *Of a pure heart arising from Faith.*

A cleere conscience is alwayes accompanied with a pure heart.

2 THe next thing which argueth a cleare conscience to bee a fruit of Faith, is an inseparable property thereof, namely, A *pure heart.* [d] These two doth the Apostle ioyne, and that together with Faith and loue: yea, [e] he placeth the testimony of a good conscience *in simplicity and godly pureneſſe.* Now [f] from Faith commeth purity of heart: for faith hath immediate respect to God alone, who [g] seeth not as a man seeth, but [h] searcheth the heart, and tryeth the reines, and in that respect causeth a man to walke before him in truth, and with a perfect heart: therefore is true Faith called *vnfained faith*; so as hee that in truth dares say, [i] *Iudge me, O Lord, for I haue walked in mine integrity*, hath a good euidence of Faith.

d 1 Tim. 1. 5.

e 2 Cor. 1. 12.

f Acts 15. 9.

g 1 Sam. 16. 7.

h Ier. 17. 10.

i Psal. 26. 1.

§. 57. *Of keeping a good conscience in all things.*

3 THe last point is concerning the *Extent* of a cleare conscience, which is without restraint, and that in a double respect,

1 Of the [k] matter, *in all things.*

2 Of the continuance, [l] *alwaies.*

k Heb. 13. 18.

l Acts 24. 16.

A cleere conscience extendeth it selfe vnto all things.

The generality of the matter hath reference to the rule of a good conscience, which is his reuealed will, to whom I desire to approue my selfe, and that is Gods Word. Because I desire to please God, therefore whatsoeuer I know to be his will, I endeuour to doe. Thus did [m] *Dauid*, [n] *Iosiah*, [o] *Zachary* and *Elizabeth*, [p] *Paul*, and many other testifie their good conscience to Gods Word, and thereby gaue proofe of their true Faith.

m 1 King. 15. 5.
n 2 King. 23. 25.
o Luk. 1. 6.
p Heb. 13. 18.

This extent of a good conscience respecteth rather the *integrity* of the heart, then the *perfection* of the worke. For *perfection* of the worke is a full and perfect fulfilling of all the commandements of GOD, whereunto none can attaine in this world. Integrity of heart is a true and equall endeuour to performe them all, and that though they seeme neuer so contrary to our corrupt humor: for herein lieth a maine difference betwixt Faith vnfained and hypocriticall. The lusts of an hypocrite rule him, and preuaile ouer his Faith: [q] in such things as crosse not his lusts, hee can be content to obey, but no further: loth he is to try himselfe: hee endureth not that any other should try him.

q Mat. 6. 17, &c.

But vnfained Faith controuleth all naturall conceits and worldly desires: it maketh both reason and will to yeeld to Gods Word and Will: and so maketh a man ready to doe whatsoeuer

soeuer he knoweth to be Gods Will: yea, it breedeth an holy iealousie of himselfe (as [a] *Iob* had of his children) so as he is very carefull in examining his heart and wayes, and willing that others should try him, yea, desirous that God would sift him, and discouer such hidden sinnes and corruptions as himselfe cannot finde out. Hence it followeth, that

[a] Iob 1.5.

1 For sinnes past, which by his owne, or other mens, or the Lords meanes are found out and discouered, he is truly humbled, and giueth no rest to his soule, till he haue some assurance of pardon, as [b] *Dauid*.

[b] 2 Sam. 12.13. Psal. 51.

2 For the time present: because he findeth the flesh still remaining in him, he maintaineth a strife and fight against sinne, as [c] *Paul*.

[c] Rom. 7.15, &c.

3 For future times he is watchfull, that he be not ouertaken as in former times; as [d] *Dauid*.

[d] Psal. 119.11.

To this integrity of heart, a faithfull man may attaine. It is that which we daily pray for in the third Petition: it is all that God exacteth: where it is found, it is a good euidence of *Faith*. And it is the rather to bee noted, because it is both an incouragement for a Christian to endeuour to doe what he can, knowing that his honest will shall bee accepted: and also a comfort against his manifold infirmities and imperfections, keeping a man from despaire.

§. 58. *Of the continuance of a good Conscience.*

A cleere conscience endureth to the end.

FOr the *Continuance*: a cleere Conscience, which proceedeth from a sound *Faith*, neuer decayeth, nor yet standeth at a stay; but rather groweth and increaseth: as [e] Christ said to the Church at *Thyatira*, *I know thy loue, seruice, faith, patience, and workes, that they are more at the last then at the first*. The [f] Apostle saith of himselfe, *That hee endeuoured to that which was before, and followed hard toward the marke*: and thereupon exhorteth others to be so minded. This

[e] Reu. 2.19.

[f] Phil. 3.13, &c.

must needes bee a good euidence of Faith, because Faith is that which receiueth, and conueigheth in and from Christ such supply of grace, as maketh the beleeuer grow vp thereby, [g] *He that beleeueth in me (saith Christ) out of his belly shall flow riuers of water of Life*. By their continuance are many which had onely a temporary and hypocriticall Faith discouered, who otherwise, before they fell away, would hardly, if at all, haue beene discerned.

[g] Ioh. 7.38.

That conscience which is thus grounded on *Loue*, accompanied with *sincerity*, and extendeth it selfe to *all things* which are pleasing to God *alwayes*, is that good and cleere conscience which is so much commended in the holy Scripture: hee that is assured thereof (as the Apostle was, *Heb.* 13. 18.) hath a sensible euidence of true Faith.

Thus wee haue heard, how Faith may be gotten and proued.

§. 59. *Of the issue of ouer-much boldnesse.*

Two extremes.

THe third point is, how it may be preserued: which point is the rather to be deliuered to preuent two extremes, whereinto many are ready to fall. The one is *ouer-secure boldnesse*: the other, *ouer-childish fearefulnesse*. For when men haue gotten and proued their *Faith*, some through the pride of flesh are prone to be insolent, and too much to boast of it: other through their weaknesse (which also ariseth of the flesh) to feare the decay and losse of it.

1 Ouer-secure boldnesse.

Obiect. The ground of the former extreme is, that *Faith* is an immortall seede, which shall neuer cleane vtterly decay, and cleane fall away. This they know, and are able to proue by testimony of Scripture and euidence of reason.

Answ. But though this ground be very sound and orthodoxall, yet the collection which is made from thence is vnsound, and impious: for it crosseth Gods wisdome, who hath ordained

dained and reuealed meanes for the preseruing and cherishing of that which he hath appointed to continue to the end: wherefore we are exhorted [a] to *worke out our saluation* (though it be [b] in Heauen reserued for vs) *with feare and trembling*. But, to preuent that illusion, let it bee noted; First, that a man, if hee make not the better proofe of his Faith, may be deceiued, and take counterfeit for current; a temporary Faith for iustifying Faith: which if hee doe, then his ground faileth: for a temporary Faith may cleane dry away, [c] as the Corne sowne in stony ground: witnesse [d] *Simon Magus*, [e] *Demas*, and [f] many that beleeued in Christ. It is likely that they which are ouer-bold, neuer thorowly tryed the truth of their Faith: for one note of true *Faith* is an holy iealousie, lest Faith should decay.

[a] Phil. 2. 12.
[b] 1 Pet. 1. 4.
[c] Luke 8. 13.
[d] Acts 8. 13.
[e] 2 Tim. 4. 10.
[f] Ioh. 2. 23.

§. 60. *Of losing Faith.*

How farre the sence of faith may be lost.

SEcondly, though true Faith cannot totally and finally fall away, yet it may to their feeling be so farre gone, as it will make them with heauy hearts to repent their proud boldnesse, and carelesse security. For,

1 It may bee so couered ouer and smothered, as it cannot be discerned: they can for the time haue no assurance of it.

2 All the ioy and comfort of it (wherewith they were formerly vpheld) may be cleane taken away, and they euen faint for want of it.

3 No fruits thereof may appeare, but they be as trees in winter: little conscience of any duty, dull in hearing Gods Word, cold in prayer, nothing remaining but a formall profession, if that

4 Their consciences may proue a very racke, a grieuous torture and torment vnto them.

5 It is not like to be recouered with a wet finger, with a light sigh, and a groane: but they may call, cry, and roare againe and and againe, before they be heard.

6 When they recouer it, it may be they shall neuer attaine to that measure which once they had: if to that measure of the thing it selfe, yet not of the ioy and comfort of it: they may carry the griefe of this their folly to their graues.

§. 61. *Of the grounds of Scripture against secure boldnesse.*

FOr preuenting these fearefull effects, they who are tempted to this extreme, must be very watchfull ouer themselues, and seriously meditate of those premonitiõs which tend to this purpose, as [g] *Let him that thinketh he standeth, take heede lest he fall.* [h] *Thou standest by Faith, be not high-minded, but feare.* [i] *Take heede that no man fall away from the grace of God.* [k] *Take heed lest at any time there be in any of you an euill heart of vnbeliefe, in departing from the liuing God.* [l] *Let vs feare, lest at any time, by forsaking the promise, any of you should seeme to bee deprined.* [m] *Watch and pray, that ye enter not into temptation.* [n] *If any withdraw himselfe, my soule shall haue no pleasure in him.* Not without iust cause are these and such like premonitions much vrged and pressed by the holy Ghost: for well he knoweth how prone we are to fall away from grace. Lead, iron, stone, or any other earthy heauy thing, is not more prone to fall downward, if it be not continually drawne and held vp by some meanes or other; nor water more subiect to waxe cold, if fire be not kept vnder it, then wee are to decay in grace, if wee bee not watchfull ouer our selues, and carefull to vse all good meanes for nourishing and increasing thereof. Besides, we are subiect to many temptations, which are as water to fire; they will soone quench the Spirit, if we be not the more watchfull and carefull to stirre it vp. Yea, if once we waxe secure, selfe-conceited, and ouer-bold, we prouoke God to giue vs ouer to Satan, and our owne lusts, as for a time he gaue *Dauid* ouer.

[g] 1 Cor. 10. 12.
[h] Rom. 11. 20.
[i] Heb. 12. 15.
[k] & 3. 12.
[l] & 4. 1.
[m] Mat. 26. 41.
[n] Heb. 10. 38.
2 Sam. 11. 2.

§. 62. *Of*

§. 62. *Of the assurance of Faith.*

2 Ouer-childish fearefulnesse.

THe ground of the latter extreme, (which is childish *fearefulnesse*) is, that they feele the flesh in them, they are very weake and prone to fall away; and many in all times haue fallen away.

Assurance in Christ.

Answ. These that are thus tempted, must know that the cause of our assurance is not in our selues, but in Christ our Head; as wee lay hold of him, so he fast holdeth vs: for there is a double bond whereby we are knit vnto Christ, one on Christs part, the other on ours. *That*, is the *Spirit* of Christ: [e] *Hereby we know that we dwell in him, and he in vs, because he hath giuen vs of his Spirit.* *This*, is our *Faith*: for [f] *Christ dwelleth in our hearts by Faith*: Now, though our *Faith* should let goe her hold, yet Christs Spirit would not let goe his hold. This ground of assurance the Scripture expresly declareth: for saith *Christ*, [g] *I know my sheepe, I giue vnto them eternall life, and they shall neuer perish*: now marke the reason, *There shall not any plucke them out of my hand: My Father which gaue them me, is greater then all, & none is able to take them out of my Fathers hand.* Wherefore the Diuell and all his adherents can doe no more, to put out the light of *Faith*, & plucke vs from Christ, then all Creatures on earth can, to extinguish the light of the Sunne. For why? The Sunne from whence this light commeth, is farre aboue all, they cannot come at it: So Christ, on whom our *Faith* is founded, is farre aboue all our enemies. Christ must bee plucked out of Heauen, if true *Faith* vtterly fall away.

e 1 Ioh. 4.13.

f Eph. 3.17.

g Ioh. 10.27,28, 29.

The power of Christs Spirit in the weakest.

2 Let the fore-named weake ones consider, that as the flesh is in them to make them weake, so also the power of Christs Spirit is in them to make them strong. Though the Spirit suffer the flesh sometimes to preuaile, it is not because the flesh is stronger then the Spirit, or the Spirit weaker then the flesh; but because the Spirit in wisdome will haue vs see our weakenesse, see in what need wee stand of the power of God, flie to God, depend vpon him; & at length the Spirit will preuaile, and get full conquest.

3 As for the fals of other, we know not what they were in truth.

§. 63. *Of the grounds of Scripture for perseuerance.*

TO bee freed from this last temptation, they which are subiect thereunto, must seriously ponder those Scriptures which set forth the certainty and perseuerance of *Faith*; which are such as these, [a] *Hee that beleeueth, hath euerlasting life, and shall not come into condemnation, but is passed from death vnto life.* [b] *He that drinketh of the water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall bee in him a well of water springing vp into euerlasting life.* [c] *This is the victory that ouercommeth the World, euen our Faith.* [d] *Hee that beleeueth on Christ, shall not be confounded.* [e] *They that trust in the Lord, shall be as Mount Sion, which cannot be remoued, but abideth for euer.* The grounds of this stability of Faith, are in the Scripture noted to be these,

a Ioh. 5.24.

b & 4.14.

c 1 Ioh. 5.4.

d 1 Pet. 2.6.

e Psal. 125.1.

1 The constancy of Gods loue, mercy, truth, couenant, calling, gifts, and the like; which is set forth by these, and such like promises as these be: [e] *I haue loued thee with an euerlasting loue.* [f] *With euerlasting kindenesse will I haue mercy on thee.* [g] *My mercy shall not depart away from him.* [h] *The Lord hath sworne in truth, hee will not turne from it.* [i] *I will make an euerlasting couenant with them.* [k] *The calling and gifts of GOD are without repentance.*

e Ier. 31.3.
f Isa. 54.8.
g 2 Sam. 7.15.
h Psal. 132.11.
i Ier. 32.40.
k Rom. 11.29.

2 The perpetuall efficacy of Christs intercession; manifested in one particular example, which is to be applied to all his Elect: for what hee said to *Peter*, ([l] *I haue praied that thy Faith faile not*) he performeth for all.

l Luke 22.32.

3 The continuall assistance of the Holy Ghost: in which respect it is said, That [m] *hee shall abide with vs for euer*,

m Iohn 14.16.

euer: and that [a] *he which hath begunne a good worke, will finish it.* If well wee weigh and apply these and such like testimonies of Scripture, though wee worke out our saluation with feare and trembling, yet shall wee not bee fearefull and doubtfull of the issue.

a Phil.1.6.

§. 64. *Of preseruing and encreasing Faith.*

AS a preseruatiue against those two poysonous potions, and as a meanes to keepe vs in the right way from falling into any of the two extremes, diligent care must bee vsed to preserue and encrease this precious gift of *Faith*: for if Faith be kept aliue, so as it may beare sway in vs, it will keepe vs both from boasting and doubting.

VI. *Point.* How Faith may be preserued and increased.

Two especiall points there bee which make to this purpose.

1 A conscionable and constant vse of the meanes which God to this end hath appointed.

2 Faithfull and hearty prayer for Gods blessing on those meanes.

The meanes are two: First, the ministery of Gods *Word*. Secondly, the administration of the *Sacraments*.

§. 65. *Of vsing the Word for increase of Faith.*

1 By the Word.

VVEE haue heard before, how Faith was bred by the Word. Now, the Word is like to a kinde naturall Mother, which giueth suck to the Childe which shee hath brought forth: whereupon saith the Apostle, 1 Pet.2.2. *As new borne babes desire the sincere Milke of the Word, that ye may grow thereby.* Hee had said before, That wee were [b] *borne anew by the Word of God*: Here he sheweth that the Word hath a further vse; namely, to make vs *grow*. For, by the Word, the promises of God (which at first were made knowne vnto vs, and whereby Faith was bred) are againe and againe brought to our remembrance, the tender and offer of them oft renewed; so as thereby our Faith (which otherwise might languish away thorough our owne weakenes, and Satans temptations) is not onely preserued, but exceedingly quickned, strengthened, and increased.

b & 1.23.

Vse.

Our care therefore must bee diligently to frequent the publike ministery of the Word: for by it Christ is lift vp in the Church, as the brazen Serpent was in the Wildernesse. Yea, also to reade and search the Scriptures in Families, and with our selues alone. We heard before, that we must attend on the Word, till we finde Faith wrought in vs. §. 24.

Heere we further learne, neuer to giue ouer, but so long as our faith hath neede to be confirmed and increased (which will be so long as wee liue in this world,) to vse the Word. Wee may not therefore thinke it sufficient that we haue had this benefit of the Word, to beleeue: wee must labour for a further benefit, to be established and confirmed thereby more and more in our most holy Faith.

§. 66. *Of vsing the Sacraments for increase of Faith.*

2 By the Sacraments.

THe Sacraments are purposely added for this end, to strengthen our Faith, which they doe two wayes. First, they are Gods [c] *seales* added vnto his Word, that by two immutable things (Gods promise, and Gods Seale) wherein it is impossible that God should lye, wee might haue strong confidence. Secondly, they doe, as it were, visibly set before our eyes the Sacrifice of Christ (which is the ground-work of our Faith) so as in, and by them, Iesus Christ is euen [d] *crucified* among vs. [e] The Apostle noteth, that *Abram*, after he beleeued, *receiued the signe of circumcision*: and withall rendreth the reason, because it was *a Seale of the righteousnes of the Faith which he had*: therefore it serued to the confirmation and preseruation of his Faith. To this end [f] *Philip* baptized the Eunuch after he beleeued.

c Rom. 4.11.

d Gal.3.1.

e Rom.4.11.

f Acts 8.37.

Vse.

God in wisedome hauing ordained these meanes to cherish our Faith, we ought to be conscionable in a frequent vse of them, otherwise shall we shew our selues rebellious against GOD, and iniurious to our owne soules.

§. 67. *Of prayer for increase of Faith.*

2 By prayer.

2 PRayer is that meanes which God hath appointed to obtaine all grace, all strength of grace, yea and a blessing vpon all his ordinances (as I will § after shew) so that it must needes in that respect bee a notable preseruatiue of Faith. Besides, by prayer, wee make our selues after an holy manner familiar with God, and so haue more and more euidence of Gods loue and fauour to vs, whereby our Faith must needes bee much strengthened. When Satan desired to winnow the Apostles, what means did Christ vse to preserue *Peters* Faith? [g] *I haue prayed* (saith he to *Peter*) *for thee, that thy Faith faile not.* Thereby Christ also teacheth vs what wee must doe to preserue our Faith. After that once Faith is bred in vs, in Faith wee may pray that it faile not, but wee cannot so pray to get Faith. A man that heareth the sweet promises of the Gospell, and withall, heareth that Faith is that meanes whereby the benefit of them is receiued, may earnestly wish for Faith, and desire God to giue it him: but in Faith, (which yet he hath not) hee cannot pray for Faith, as after he hath it, hee may for the preseruation of it: therefore faithfull prayer is a proper means to cherish, keepe, strengthen, and increase Faith.

§ Treat. 3. part 1. §. 20.

g Luke 22. 32.

§. 68. *Of well vsing Faith.*

VII. *Point.* How Faith may bee well vsed;

THe last point obserued out of this exhortation, is, *How Faith may bee well vsed.*

The Apostle doth not simply say, *Take Faith*, but addeth this resemblance, *shield*, saying, *Take the shield of Faith*: teaching vs thereby, that we must vse Faith, as souldiers vse their shield. I shewed before, how souldiers vse to hold out their shields against all the assaults and weapons of their enemies: to keepe themselues safe, they vse to lie vnder their shields, and so couer and defend their bodies: thus must we shelter our soules by Faith, holding it out against all spirituall assaults, and (as I may so speake) lie euen vnder it. This in generall is done by resting on Gods promises, which are the ground-worke and rocke of our Faith. For by true Faith, we doe not onely giue credence to the truth of Gods promises, but also trust to them, and build vpon them, assuring our selues that they shall bee effected to our good, and [a] so remaine secure whatsoeuer fall out.

Faith is vsed as a shield by resting on Gods promises.

a 2 Chro. 20. 20.

This vse is to bee made of Faith, both in prosperity, and in aduersity.

§. 69. *Of the vse of Faith in prosperity.*

Two vses of faith in prosperity.

IN prosperity Faith hath a double vse.

1 It maketh vs acknowledge that it is the Lord which hath so disposed our estate, [b] as *Salomon* did, saying, *The LORD hath made good his word, &c.*

b 1 King. 8. 20, 24.

For Faith hauing an eye to the promises of God, and exercising it selfe about them, when any good thing falleth out, it attributeth and applieth it to such and such a promise, and so acknowledgeth it to bee brought to passe by the Word and prouidence of God.

2 Faith maketh vs rest vpon God for the time to come, that all shall goe well with vs, [c] as *Dauid* did. For it maketh a man thus to reason: *God hath made many faithfull promises, neuer to faile or forsake them that trust in him. Hee hath hitherto made good his word to mee. Hee still remaineth the same God, true and faithfull. I will not therefore trouble my selfe with vndue feares. I feare no euill; but beleeue that it shall euer goe well with mee.* Hereupon also faithfull Parents exhort

c Psal. 16. 5, &c.

exhort their children to truſt in God: yea, quietly they commend their owne ſoules into Gods hands, and commend their children to Gods prouidence, and that vpon this ground, exhorting them alſo to depend on God, as *Dauid* did, 1 *Chro.* 22. 11. and 28. 9.) For [a] *faith hath eyes, whereby it doth after a manner ſee that to be true, which yet it ſeeth not.*

a Habet fides oculos ſuos, quibus quodammodo videt verum eſſe quod nondum videt. Aug. epiſt. 85.

§. 70. *Of the vſe of Faith in aduerſity.*

IN aduerſity it hath alſo a double vſe.

1 It vpholdeth vs in the preſent diſtreſſe, when elſe wee know not what to doe: inſtance *Dauid* (1 *Sam.* 30. 6.) and *Iehoſaphat*, (2 *Chr.* 20. 12.)

2 It moueth vs patiently to [b] wait for deliuerance: for GOD hauing promiſed to giue a good iſſue, Faith reſteth vpon it, euen as if it were now accompliſhed.

b Oſe. 6. 3.

Thus in generall, we ſee how Faith hath his vſe alwaies in all eſtates.

§. 71. *Of oft calling to minde Gods promiſes.*

Two helpes of Faith.

I Will furthermore particularly ſhew how we come to ſhelter our ſoules vnder Faith. For this, two eſpeciall things are requiſite.

1 A faithfull remembrance of Gods promiſes.

2 A wiſe and right application of them.

1 Remembrance of promiſes.

For the firſt, *Dauid* [c] *hid* Gods promiſes in his heart: thus it came to paſſe, that thoſe [d] promiſes vpheld him in his trouble, and hee receiued admirable comfort by them. Aſſuredly, if the beleeuer doe call to minde Gods promiſe of ſuccour and redreſſe in his diſtreſſe, it will quiet him for the time, and make him reſt in hope, till he enioy the accompliſhment of that promiſe. While a beleeuer well remembreth, and duly conſidereth what great and excellent promiſes are made, how mighty, faithfull and mercifull hee is that made them, he thinketh that the world may bee as ſoone ouerthrowne, as his Faith. But the letting of Gods promiſes ſlip out of his memory, is that which maketh him faint. The Apoſtle hauing [e] intimated vnto the Hebrewes their fainting, declareth the cauſe thereof, by telling them *they forgat the conſolation*: for that which is not remembred, is not knowne. Now Gods promiſes being the ground and very life of Faith, what vſe of Faith can there bee, if Gods promiſes bee vnknowne, or (which for the time is all one) not remembred? As a Lampe will ſoone be our, if Oyle bee not continually ſupplyed: ſo Faith, if it bee not nouriſhed with continuall meditation of Gods promiſes, will ſoone faile.

c Pſal. 119. 11. d 1. 50.

e Heb. 12. 3, 5.

Sicut lucerna niſi ei ſubminiſtraueris oleum, extinguetur ſic fides, ſi aſſiduis nutriatur meditationibus ſcripturarum. Chryſ. in Mat. 25.

By way of exhortation let vs bee ſtirred vp to ſearch Gods Word, where his promiſes are treaſured vp: and note what promiſes are there made for our comfort and encouragement: yea, let vs vſe the helpe of others, eſpecially, of thoſe to whom [f] *God hath giuen the tongue of the learned*: yea (among and aboue all others) of them whom God hath placed in his ſtead, to whom [g] he hath *committed the word of reconciliation*: let vs vſe their helpe for the finding out of Gods promiſes, and hauing knowledge of them, oft meditate and thinke on them, that ſo they may be the more firmely imprinted in our memories, as in a good treaſury and ſtore-houſe, and the more ready to be brought forth for our vſe; like that [h] *good houſholder which bringeth forth out of his treaſure, things both new and old.* As we vſe our memories, ſo ſhall we find them ready to help vs in time of need: [i] God therefore preſcribed vnto his people diuers helpes for their memories.

Vſe.

f Iſa. 50. 4.

g 2 Cor. 5. 19, 20.

h Mat. 13. 52.

i Numb. 15. 38. Deut. 6. 7, &c.

§. 72. *Of well applying Gods promiſes.*

His dangerous to forget Gods promiſes.

IN the ſecond particular helpe (which is wiſe and right application of Gods promiſes) conſiſteth the greateſt vſe of Faith, for which wee haue need of the *Spirit of wiſdome and reuelation.*

2 Right application.

The promiſes of the word are declarations of Gods fauour towards man,

and of his prouidence ouer him for his good: for it pleased God as to take care of man, and to prouide for him all things needefull, so before-hand to make faithfull promises to him thereof, to vphold him till the time of the accomplishment of them.

Now for the better application of them, wee are to consider both the *promises* themselues, and the *persons* to whom they are made.

In the promises, three things are to be obserued. First, the *matter* contained in them. Secondly, the *kinde* or quality of them. Thirdly, the *manner* of propounding them.

Generall promises.

The *matter* of Gods promises, is either *generall*, concerning supply of all good things, and deliuerance from all euill: or *particular*, concerning the seuerall particular estates, and needes of men.

§. 73. *Of applying generall promises.*

a Gen 3.15.

THat first promise which GOD made to man after his fall (*a Hee shall breake thine head*) was a generall promise: for by it promise is made of Christ Iesus, and of that full redemption which Christ should make of man. So that promise which God made to *Abram* (*b In thy seede shall all the Nations of the earth bee blessed:*) Here is all happinesse in Christ promised to all the faithfull. And that which the Apostle setteth downe, c *All things shall worke together for the good of them that loue God, &c.* And againe, d *All things are yours:* that is, all things tend to your good, and helpe forward your happinesse & saluation. Many other like generall promises there be in the Scripture, which are the rather to be remembred, because they extend themselues to all estates, to all conditions, and to all kinde of distresses whatsoeuer; so that if wee cannot call to minde particular promises, fit for our present estate, we may vphold our selues with these generall promises. For example, when the Deuill, or any of that serpentine brood shall assault vs, remember wee, that all that they can doe, is but to nibble at our heeles, he shall neuer be able to crush our head, to destroy our soule; yet *his* head shal be crushed, *he* vtterly vanquished. If wee bee in any misery, remember we, that blessednesse is promised vnto vs, and blessed shall wee be. If any thing seeme to make against vs, this is promised to bee the issue, That all shall turne to our good.

b Gen.22.18.

c Rom. 8.28.

d 1 Cor.3.22.

Why generall promises are to be obserued.

Gen.3.15.

Gen 22.18.

Rom. 8.28.

§. 74. *Of applying particular promises.*

PArticular promises fit for our particular estates and needs, are added to the generall, because we are weake and subiect to slip, and cannot well apply, and rest vpon the generall promises. These are very many, I will endeuour to draw them to some distinct heads.

Why particular promises needfull.

They concerne this life, or the life to come. Those for this life are of temporall, or spirituall blessings. For the life to come, heauenly and glorious things are promised.

Promises of temporall things, are to
- supply things needfull.
- remoue things hurtfull.

For supply of things needfull, it is said, e *Nothing shall be wanting.* f *All things shall bee ministred.* g *God shall fulfill all your necessity, &c.* Besides, there are other particular promises fitted to our seuerall necessities: to such as want meat, drinke, or apparell, Christ hath said, h *Be not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on, &c. your heauenly Father knoweth that yee haue neede of all these things.* They which desire to haue yet more particulars, let them reade *Leu.* 26. 4, 5, *&c.* and *Deut.* 28. 3, 4, *&c.*

e Psal.34.9.
f Mat.6.33.
g Phil.4.19.

h Mat.6.25,32.

In the Scripture are further to bee found particular promises for Orphans, Widdowes, Captiues, &c. likewise for time of warre, Famine, Sickneſſe, &c.

If now we want any needfull thing, the vse of Faith, is to make vs rest vpon these and such like promises: for

for if they be rightly beleeued, they will make vs cast our care on God that careth for vs, and moderate our immeasureable carking after the things of this world, mouing vs patiently to waite for the accomplishment of our desire, or contentedly to want what God denyeth.

For remouing things hurtfull, and deliuering vs out of troubles, God hath expresly said, [a] *I will deliuer thee.* [b] *There shall none euill come vnto thee: The Angels haue charge ouer thee, to keepe thee in all thy wayes, lest thou dash thy foot, &c.*

Here then the vse of Faith is this, that if wee bee in any trouble, these and such like promises make vs rest quiet, patiently expecting the issue that God will giue, and that without prefixing any time (for [c] *Hee that beleeueth, maketh not haste,*) or prescribing any meanes to him (as faithfull *Moses* when he said, [d] *Stand still, and see the saluation of the Lord, &c.*)

For spirituall matters, we haue many most comfortable promises, as that [e] *God will be our God, we shall bee his people, we shall all know him: he will forgiue our iniquities: hee will write his Law in our heart:* [f] *he will giue the Holy Ghost to them that desire him, &c.* So there are many particular promises for particular graces, as for Faith, Hope, Loue, &c. and for growth and increase in these.

The vse of Faith heere is, to vphold vs against our manifold defects, infirmities, and imperfections. For first it giueth euidence to our soules, that the graces wee haue, are the gifts of God, because God promiseth them. Secondly, it maketh vs rest on God for perfecting of that good worke which he hath so graciously begun; [g] *I know whom I haue beleeued* (saith Saint *Paul*) *and I am perswaded that he is able to keepe that which I haue committed to him, &c.*

For promises of heauenly things, the Scripture is euery where plentifull: that [h] the soule shall at the dissolution of the body goe immediately to Heauen, that [i] the body shall arise againe, and [k] bee made like to the glorious body of Christ: and wee enioy euerlasting happines, with the like.

The vse of Faith in regard of these, is to vphold vs with the expectation of that heauenly happinesse which is promised, yea, though we be here destitute of worldly things, and bee in many troubles and tribulations.

a Psal. 50.15.
b & 91.10,11,12
c Isa. 28.16.
d Exod. 14.13.
e Ier. 31.33, &c.
f Luke 11.13.
g 2 Tim. 1.12.
h Luke 23.43.
i 1 Cor. 15.22.
k Phil. 3.21.
l Mat. 25.34.

§. 75. *Of applying absolute promises.*

The kinds of Gods promises. 1 Absolute promises.

2 FOr the kinds of Gods promises, some are absolute, which God hath simply & absolutly determined to accomplish, euen as they are propounded: as before Christ was manifested in the flesh, [m] the promise of the *Messiah*, and [n] of calling the Gentiles: since that time, the [o] promise of calling the Iewes, and of [p] Christs second comming in glory. [q] All sauing, sanctifying graces, being absolutely necessary to saluation, are thus promised to all Gods children: and [r] the continuance & perseuerance of them vnto the end; and also the end and issue of all, [s] *eternall life.*

m Isa. 7.14.
n & 42. 1.
o Rom. 11.26.
p Mat. 24.30.
q 1 Cor. 1.5,
r —8,
s Ioh. 10.28.

The vse of Faith in these, is to vphold vs against all feare and doubt, euen when wee haue not a sensible feeling of them: for God (who is able to performe whatsoeuer he hath promised, and true and faithfull in all his promises) hauing absolutely promised such and such things, though all things in Heauen and Earth should seeme to make against them, yet would Faith beleeue them.

§. 76. *Of applying conditionall promises.*

2 Conditionall promises.

OTher promises are conditionall, which are no further promised, then GOD in wisdome seeth to be most meete for his owne glory and his childrens good. Thus are promised

1 All temporall blessings, [t] which *Lazarus*, an holy Saint, wanted.

2 Freedome from all crosses and troubles. What Saint hath not had his part in some of them? Who hath beene freed from all?

t Luke 16.20.

3 Freedome from all temptations. As our Head was tempted, so haue his members been from time to time.

4 Lesse principall graces, which are called restraining graces, being giuen rather for the good of others, then of them who haue them. [a] These the Spirit distributeth seuerally, not all to euery one, but some to one, some to another.

5 The measure of sanctifying graces: for though euery Saint hath euery sauing grace in him, yet hath he not a like measure: some haue a greater, and some a lesse.

a 1 Cor.12,8, &c.

The vse of Faith in conditionall promises.

Admirable is the vse of Faith in these conditionall promises; for it maketh vs so to trust to Gods power, as wee subiect our selues vnto his will; as [b] the Leaper, who said, *If thou wilt, thou canst make me cleane*; and [c] those three constant seruants of God, who said, *Our God is able to deliuer vs from the hot fiery Furnace, and he will deliuer vs out of thine hand, O King. But if not, be it knowne to thee, O King, that we will not serue thy gods, &c.* For *Faith* perswadeth vs that God is wiser then our selues, and that he better knoweth what is good for vs, then we our selues doe, and so moueth vs to resigne vp our selues wholly to Gods good pleasure.

b Mat.1.40.

c Dan.3.17,18.

This is the generall vse of Faith in respect of these conditionall promises: it hath also other particular vses, as

1 For temporall things, so to rest on Gods promise, as wee beleeue God will either supply our wants, or inable vs to beare them: as God had taught Paul how to want. [d]

d Phil.4.12.

2 For crosses, so to beare them, as being assured that God will either free vs from them, as hee deliuered *Iob*; [e] or assist vs, and inable vs to beare them, [f] and turne them to our good. [g]

e Iob 42. 10.
f 1 Cor.10.13.
g Heb.12.10.

3 [h] For temptations, that God will stand by vs, and giue a good issue.

h 1 Cor.10,13.

4 For restraining and common graces, so to content our selues, as wee doubt not but to haue such as shall be needfull to our saluation, which also is to be applyed to the measure of sanctifying graces, according to that answer of God to Saint *Paul*, [i] *My grace is sufficient for thee.*

i 2 Cor.12 9.

§. 77. *Of applying implicit promises.*

The diuers manner of setting downe Gods promises.

3 FOr the manner of propounding Gods promises, they are either expresly declared, or else by consequence implyed. Expresse promises are either generally propounded to all: (of these we haue heard before;) or else particularly applyed to some particular persons. Some of these are such, as are not proper to him alone to whom in particular they are directed; but for the good of others also. If we finde such needfull for vs, it is the vse of Faith to apply them to our selues with as strong confidence, as if they had beene directed to vs. This [k] the Apostle teacheth vs to do: for where God made a promise to *Ioshuah*, ([l] *I will not faile thee, &c.*) the Apostle applyeth it to all Christians. The ground of this applicatiō is taken from Gods vnchangeable and impartial manner of dealing: the same God that he is to one faithful man, the same he is to all. If therefore he would not faile *Ioshuah*, neither will he faile any.

k Heb.13.5.

l Ios.1.5.

By consequence promises are implyed, either in the examples, or praiers of faithfull Saints.

In their examples, by those blessings which they haue enioyed. For that which God bestoweth on one, he is ready to bestow on euery one to whom it is needfull: Gods giuing it to one, is a promising of it to all. So as wee may, with a strong confidence, depend vpon God for such needfull things, as if God had expresly promised them. Thus doth [m] Saint *Iames* vrge that end which God gaue to *Iobs* troubles, as a ground of our Faith, to make vs wait for a like deliuerance in our troubles.

m Iam.5.11.

In their prayers, by those things which they haue prayed for in Faith and obtained. Their faithfull calling vpon God, & Gods gracious hearing of them, are as much as a promise, that God in such and such things will heare

heare vs calling vpon him: thus did *Dauid* make this a ground of his faith, *Psal.* 22. 5.

The vse of Faith in these implicit promises, is to perswade our hearts, that God will deale with vs as hee hath in former times dealt with his faithfull children.

§. 78. *Of the true Heires of Gods promises.*

THe last point to be noted for the right application of Gods promises, is the persons to whom they belong.

Here note two points.

The persons to whom Gods promises belong.

1 Who are the righteous heyres and children of Gods promises.

2 How these heires are qualified.

1 For the first, Christ Iesus, the true naturall Sonne of God, as he was *Emanuel, God with vs*, our Head and our Redeemer, is properly the Heire of all Gods promises: [a] *In him they are yea, and Amen*: That is to say, In him they are propounded, ratified, and accomplished. This is euident by those generall promises which are the foundation of all the rest. [b] *Hee* (that is, Christ) *shall breake thine head.* [c] *In thy seede* ([d] that is, Christ) *shall all the Nations of the earth be blessed.* Now, how is Christ the heire of Gods promises? As a priuate person? Only in himselfe? No verily: but as a publike person, as the head of a body: for Iesus, together with all the Saints, which were giuen him of his Father, make but one mysticall body, [e] *which is Christ*: so as all the faithfull, together with Christ, are heires of the promises; they, and they alone, haue a right vnto them: so as what the Apostle saith of godlinesse, I may fitly apply to Faith, which is the mother of all godlinesse, [f] *Faith is profitable vnto all things, which hath the promise of the life present, and of that which is to come.* Both generall and particular promises, promises of earthly, spirituall, & heauenly things; conditionall and absolute promises: all promises belong to the faithfull.

a 2 Cor. 1. 20.
b Gen. 3. 15.
c & 22. 18.
d Gal. 3. 16.
e 1 Cor. 12. 12.
f 1 Tim. 4. 8.

§. 79. *Of applying Gods promises to the right persons.*

2 FOr the second, the seuerall conditions and qualities of the persons to whom seuerall promises are made, are exceeding many. Sometimes they are made to Faith, sometimes to obedience, sometimes to obedience, sometimes to vprightnesse, to cheerefulnesse, to constancy, to loue, to feare; to such as mourne, hunger, are heauy laden; to such as pray, heare Gods Word, keepe his Commandements; to the fatherlesse, widdowes, captiues, poore, sicke, &c. It is not possible, neither yet is it needfull that I should reckon vp all: they are here and there to bee found thorowout the Scripture.

The vses of Faith, in respect of the persons to whom the promises are made, are these:

1 To assure vs that we are they to whom they appertaine.

2 To make vs apply them to those seuerall qualities which wee finde in our selues, as if we hunger, to beleeue we shall be satisfied; if wee mourne, that we shall be comforted, and so in the rest.

3 To make vs expect the accomplishment of them, according to our seuerall needs: as when wee are in any trouble, to expect *deliuerance*; when tempted, *assistance*; when in want, *relieue*, &c.

Thus (as distinctly as I can) haue I shewed how the Shield of Faith may be vsed.

Hitherto of the manner of the Apostles exhortation.

§. 80. *Of the meaning of the Metaphor.*

8. *Point.* The benefit and power of Faith.

THe motiue whereby he inforceth his exhortation, followeth: wherein is contained the eighth generall point to be deliuered in this Treatise of *Faith*, which is *the benefit and power of Faith*, in these words:

Wherewith ye ſhall be able to quench all the fiery darts of the Deuill.

THe Apoſtle here vſeth another Metaphor. His manner of phraſe may at firſt ſeeme to bee improper, *That a man ſhould take a Shield to quench fire:* A Shield is rather to keep off a blow. But if well note the drift of the Apoſtle, and alſo the manner of framing his ſpeech, we may finde that it is not ſo improper as it is taken to be. For firſt, he ſaith not, *By the Shield ye quench*, but *by it ye ſhall bee able to quench.* Againe, hee ſaith not ſimply, *whereby yee ſhall bee able to quench darts*: that had beene improper: but hee addeth, *fiery*. Thus, becauſe Satans temptations are as *darts*, and as *fiery darts*, hee vſeth the Metaphor of a *Shield*, in oppoſition to the one, and the Metaphor of *quenching*, in oppoſition to the other. Thus we ſee that the Apoſtles ſpeech is proper enough, anſwering two Metaphors in their ſeuerall kindes: A *Shield*, in relation to *darts: quenching*, in relation to *fiery*.

Beſides, hereby he declareth a double benefit of Faith: one, to protect vs from Satans temptations, that they annoy vs not: the other (if they do pierce and wound our ſoules) to cure the hurt which they haue done.

To amplifie this benefit of Faith, the Apoſtle deſcribeth our enemy by his malicious and miſchieuous nature (*the wicked*) or, as the originall with an emphaſis ſetteth it downe, *that wicked one*) and his temptations, by the kinde of them vnder this Metaphor, *Darts*.

Of the nature of this *wicked one*, I haue ſpoken before on *verſ.* 13.

For the Metaphor, a *Dart* is a kind of weapon that is flung, ſlung, or ſhot at a man farre off, which if it hit him, will deepely pierce him, and ſorely gall him. I ſhewed before, how wee were oft forced to *wreſtle* with Satan, and to grapple with him hand to hand. Here is ſhewed that he hath alſo *Darts* to ſhoote at vs a farre off, ſo as he can pierce and wound vs when we ſee him not: he can ſend at vs, though hee come not to vs. As when the [b] Dragon could not come at the Woman, hee caſt waters after her. This *Woman* is the *Church*; the red *Dragon*, *Satan*; *Waters*, his manifold *temptations* or *darts*.

[b] Reu.12.15.

Thus we ſee, that

Obſer. Satan can euery way annoy vs.

The Diuell euery way can annoy vs, both at hand and a farre off: when he is ſuffered to come to vs, and when he is reſtrained and kept from vs.

Vſe.

How can we now at any time bee ſecure? Doth it not ſtand vs in hand to watch alwaies, alwaies to be well armed, and haue this Shield of Faith?

That the benefit and power of Faith may be the better diſcerned, I will ſhew more diſtinctly

1 What theſe *Darts* are.
2 How they are kept off.
3 Why they are called *fiery*.
4 How they are *quenched*.

§. 81. *Of Satans Darts here meant.*

What are Satans Darts.

SOme take afflictions to be meant by Darts.

Anſwer. There is another proper piece of Armour to defend vs from the hurt of them, namely, *The preparation of the Goſpell of Peace.*

Other take all things and all prouocations to ſinne, to be here meant.

Anſw. This muſt needs be too generall: for thus ſhould the ſeuerall pieces of Armour, and their diſtinct vſes be confounded. The Breſt-plate of Righteouſneſſe is the proper fence againſt ſuch temptations.

Diabolus in varias deſperationis cogitationes nos immittit, quo excludat in Deum expectationem. Chryſ. paren. ad Theod.

I take the Darts here ſpoken of, to be thoſe ſeuerall and ſundry temptations which the Diuell vſeth to draw vs to doubt of that helpe we haue in God, and to deſpaire: for oft hee caſteth ſundry thoughts of deſpaire into vs, that hee might ſhut out all hope in God, and ſo draw vs into perdition. Thus afflictions, ſo farre forth as the Deuill vſeth them as meanes to diſquiet and vex the ſoule, may be here vnderſtood: and likewiſe

wise all sinnes and prouocations to sinne, as they tend thereunto. These temptations, where they light and fasten, pierce deepe. Satan let store of these flye against *Iob*, they fell on him as thicke as haile-stones: *despaire* was it which Satan sought to bring *Iob* vnto, by depriuing him of his Cattel, Goods, Children, and all that he had, by striking his body all ouer with sore Botches and Boiles. The contradicting speeches of *Iobs* wife & friends (the instruments of Satan herein) tended to this. These Darts also he let flye at *Dauid*, as appeareth by the many complaints of *Dauid*: yea, he flung some of these at Christ in the [c] Wildernesse, in the [d] Garden, and on the [e] Crosse. No Darts so wound the body, as these wound the soule where they fasten.

[c] Mat. 4. 3.
[d] & 26. 37, &c.
[e] & 27. 46.

§. 82. *Of the vertue of Faith against Satans Darts.*

Faith only keepeth off the Darts of Satan.

2 THese Darts are onely kept off by *Faith*: for Faith alone giueth vs assurance of Gods loue: by it wee so rest and repose our selues on the fauour of God in Christ, as nothing can make vs doubt of it, or separate vs from it. [f] *Though he slay me, yet will I trust in him*, saith *Iob*. Reade *Psal.* 3. & 91. & *Rom.* 8. 38, 39. The stronger our Faith is, the better are we fenced against these temptations: the weaker our Faith is, the deeper doe they pierce: yea, if they preuaile against vs, it is because we want this shield, or at least haue let it fall, and so for the time want the vse of it. Therefore [g] Saint *Peter* exhorteth to be *stedfast in Faith*, while wee resist the Diuell; as if he had said, *Looke to your Shield, keepe it safe, hold it out manfully against all the darts of the Diuell.*

[f] Iob 13. 15.
[g] 1 Pet. 5. 9.

§. 83. *Of Satans fiery darts.*

What are Satans *fiery* darts.

3 THey, who by these Darts vnderstand afflictions, say, they are called *fiery*, because afflictions are grieuous to the flesh; they who vnderstand sinnes, because as fire they kindle one another and so increase.

Answ. But there is an higher matter here meant; for the Metaphor is taken from malicious mischieuous enemies, who poyson the heads of Darts, and Arrowes, and Bullets which they shoot at men: these poysoned things being of a fiery nature, if they pierce into a mans flesh, lye burning and tormenting the body, and continue to inflame it more and more, till they haue soaked out the very life a man, if in time they bee not cured. Thus the fore-named temptations of Satan, tending to doubt and despaire, (if they fasten) vex, grieue, and torment the soule, burning and festring therein, till they bring a man to vtter destruction, if the fire and heat of them be not slaked and taken away. It must needs be great burning, great anguish and vexation, that made *Dauid* cry out and say, [h] *O Lord, rebuke me not in thy wrath, &c. My bones are vexed: my soule is also sore vexed, &c. I fainted in my mourning, &c.* [i] *I am in trouble, mine eye, my soule and my belly are consumed with griefe, &c. I roared all the day.* [k] Much more bitter exclamations did *Iob* send forth: and yet what men were these? What excellent worthies of the Lord? If the fiery venome, and burning poyson of Satans darts so tormented such men, men of admirable Faith, how doe they torment men of weake Faith, yea, men of no Faith? [l] *Iudas* was so tormented thereby, that his life was an vnsupportable burden vnto him, hee could not endure it, but made away himselfe, as many other haue done in all ages.

[h] Psal. 6. 1, 3, 6.
[i] & 38. 9, 10. & 32. 3, 4.
[k] Iob 3. 3, &c. & 6. 2, &c.
[l] Mat. 27. 5.

§. 84. *Of the vertue of Faith against Satans fiery Dart.*

By Faith only the fiery Darts of Satan are quenched.

4 THe only meanes to coole this scorching heat, and to asswage this burning, is the Bloud of Christ: and Faith onely is the meanes to apply the efficacy of Christs Bloud to our soules: by Faith therefore, and by nothing

nothing elſe, may theſe *fiery* Darts be quenched. As Balſome, and ſuch other medicinable Oyles which Chirurgions haue for that purpoſe, being applyed to that part of mans body which is inflamed with the forenamed poiſonous weapons, aſſwage the heat, driue out the poyſon, and cure the fleſh: ſo Faith, which applieth the vertue of Chriſts Sacrifice to a perplexed and troubled ſoule, diſpelleth the inward anguiſh thereof. The Faith of *Dauid* did thus cheere vp and refreſh his ſoule, after it had beene perplexed; in which reſpect he ſaith vnto his ſoule, [a] *Why art thou caſt downe and vnquiet? Wait on God, &c.* Thus [b] againe, [c] and againe he cheereth vp his ſoule: this alſo drew the fiery poiſon out of *Iobs* ſoule, as that ſpeech implieth, [d] *Though he ſlay me, yet will I truſt in him.*

a Pſal.42.5.
b 11.
c & 43.5.
d Iob 13.15.

§. 85. *Of ſtriuing againſt deſpaire.*

ARe temptations to deſpaire, piercing Darts? Fiery Darts? Keepe them off as much as poſſibly may bee. As we feare to drinke poyſon, let vs feare to deſpayre. It will bee a fiery burning poyſon in our ſoule, that will yeeld vs no reſt; as we ſee in ſuch as are ouercome thereby. Let vs not dare to yeeld vnto it; but though God ſhould ſeeme to be ſo angry with vs as to kill vs, yet with *Iob*, to truſt in him. For this end we muſt ſuffer Faith to haue the vpper place in vs, euen aboue ſence and reaſon too. And for this end looke vnto God, and duly weigh both what he promiſeth, and why hee maketh ſuch gracious promiſes to vs: and looke not to our ſelues and our owne deſeruings, but rather know that Gods mercy is an Ocean, in compariſon of the drops of our ſinnes: they that deſpaire, little conſider how much greater Gods goodnes is, then their ſinne.

Vſe 1. Yeeld not to deſpaire.

Qui diffidit, ſummi boni bonitatem maiorem ſua nequitia non ſentit. Aug. de ver. pæn. cap.5.

§. 86. *Of the need and benefit of Faith.*

IN how wretched a condition doe they liue, who are deſtitute of faith! they lye open to all the fiery, burning, tormenting temptations of the Diuell, they haue no meanes to preuent them, none to quench them when they are wounded in conſcience. This fire muſt needes either ſtupifie all their ſpirituall ſences, dry vp all the life of the ſoule, and take away all feeling: or elſe torment them intolerably without all hope of redreſſe, as *Cain*, *Saul*, *Iudas*, and ſuch like were tormented. It were much better for a man not to be, then not to beleeue.

Vſe 2. Wretched are they who want Faith.

What an admirable vertue is Faith? What vertue hath it in it ſelfe? What benefit doth it bring vnto vs? What Chriſtian Souldier (that is wiſe, and feareth theſe fiery darts) dares enter into the battaile without this Balſome? The maine and principall end, for which the Apoſtle heere ſetteth downe theſe benefits of Faith, that which eſpeciall hee aimeth at, is, to commend vnto vs this precious gift, ſo as it may bee a ſtrong motiue to vrge all the forenamed points concerning Faith, whereof we haue ſpoken before, and to ſtirre vs vp diligently to labour and vſe all the means wee can: Firſt, to know what true Faith is; Secondly, to get it; Thirdly, to proue it; Fourthly, to preſerue and increaſe it; Fifthly, well and wiſely to vſe it.

Vſe 3. The vertue of Faith.

§. 87. *Of ſpirituall recouery.*

BEhold here a ſure ground of much comfort and great encouragement, euen to ſuch as are weake, and by reaſon of their weakneſſe, or elſe through the violence of ſome temptation, haue let fall their Shield, ſo as Satans fiery Darts haue touched their conſcience, and pierced their ſoule. Let them not thereupon vtterly deſpaire, and yeeld themſelues ouer to Satans power, but know that yet their Faith may ſtand them in ſtead, that yet there is a further vſe of it, not onely as a Shield to keepe off, but as Balſome to draw out the fire, to quench it, and cure the wound. [e] The word

Vſe 4. Spirituall wounds may be cured.

e ἀναλαβόντες. §. 16.

word which the Apostle here vseth, implieth (as wee haue shewed) a recouering, resuming, and taking vp againe our Shield. Let not therefore our faintings, failings, and spirituall wounds put vs out of all hope, as if death and destruction, without all remedy and recouery, must needs follow thereupon: But rather let vs with all speed haue recourse to Gods promises, and to Christ Iesus, the true Heire of them, and so renue our Faith, as [a] *Peter* renewed his, when hee looked vpon Christ.

[a] Luke 22. 61, 62.

§. 88. *Of Satans assaulting our Faith.*

IX. *Point.* Satans wyles against Faith.

THe last point yet remaineth, which is, to discouer the manifold wyles which the Diuell vseth against this heauenly gift, and to shew how they may bee auoided. Wee haue heard before, how he laboureth to spoile vs of the Girdle of Truth, Brest-plate of Righteousnesse, and Shooes of Patience; but his best wit and greatest force is bent against the Shield of Faith. The first assault made against *Eue*, was in regard of her Faith, [b] *Hath God indeed said, &c?* so against Christ, ([c] *If thou bee the Sonne of God, &c.*) Herein did hee oft tempt the [d] Israelites, yea, and [e] *Moses* also in the Wildernesse. [f] This was it for which he desired to winnow *Peter*; and for which [g] *Paul* feared lest he had tempted the *Thessalonians*. Lamentable experience sheweth how mightily he preuaileth by this temptation: in time of persecution he bringeth men hereby to renounce their profession: and hereby at all times hee bringeth many to the very pit of despaire.

Satan most of all assaulteth our Faith.

[b] Gen. 3. 1.
[c] Mat. 4. 3.
[d] Psal. 78. 22, 32.
[e] Numb. 20. 12.
[f] Luk. 22. 32.
[g] 1 Thes. 3. 5.

That which hath been before deliuered concerning the excellency, necessity, vse and benefit of Faith, declareth the reason, why the Diuell so assaulteth it: for he, being our *aduersary walking about, and seeking whom to deuoure*, espieth that Faith is it which especially preserueth vs safe from being deuoured; that this is the victory which ouercommeth both [h] himselfe and his chiefe agent and instrument, the [i] world; and therefore with all might and mine endeuoureth to spoile vs of this Shield. It is therefore needfull wee should know what are his wyles, and how they may bee auoided.

[h] 1 Pet. 5. 9.
[i] 1 Ioh. 5. 4.

His sundry kindes of wyles may be drawne to two heads, namely, those whereby he laboureth either to keep men from Faith, or else to wrest Faith from them. I will in order discouer some of the principall in both kinds, which are these.

§. 89. *Answer to Satans Suggestion, that it is presumption to beleeue.*

1. *Suggest.* FIrst, it is altogether impossible to attaine vnto any such gift as Faith is. Secondly, can any man be assured that Christ is his? Thirdly, whosoeuer hath any such conceit, presumeth. Fourthly, to inforce this temptation the further, hee also suggesteth, that the ground of Faith (Gods Word) is vncertaine. And fifthly, though that Scripture were the certaine Word of God, yet the Ministery of it by man, is too weake a meanes to worke so great a worke as Faith is thought to be: this Suggestion hath preuailed much with Papists.

Answ. First, [k] that which hath been before deliuered concerning the getting of Faith, sheweth that this is a lying Suggestion. Secondly, it hath [l] beene expresly proued, that a man may know hee hath Faith. Thirdly, the differences betwixt faith and presumption shew, that assurance of Faith is no presumption.

[k] 5. 19. &c.
[l] 5. 36.

Differences betwixt faith and presumption.

1 *Faith* driueth a man out of himselfe: because the beleeuer can finde no ground of confidence in himselfe, therefore he casteth himselfe wholly vpon Christ.

Presumption findeth something in the man himselfe to make him boast, and thereupon it maketh him selfe-conceited.

2 *Faith* resteth on a sure ground, which is Gods Word, that both commandeth vs to beleeue, and promiseth

seth to performe that which wee doe beleeue.

Presumption relyeth onely on a mans surmize and meere coniecture.

3 *Faith* is ioyned with the vse of meanes: both of those meanes wherby it was first bred, and also of those which God hath appointed for the nourishing of it.

Presumption not only carelesly neglecteth, but arrogantly contemneth all meanes.

4 *Faith* is wrought by degrees: first, by knowledge; then, by griefe; after, by desire; as wee heard [a] before.

a §.20,21,22,23, 24. & §.41,42,43, 44,45.

Presumption is a sudden apprehension of the minde.

5 *Faith* maketh a man worke out his saluation with an holy iealousie, yea, with feare and trembling: oft calling vpon God, and depending on him.

Presumption is ouer-bold.

6 *Faith* maketh a man depart from all iniquity, and keepe a cleere conscience.

Presumption is accompanied with much pollution, at least inward.

7 *Faith* is most sure in time of tryall, then is the strength of it most manifested.

Presumption, like a Bragadocha, then maketh greatest flourish, when there is least danger.

8 *Faith* continueth vnto the end, and neuer falleth away.

Presumption is subiect to decay totally and finally.

4 Of the certainty of Gods Word we shall [b] after speake.

b Treat.2. part 8. §.15.

5 For mans Ministry, it is Gods ordinance; and thence it hath that mighty power to worke Faith: for God, who at first brought light out of darkenesse, can by weake meanes worke great matters: Besides, [c] *We haue this treasure in earthly vessels, that the excellency of that power might be of God, and not of vs.*

c 2 Cor.4.7.

§. 90. *Answer to Sutans suggestion of the difficulty of getting Faith.*

2 *Suggest.* IF it be not impossible to get Faith, yet it is so difficult and hard a matter, that not one of a thousand who seeke it, obtaine it. Herein Satan preuaileth with idle, slothfull persons, [d] who in all things which they should enterprize, pretend more dangers and difficulties then needs, of purpose to finde a pretence to their idlenesse.

d Prou.22.13. & 26.13.

Answ. Though it bee hard to the carnall careless man; yet (as *Salomon* saith of knowledge, *Prouerbs* 14. 6.) *Faith is easie to him that will beleeue*; not that it is simply in mans power, but that Gods Spirit so openeth his vnderstanding in the mysteries of godlinesse, so worketh on his hard and stony heart, making the one capable, and the other plyable, as thereby the man is brought like softened wax, easily to receiue the impression of Gods Seale. Though man in himselfe be dead in sin, yet Gods Word is as powerfull to quicken him, as *Christs* was to raise *Lazarus*. Indeed many seeke, and finde not; aske, and haue not: but why? [e] Saint *Iames* giueth one reason, *They aske, and seeke amisse.* They seeke Faith in themselues, and from themselues: they seeke it by carnall and fleshly deuices: they seeke it by their owne wit and reason. Saint *Paul* rendreth another reason, [f] *The god of this world hath blinded their mindes, that the glorious light of the Gospel should not shine vnto them.* Because they oppose against Gods Truth so farre as it is made knowne vnto them, or wittingly winke at it, or turne from it, God giueth them ouer in iust iudgement, to the power of Satan, who blindeth their mindes. But if wee repaire to the Author who giueth Faith, and to the Spring whence it floweth; if we rightly vse the right meanes of attaining it, and wait at the doore of Wisdome till shee open vnto vs, vndoubtedly wee shall finde Faith, and not misse of it.

Faith, not hard to the willing.

Ioh.11.43,44.

e Iam.4.3.

f 2 Cor.4.4.

§. 91. *An-*

§. 91. *Answer to Satans suggestion of the small needfulnesse and vse of Faith.*

3 *Suggest.* FAith is a needlesse thing. This conceit the Diuell putteth into the minde of two sorts of people: first, of proud Pharisaicall Iusticiaries, who trust to their owne righteousnesse: these thinke that the Brest-plate of Righteousnes is Armour enough. Secondly, of secure, carnall Gospellers, who imagine that *a good hope* (as they call it) is sufficient, there needeth not assurance of Faith.

Great need of Faith.

Answer. God maketh and ordaineth nothing in vaine: as for the proud Iusticiary, let him first know, that righteousnesse seuered from Faith, is no righteousnesse: though righteousnesse ioyned with Faith, be of good vse, yet seuered from Faith, it is of no vse at all. Secondly, that the Brest-plate of Righteousnesse, which the best men euer in this world had, was full of crackes and holes, full of many defects and imperfections, through which Satan would soone haue wounded them euen to death, if they had not had this shield.

As for the secure Protestant, if euer he feele the fire of Satans darts, he will finde, that all the assurance which possibly hee can attaine vnto, is little enough. That poore man which said; [a] *I beleeue, Lord, helpe my vnbeliefe:* And the Disciples, which said, [b] *Lord, increase our faith*, saw that a good hope was not enough.

[a] Mar. 9. 24.
[b] Luke 17. 5.

As a preseruatiue against this poysonous temptation, we must labour for all the assurance of Faith that wee can.

§. 92. *Answer to Satans suggestion of the damage arising from Faith.*

4 *Suggest.* FAith is hurtfull to a mans credit, honour, profit, pleasure, &c. Herein Satan preuaileth with worldlings, whose hearts are onely on things here below.

Answ. First, the price of Faith, yea, of one graine of Faith, is of more worth then all the treasure in the world: this that good [c] Merchant well knew, who sold all to buy it.

[c] Great is the worth of Faith.

[c] Mat. 13. 44.

Secondly, they who are wounded with Satans fiery Darts, would willingly forgoe all credit, wealth, and pleasure that the world possibly can giue, for a dram of Faith.

Thirdly, there can be no true credit, honour, profit, pleasure, &c. without Faith: all are sanctified by Faith, otherwise they are meere shadowes and shewes.

§. 93. *Answer to Satans suggestion of mans vnworthinesse.*

5 *Suggest.* FAith is too good and precious a thing for poore wretched sinners to haue: herein he preuaileth with distressed fearefull Christians.

Answer. For remouing of this, wee must remember what was [d] before deliuered of Gods free grace, and rich bounty, which is not restrained by our vnworthinesse.

Mans vnworthinesse, no hinderance of Faith.

[d] §. 28, 29.

If the Diuell by these, or such like meanes, cannot keepe vs from getting Faith, hee hath other wyles to wrest it from vs, which follow.

§. 94. *Answer to Satans suggestion of mans imperfection.*

6 *Suggest.* THy Faith is not sound, but counterfeit; for it is mixed with many imperfections, transgressions, weaknesses, doubtings; there is no growth or increase of it: many weake Christians are brought hereby to stagger.

Answer. Oft proue thy Faith, especially by the causes, and by thy loue, and [e] true desire to liue honestly: Know that euery thing here is imperfect, yet that truth and imperfection may stand together: striue against these imperfections, and vse the meanes for encrease of Faith.

Imperfect Faith may be true and sound.

[e] Heb. 13. 18.

§. 95. *An-*

§.95. *Answer to Satans suggestion of trusting to meanes.*

7 *Suggest.* THere are meete helps afforded for all distresses: why may not men trust to them? Is it not good to seeke to the Physician in sickenesse? To trust vnto number and prowesse of men in warre? And to friends in time of need? Thus he maketh many to cast away the shield of Faith, their confidence in God, and to trust vnto outward meanes, as [a] *Asa*.

a 2 Chr.16.12.

Subordinate meanes take not away the vse of Faith.

Answer. All meanes are subordinate to Gods Prouidence, and guided thereby: therefore in the vse of them we must looke vnto God, and depend on him, and call vpon him for a blessing: neither supply of meet meanes, nor want of them, must any whit lessen our trust in God, but to God must all the glory be giuen, whatsoeuer the meanes be.

§.96. *Answer to Satans suggestion of Apostacy.*

8 *Suggest.* THou canst neuer hold out: thy Faith will not onely be in vaine, but thy latter end is like to bee worse then the beginning: How many haue fallen away in all ages, and daily doe fall away?

Faith falleth not cleane away.

Answer. There are meanes to preserue and increase Faith, as well as to get it: let them bee well vsed, and thy Faith shall neuer faile: Remember *Christs* prayer for *Peters* Faith: as for others, wee cannot so well know the soundnesse of their Faith as of our owne.

Luk.22.32.

§.97. *Direction against Satans stormes.*

IF he preuaile not by any of these, or such like subtill suggestions, he will try by all the stormes and troubles he can, to shake and ouerthrow our Faith.

We must therefore be like sound Oaken Trees, which the more they are shaken, the deeper root they get in the earth; and know for our comfort, the Deuill can raise no greater stormes, then God in wisdome permitteth him. God in the end will turne all to our good, as he dealt with *Iob* (*Iob* 42.10, &c.) so that if we belecue, we shall surely bee established. Faith maketh men secure in perils.

Virtus fidei in periculis secura est. Chrys. in Mat. hom.37.

THE

THE SEVENTH PART.

The Helmet of Hope.

Ephes. 6. 17. *And take the Helmet of Saluation.*

§. 1. *Of the difficulty of a Christian Souldiers Estate.*

EXcellent meanes of defence are those whereof we haue heard, especially the last of them: yet the Apostle thinketh them not sufficient, but proceedeth to set forth other pieces of Armour, saying, [a] *And take, &c.* Whence we may well gather, that

a 23. *Observe. from the inference.* No easie matter to be a Christian Souldier.

It is no easie matter to be a Christian Souldier, and stedfastly to stand vnto the end against all assaults. Many graces are needfull to bee added one to another for that purpose. One might haue thought, that when hee had named *the shield of Faith*, hee need haue added no more: but God, who knoweth both our weakenesse and proneneſſe to faint, and also the power and subtilty of our aduersaries better then our selues, seeth it needfull that an Helmet be vsed as well as a Shield: our care therefore must be to vse this also.

§. 2. *Of the Spirituall Grace here meant.*

Hope, the fifth piece of Armour.

THis fifth piece of Spirituall Armor (though it bee not plainly expressed) is necessarily implyed to bee *Hope*; for [b] in another place where he vseth this Metaphor, hee expresseth *Hope, Put on* (saith he) *for an Helmet, the hope of Saluation.* What could more plainely bee spoken? And what better interpreter of the Apostles minde could we haue then the Apostle himselfe?

Some refer these two Metaphors, *Helmet, Sword*, vnto the *Word of God*, and say, that two vses of the Word are set downe vnder 2. Metaphors: one, to be *defensiue*, as an *Helmet*: the other, to be *offensiue*, as a *Sword*.

b 1 Thes. 5. 8.

Ans. The *Sword* alone of it selfe implyeth both these vses, for it is an especiall meanes of *defence* as well as *offence*: these two Metaphors being as distinctly set downe as any of the former, there is no reason why they should bee referred to one and the same thing.

Saluation is thus applied to Hope, because

Why it is called the hope of saluation.

Other say, that *Christ* himselfe is here meant by this metaphor, *Helmet*, because he is *Saluation*, and because the very word here vsed (τὸ σωτήριον) is in other places attributed to Christ, as *Luk.* 2. 30. & 3. 6.

Ans. It is not properly attributed to Christ, but tropically, because he is the Author and finisher of our saluation. It is more proper to take it for the thing it selfe which Christ hath purcha-

c Rom. 8. 24.

1 Saluation is the maine end of our Hope, that which aboue all other things wee wait for: when we come to the possession of it, then hath Hope her end, and period.

2 It is an especiall meanes of attaining vnto Saluation, (c *We are saued by hope.*) This

is that coard whereby wee hold fast to Gods promises, till they be all accomplished, which will not bee vntill wee enioy saluation.

3 Herein lyeth a maine difference betwixt the hope of worldlings, & Saints: their hope reacheth no further then to the things of this life; therfore [a] when they dye their hope perisheth, but these [b] hope for *an inheritance immortall, &c.* Therefore [c] they haue *hope in their death*: for [d] *if in this life onely we haue hope in Christ, we are of all men the most miserable.*

Thus hauing shewed what this *Helmet of Saluation* is, I will distinctly shew, 1 What *Hope* is. 2 How it differeth from *Faith.* 3 How fitly it is compared to an *Helmet.* 4 How necessary it is. 5 How it is gotten, preserued, and vsed. 6 What are Satans wyles against it.

a Prou 11.7.

b 1 Pet. 1.3,4.

c Pro.14.32.

d 1 Cor.15.19.

§. 3. *Of the definition of Hope.*

I. *Point.* What hope is.

Hope is an expectation of such good things to come, as God hath promised, and Faith beleeued.

1 *In expectation* especially consisteth the very nature of *Hope*; [e] *If wee hope, &c.* [f] *We waite. Dauid* ioyneth hoping and waiting together, as implying one and the same thing, [g] *Wait vpon the Lord, and hope in him.*

e Rom. 8.25: ἐλπὶς δὲ βλεπομένη

f Psal 37.7.

g Psal 37.7.

2 *Good things* are the proper obiect of *Hope*: herein it differeth from *Feare*: Wee feare things euill and hurtfull. *I looked*, that is, hoped *for good* (saith *Iob:*) *The thing* (namely, that euill thing) *which I feared, is come vpon me, (Iob* 3.25. & 30.26.)

3 These good things are *to come*: not past, nor present, which either are or haue beene seene: [*] *Hope which is seene, is no hope: for how can a man hope for that which he seeth?*

Spes non nisi bonarum rerum est, nec nisi futurarum, Aug. Enchir. cap. 8.

[*] Rom 8.24.

4 They are also *such as God hath promised.* For the ground of our Hope is the promise of God, who is faithfull and true: we may well waite for that which he hath promised, whatsoeuer it be. In this respect this true Hope is termed [h] *The hope of the Gospell*: that is, an Hope which waiteth for those things which in the Gospell are promised. [i] This was the ground of *Simeons* Hope. These promises are of all needfull things in this world, both Spirituall and Temporall; of assistance vnder all crosses, and of deliuerance from them: and at length of eternall glory and happinesse in Heauen, which (because it is furthest off, and includeth in it an accomplishment of all other promises) is the most proper obiect of Hope. In which respect the Scripture doth thus intitle it, [k] *Hope of saluation,* [l] *Hope of eternall life,* [m] *Hope of glory, &c.*

Psal 119.49.

h Col.1.23.

i Luk.2.26.

k 1 Thes.5.8.

l Tit.3.7.

m Rom.5.2.

5 The things we hope for, are also such as *Faith beleeued.* For there is such a relation betwixt Faith and Hope, as is betwixt a Mother and a Daughter: Faith is the Mother that bringeth forth Hope; and Hope is a blessed Daughter which nourisheth Faith. [n] *Faith is the ground of things hoped for.* Till a thing be beleeued, a man will neuer hope for it: [o] *By Faith we waite*: that is, Faith causeth vs to waite. Againe, except a man hope, and waite for that which hee beleeueth, his Faith will soone decay.

n Heb.11.1.

o Gal.5.5.

§. 4. *Of assurance and patience of Hope.*

Two properties of Hope.

THus in generall wee see what *Hope* is. There are two especiall properties which the Scripture doth oft annexe to *Hope*:

1 Assurance.
2 Patience.

For Assurance, expresly saith the Apostle, [p] *Shew diligence to the full Assurance of Hope.* In regard of this property it is said, [q] *Hope maketh not ashamed*, that is, disappointeth not him that hopeth, of the thing which he

1 Assurance.

p Heb.6.11.

q Rom.5.5.

he waiteth for, so as he need not bee ashamed of his Hope. Fitly therefore is it termed, [a] *An Anchor of the soule, both sure and stedfast*. According to the quality and quantity of Faith, is the quality and quantity of Hope. What a man beleeueth, that he hopeth for: as hee beleeueth, so he hopeth for it: but true *Faith* doth assuredly beleeue the truth of Gods promises: therefore true *Hope* doth certainely expect them: for there are the same props to vphold our Hope, that are to vphold our Faith, to wit, the goodnesse, power, truth, and other like attributes of God: Hope ariseth not from mans promises, nor is nourished by mans merits.

a Heb.6.19.

Vncertainty no property of Hope.

Our aduersaries make vncertainty a property of *Hope*, and ground it vpon coniectures and probabilities: whereby they take away one maine difference betwixt the hope of sound Christians, and carnall Libertines, and cleane ouerthrow the nature of sauing Hope: for though, by reason of the flesh, the best may sometimes wauer in their Hope, as well as in their Faith: yet is not this wauering of the nature of Hope: but the more Hope encreaseth, the more is doubting dispelled.

b 1 Thes.1.3. Rom.8.25.

For *Patience*: [b] that also is expressly attributed to *Hope*: *If wee hope for that we see not, we doe with patience waite for it*: How needfull it is that our Hope bee accompanied with patience, we shall see hereafter.

§. 5. *Of the agreement betwixt Faith and Hope.*

II. *Point.* Wherein Hope and Faith agree.

HOpe agreeth with Faith in many things: for example, in these:

1 In the matter.

1 In the *Author* and worker of them both, which is Gods holy Spirit, as [c] *Faith is a fruit of the Spirit*, so [d] *we abound in Hope through the power of the holy Ghost*.

c Gal.5.22.

d Rom.15.13.

2 In the matter.

2 In the *common matter*: for both are sauing and sanctifying graces, as [e] *Wee are sauedby Faith*, [f] so also by *Hope*: and as [g] *By Faith the heart is purified*, so [h] *he that hath Hope, purgeth himselfe*.

e Eph.2.8.
f Rom.8.24.
g Act.15.9.
h 1 Iohn 3.3.

3 In the ground.

3 In the *Ground* of them: both of them are grounded on Gods promises, as we haue heard.

4 In the properties.

4 In the fore-named properties, *Assurance* and *Patience*. The same Apostle that made mention of [i] *Assurance of Hope*, mentioneth also [k] *Assurance of Faith*, and as [l] *he that hopeth; waiteth with patience*, so [m] *he which beleeueth, maketh not haste*.

i Heb.6.11.
k & 10.22.
l Rom.8.25.
m Isa.28.16.

5 In the continuance.

5 In *continuance*: which is onely till they haue brought vs to the possession of the inheritance promised: in which respect *Loue*, which continueth euen in Heauen, is preferred both to *Faith* and *Hope*.

1 Cor.13.13.

6 In the effects.

6 In many excellent effects: as are a cleare and quiet conscience: an vtter denyall of a mans selfe: a casting of himselfe wholly on Gods grace: a patient bearing of all crosses, perseuerance vnto the end, &c.

§ 6. *Of the difference betwixt Faith and Hope.*

Wherein they differ.

THey differ in these things especially.

1 In their *order*: Faith is first, for it bringeth forth Hope: [n] *Faith is the ground of things hoped for*.

n Heb.11.1.

2 In the kind of *Obiect*: *Faith* is of things [o] past, and [p] present: hope onely of things to come.

o Heb.11.3.
p Ioh.20.29.

Obiect. Faith is also of things to come: for we beleeue eternall life.

Answ. Faith giueth [q] a subsistence, and present being, to such things as are to come; by it we beleeue those good things which are promised to be ours, though the possession of them be to come.

q ὑπόστασις. Heb.11.1.

3 In their *nature*: *Faith* beleeueth the very truth of Gods promises, and [r] *sealeth that God is true*: *Hope* waiteth till God manifest and accomplish his truth.

r Iohn.3.33.

Thus wee see, that *Hope* is a different and distinct grace from *Faith*, yea, so as it may be of vse when Faith faileth: and it serueth to cherish and

phold *Faith*: needfull it is therefore that vnto Faith it be added.

§. 7. *Of the resemblance betwixt Hope and an Helmet.*

III. *Point.* How fitly Hope is resembled to an Helmet.

Fitly is *Hope* resembled to an *Helmet*, which, according to the notation of the [a] Greeke word, couereth the head all ouer, so as vnder it may be compriſed the Beuer, and whatsoeuer couereth the face. The vse of this *Helmet* is to keepe and fence the head safe from Arrowes, Darts, Bullets, Swords and other Weapons, whereby it might otherwise be sorely wounded, and the man bee killed downe-right.

He that hath his head and face well and safely couered, will be bold and couragious without feare, lifting vp his head, and looking his enemy in the face, and so boldly goe on forward, not fearing Arrowes, Darts, or any such things that shall bee shot or throwne at him. Euen so he, whose soule is established with *Hope*, waiting for Saluation in the end, will with an holy resolution goe on in his course to God, not fearing the manifold assaults of his spirituall enemies, being assured that they shall not pierce his soule, but that at length he shall remaine a Victorer, when the Diuell and his instruments haue shot all their Arrowes against him. Hope of Saluation maketh a man rouze vp his soule and spirit in the midst of temptations: thus much the notation of that [b] word, whereby the Apostle setteth forth the Hope and earnest expectation of the creature, implyeth. *Dauid* alludeth hereunto, saying, *Vnto thee, O Lord, lift I vp my soule*: And againe, *I will lift vp mine eies to the Mountaine, from whence my helpe commeth.*

Out of all that hath beene said, may easily be gathered, what is the vse of hope, and how needfull and profitable a piece of Armour it is.

[a] περικεφαλαία.

[b] ἀποκαραδοκία, Rom. 8. 19. *Vide Beze annotat. maiores.*

Psal. 25. 1. & 121. 1.

§. 8. *Of the vse of Hope.*

THe vse of it is, to keepe vs from fainting, that wee bee not confounded through any assaults of our enemies: for [c] *Hope maketh not ashamed*, but maketh bold and confident. [d] *Dauid* implieth, that he had fainted, but for his hope, and thereupon exhorteth others to *hope in the Lord*. In this respect, [e] the Apostle vseth another Metaphor, and resembleth *Hope* to an *Anchor*. When Mariners haue a good sound Anchor fast tyed to the Ship with a strong Cable, and fast fixed on firme ground, they dare sleepe quietly therein, though stormes and tempests arise: for the Anchor will keepe the Ship safe and sure, so as it cannot be carried away of winds, nor beaten against Rockes, nor swallowed of gulfes. Thus doth *Hope* after an holy manner make vs secure, and that though afflictions and temptations, like stormes, bee raised against vs. [f] *Though I should walke thorow the valley of the shadow of death, I will feare no euill*, saith *Dauid*. Whereby he manifesteth his holy security, which also he doth by many other like speeches in his Psalmes.

[c] Rom. 5. 5.

[d] Psal. 27. 13, 14.

[e] Heb. 6. 19.

Sicut anchora iactata de naui, non permittit eam circumferri, licet venti cõmoueant, sed firmam facit, sic & spes. Chryſ. in Heb. hom. 11.

[f] Psal. 23. 4.

§. 9. *Of the need of Hope, in regard of the vncertaine and long date of Gods promises.*

THis being the vse of Hope, it is very needfull, yea, necessary, and that in foure respects.

IIII. *Point.* Hope necessary in foure respects.

1 In regard of the time which God hath set downe for the accomplishment of his promises, which time is oft both vnknowne, and long dated: though the time bee of GOD certainly determined, [g] so as it cannot be preuented, [h] nor shall be ouerpassed, yet [i] it is not alwaies made knowne vnto vs. It is therefore needfull that we waite for the time of the accomplishment of them. Such a collection doth CHRIST himselfe inferre vpon such a ground: [k] *Take heede, watch and pray: for yee know not when the time is.* And excellently doth he

1 Time vncertaine.

[g] Ioh. 7. 30.

[h] Heb 2 3.

[i] Mat. 13. 32. Act. 1. 7.

[k] Mar. 13. 33.

he exemplifie it by the [f] Parable of the seruants that waited while their Master returned from the wedding.

In wisdome also it pleaseth GOD many times to set a long date to the accomplishment of his promises. When [g] *Abraham* came out of *Haran*, then God promised seede vnto him, and a blessing vpon his seede, yet was [h] *Abraham* an hundred yeeres old before he had a Child of *Sarah*: [*] so there passed at least fiue and twenty yeeres betwixt the making and performing of this promise, yet [i] *vnder Hope, vnder Hope*, did he wait for it. [k] The promise which was made to *Simeon*, was not accomplished till hee was an old man, ready to dye; yet he continued to wait. There passed almost foure thousand yeeres betwixt that time, [l] wherein the blessed Seede of the woman was first promised, and [m] wherein hee was exhibited. There haue passed aboue fiue thousand yeres since [n] the time that the glorious comming of Christ vnto iudgement was promised, and yet is not accomplished, and God knoweth when it shall be. The date of many promises, are much longer then the Saints thought of: and they are kept longer in suspence then they looked for. In this respect there is great neede of Hope, yea, of patient Hope. Note the answer giuen to the soules vnder the Altar, which was, [o] *That they should rest till their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.*

The office of Hope, is to make vs waite, and still to waite, and that with patience, though God tarry neuer so long. *Though it tarry, waite,* (Hab. 2.3.) *Dauid* waited, though his soule fainted, (Psal. 119.81)

§. 10. *Of the neede of Hope, in regard of troubles.*

[2] IN regard of those many troubles and perplexities which doe fall out betwixt the making and accomplishing of Gods promises, wee haue great need of Hope. After that God had promised *Canaan* to *Israel*, *Israel* was in miserable bondage, before hee possessed *Canaan*: yea, after GOD had sent *Moses* to tell them that the promised time of their deliuerance was come, they were more cruelly oppressed, before they could get out; and when they were got out, what and how many streights were they brought vnto at the red Sea, and in the Wildernesse, before they entred into *Canaan*? Euen such, and so many, as of all the men which came out of *Egypt*, onely two (which patiently waited to the end) entred into it. DAVID was promised to haue the Kingdome of *Israel*: but how was he persecuted and made to flye the country, before hee was crowned? How oft were the people of God made a prey to their enemies, and scorned among the Nations, before the promised *Messias* was exhibited? What desolations hath the Church beene brought vnto (it hath beene like the Moone in the deepest wane) and yet Christ not come?

Thus doth the Lord in wisdome dispose of his Church, while it is here warfaring on earth; as for many other iust and weighty reasons, so to try if we can waite, patiently waite, and that [p] vnder Hope, though it bee aboue Hope. In regard of these troubles therefore is Hope very needfull, as [q] the Apostle implyeth, who earnestly exhorteth the Hebrewes, euen in this respect, to wait. It is the office of Hope, to make vs wait and abide till God remoue the crosse.

§. 11. *Of the neede of Hope, in regard of the scoffes of the wicked.*

[3] HOpe is needfull, in regard of the scoffes and reproches of the wicked: for if Gods promises be not speedily accomplished, [r] they are ready to vpbraide Gods Children, and say, *Where are his promises?* If afflictions befall them, [s] *Where is their God?* If afflictions be grieuous, [t] *There is no helpe for him in God.* Is not then

[f] Luk. 12. 36, &c.

[g] Gen. 12. 7.

[h] & 21. 5.

[*] Compare Gen. 12. 4. with 25. 5.

[i] Rom. 4. 18.

[k] Luk. 2. 25, &c.

[l] Gen. 3. 15.

[m] Luk. 2. 1, &c.

[n] Iude. ver. 14.

[o] Reu. 6. 10, 11. *Dei promissis credere debemus, etiamsi multum temporis interfluat.* Chrys. in Gen. hom. 39.

[2] Troubles many. See §. 12. on verse 15.

Exod. 5. 7.

[p] Rom. 4. 18.

[q] Heb. 10. 35, &c.

[3] Wicked scoffes.

[r] 2 Pet. 3. 4.

[s] Psal. 42. 10.

[t] 3. 2.

Hope neceſſary to vphold vs againſt theſe? *Dauid* heereby vpheld himſelfe: for when the wicked ſaid, *Where is their God*, he ſaid to his *Soule*,

a & 42.11. [a] *Wait on God.*

It is the office of *Hope*, to make vs looke ſo much the more ſtedfaſtly vpon God, and the faſter to cleaue vnto him, by how much the more wicked men do ſeeke to draw vs from the Lord.

§. 12. *Of the neede of Hope, in regard of our weakneſſe.*

4 We weake. 4 WE haue neede of Hope, in regard of our owne weakeneſſe: for wee are very prone by nature to thinke that God forgetteth vs, and remembreth not his promiſes made to vs, if at leaſt it bee a long time before he accompliſh them; or if he bring vs to any ſtreights, and ſeeme to hide his face from vs. *Dauid* was herewith ſorely tempted, it made him cry out and ſay, b *How long wilt thou forget me, O Lord, for euer? How long wilt thou hide thy face from mee?* But what vpheld him? Himſelfe ſheweth that it was his hope: For in the ſame Pſalme hee ſaith, c *I truſt in thy mercy.*

b Pſal.13.1.

c Pſal.13.5.

It is the office of *Hope* in this reſpect, to make vs *hope aboue hope*, as d *Abraham*; and againſt ſence, as e *Iob*.

d Rom.4.18.

e Iob 13.15.

Thus wee ſee that *hope* is ſo needfull, as there is no liuing in this world without it: heerein is the Prouerbe verified, *If it were not for hope, the heart would breake.*

§. 13. *Of getting and preſeruing Hope.*

V. *Point.* How Hope is gotten.

LEt vs therefore in the next place obſerue how it may be: firſt, gotten; ſecondly, preſerued; thirdly, well vſed.

1 It is gotten by the ſame meanes that Faith is: for it is the daughter of Faith. The means which beget Faith, do immediatly hereupō beget Hope.

See Treat.2. par.6.§.17,&c.

2 How preſerued.

2 It is preſerued by two meanes eſpecially.

1 By a due conſideration and full perſwaſion of GODS properties; which make vs patiently abide for the accompliſhment of his promiſes.

2 By a faithfull remembrance of Gods former dealings.

Foure ſpeciall properties of God are for this purpoſe to bee obſerued. 1. His free grace. 2. His infinite power. 3. His infallible truth. 4. His vnſearchable wiſdome.

1 Faith in Gods promiſes vpholdeth Hope.

For being in our hearts perſwaded by faith, Firſt, that the ſame grace which moued God to make any gracious promiſe, will further moue him to accompliſh it: And ſecondly, That he is able to doe it: And thirdly, So faithfull, that not a word which he hath ſaid, ſhall fall to the ground: Yea, and fourthly, That hee is moſt wiſe in appointing the fitteſt times & ſeaſons for all things, ſo as may moſt make to his owne glory, and his Childrens good; we are thus brought to waite, and continue waiting on God (without preſcribing any time to him) till hee hath actually performed what he faithfully promiſed.

§. 14. *Of Experience nouriſhing Hope.*

2 Experience vpholdeth hope.

GOds former dealings both with others, and alſo with our ſelues being faithfully remembred, worke ſuch an f *experience* as cannot but bring forth *Hope*: For this experience doth euidently demonſtrate what God is willing & able to doe. g Hereby was *Dauids* hope much cheriſhed and ſtrengthned. h This meanes doth S^t. *Iames* vſe to ſtrengthen the hope of Chriſtian Iewes, bringing to their memories Gods dealing with *Iob*.

f Rom.5.4.

g Pſal.22.4. & 34.6. & 143.5.

h Iam.5.11.

For this end, we muſt acquaint our ſelues with the Hiſtories of former times, eſpecially ſuch as are recorded in the holy Scriptures: for i *Whatſoeuer things are written aforetime*, (namely, in thoſe Scriptures) *are written for our learning, that wee through patience and comfort of the Scriptures might haue Hope.* It is alſo good to be acquainted with other Eccleſiaſticall Hiſtories: but eſpecially to obſerue Gods dealings in our owne times.

i Rom.15.4.

The

The [i] *experience* which most of all bringeth forth *Hope*, is that which wee haue of Gods dealing with our selues, whereof we haue two notable examples; one of *Iacob*, (*Gen.* 32.10.) the other of *Dauid*, (1 *Sam.* 17.37.)

For this end we are well to obserue and remember all those gracious fauours which God from time to time vouchsafeth to vs, and not carelesly let them slip at the time present, nor negligently forget them in the time past. The Israelites in the wildernesse failed in both these: [k] *They vnderstood not Gods wonders*, while God was doing them; neither afterwards did they *remember the multitude of Gods mercies*. This was the cause that they could not waite till the time appointed for their entring into *Canaan* was come: but fainted, and fell in the Wildernesse.

[i] Rom. 5.4.

[k] Psal. 106.7.

§. 15. *Of meditating on the end of Hope.*

Oft meditate of the end of Hope. *Si vis sustinere laborem, attende mercedem. Aug. in Psal. 36.*

TO these may be added as a further meanes to vphold & cherish Hope, a serious and frequent meditation of the end of our Hope, namely, that rich and glorious inheritance which Christ hath purchased for his Saints, and God hath promised vnto them. Much might bee said to amplifie this point, but I will referre it to the priuate meditation of the Reader: and let it the rather be meditated on, because wee see the hopes of worldly men, to bee sustained with matters which are no way comparable hereunto. Obserue what their hope is in earthly things, which are very vncertaine: [l] *The Husband-man waiteth for the fruit of the earth, and hath long patience for it, vntill hee receiue the former and the latter raine.* As for the Husband-man, so the Souldier, the Mariner, the Merchant, who not? Their hopes make them venter much, and send themselues forth to great dangers, and yet oft they faile of their hopes. Shall Christians of all others cast away their Hope, the end whereof is more excellent then all things in Sea and Land, which also they are sure to receiue, if they faint not? [a] *Cast not away your confidence, which hath great recompence of reward.*

[l] Iam. 5.7.

[a] Heb. 10 35.

§. 16. *Of the resemblance betwixt Hope and an Anchor.*

3 How hope is well vsed.

3 THe vse of Hope may fitly be set forth by that other Metaphor whereunto *Hope* is resembled, namely, an [b] *Anchor*.

[b] Heb. 6.19.

1 Cast the Anchor of Hope on a sure ground.

1 It must be cast vpon a *sure ground*. If an Anchor bee cast into a bottomlesse Sea, where is no ground, or on quick-sands, which are no sure ground, it is of no vse, the Ship may be tossed vp and downe, and suffer wracke for all that. The onely sure ground of hope, is Gods promise reuealed in his Word. That this is a most firme ground, cannot bee doubted of, vnlesse the goodnesse, power and faithfulnesse of GOD bee called into question. For as God himselfe is, so is his Word, faithfull and true, sure and certaine: nothing more firme and stable. [c] *Till Heauen and Earth perish, one iot or tittle of GODS Word shall not scape, till all things bee fulfilled.* [d] *Dauid* cast the Anchor of his hope vpon this ground. Wee are therefore to acquaint our selues with Gods manifold promises.

[c] Mat. 5.18.

[d] Psal. 119.49.

2 Fast fixe it on that ground.

2 It must bee *fast fixed* on that sure ground. If an Anchor only lye vpon the ground, and be not fixed on it, as good be without ground.

Then is hope fast fixed on Gods promise, when his promise is stedfastly beleeued: Faith maketh a way and entrance for hope. [e] *Abraham* first beleeued Gods promise, and then waited for it.

[e] Rom. 4.18, &c.

First therefore labour for true and sound faith in Gods promises, then will thy hope be sure and stedfast.

3 Oft renew the hold.

3 It must oft be settled and fixed anew. If an Anchor loose and slacken, after it hath once beene fastened, a storme may carry the Ship away: where then is the benefit of the former fastning? Our hope, in regard of our owne weakenesse, and the violence

of Satans manifold ſtormes, is much ſubiect to looſening, to wauering. It muſt therefore oft be renewed: [a] *They that wait on the Lord, ſhall renew their ſtrength.* Theſe words may be taken both as a promiſe of God, ſhewing what he will doe; & as a duty on our part, ſhewing what we ought to doe.

[a] Iſa. 40. 31.

For this end, againe and againe meditate on thoſe promiſes which we haue once knowne and beleeued, and oft call to minde Gods former benefits and performance of his promiſes: (theſe were *Dauids* vſuall practices.) For theſe being meanes to raiſe vp hope in vs at firſt, the recalling of them to our mindes againe, muſt needes be meanes to renew our hope.

§. 17. *Anſwer to Satans ſuggeſtion againſt a ſure ground of Hope.*

VI. *Point.* Satans wyles.

IN this laſt place, Satan hath many waies to ſpoile vs of this piece of Armour alſo, and that, by labouring either to keepe it from vs, that wee neuer haue it, or to wreſt it from vs, after we haue it.

Becauſe there is a mutuall relation betwixt Faith and Hope, ſo as without Faith there can be no Hope, hee bends what forces hee can, againſt Faith, to keepe vs from it, or depriue vs of it. To auoid this, the former Treatiſe of Faith is to be obſerued.

His ſuggeſtions more proper againſt this grace, are ſuch as theſe:

Suggeſt. 1. There needeth no ſuch adoe to finde out a ſure ground; if thou hope well, it is well enough. Thus hee preuaileth with the greater ſort of our people, eſpecially, with the more ignorant and ruder ſort, who doe not onely in their hearts conceiue, but with their tongues alſo are ready to vtter ſuch conceits as theſe, *I hope well*, yea, *I hope to be ſaued as well as the beſt.* Heere is their Anchor caſt out. But aske them, What is the ground of their hope, all the anſwer they can giue, is, *They hope well.* Many that know not the fundamentall points of Chriſtian Religion, nor the firſt grounds of Saluation, (being much worſe then the [b] Hebrewes, of whom the Apoſtle complaineth, that they had *need be taught which are the firſt principles of the Oracles of God*) will yet ſay, *I hope well.*

[b] Heb. 5. 12.

Anſ. To auoid this, all ignorant perſons, though they bee growne in yeeres, muſt be willing to be inſtructed and euen catechized. *Theophilus*, a Noble-man, was ſo [c] inſtructed. Miniſters muſt vſe to catechize and teach fundamentall grounds. Ignorance of people is a ſhame and diſhonour to the Goſpell; it maketh them a prey to Satan, and [d] bringeth them to the very pit and gulfe of deſtruction.

[c] κατηχήθης. Luke 1. 4.

[d] Oſe 4. 1. 2 Theſſ. 1. 8.

§. 18. *Anſwer to Satans ſuggeſtion of falſe grounds of Hope.*

Suggeſt. 2. THe beſt grounds of Hope are, 1. A mans owne merits. 2. The meritorious workes of others, euen their workes of ſupererogation. 3. A mans owne honeſt dealing and good meaning. 4. A mans proſperous eſtate. Thus he deceiueth men with falſe grounds. In the firſt of theſe, hee preuaileth with the prouder ſort of Papiſts, who truſt to their owne merits. In the ſecond, with the more ſilly and fooliſh ſort, who truſt to the merits of others. In the third, with many among vs counted ciuill, honeſt men, men of their words, iuſt in their dealings, &c. but ſauour of little piety to God-wards: as alſo in many of the poorer ſort, who thinke and ſay, *They doe no man any wrong.* In the fourth, with ſottiſh worldlings, who make earth their Heauen.

Anſ. All theſe are like quick-ſands, which bring more danger then ſafety to a ſhip.

For the firſt, ſee the anſwer to the firſt ſuggeſtion againſt righteouſneſſe, §. 7.

For the ſecond, ſee the 3. vſe of the 2. Doctrine, on verſ. 10. §. 5.

For the third, remember,

1. That all the honeſt dealing in the World, without Faith, is nothing acceptable to God. Heb. 11. 6.

2 That

2 That good meanings and intentions may ſtand with moſt abominable impieties and iniquities. For proofe whereof, read *Iohn* 16. 2 and *Acts* 26. 9.

3 That it more beſeemeth fooles then wiſemen, to build all their hopes vpon coniectures.

For the fourth, know that outward proſperity, wealth, health, honour, credit, fauour of friends, and the like, are but [a] common gifts, which God indifferently beſtoweth on all ſorts of people: they oft proue the Diuels baits to allure men vnto him, and his hookes to hold them faſt, and drown them in perdition. How then can theſe bee thought to bee a ſure and firme ground for hope?

[a] Mat. 5. 45.

§. 19. *Anſwer to Satans ſuggeſtion of licentious truſting on Mercy.*

3. *Suggeſt.* STill truſt to GODS Mercy, and hope therein; and in confidence thereof, take liberty to thy ſelfe to doe what ſeemeth good in thine owne eyes. Thus hee maketh carnall Goſpellers, Libertines, Hypocrites, and the like, ([b] *Who turne the grace of God into wantonneſſe*) to let their Anchor of Hope lye looſe vpon the ſure ground of Gods mercy.

[b] Iude v. 4.

Anſw. When Gods mercy is wilfully and wittingly abuſed, his iuſtice is prouoked to take vengeance: Gods grace giueth liberty to no ſinne: [c] *The grace of God which bringeth ſalvation vnto all men, teacheth vs to deny vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, godly, &c.* This is the end of grace, and this alſo will be the power and efficacy thereof in all to whom it belongeth: for they who partake of the merit of Chriſts Sacrifice, to haue their ſinnes pardoned, partake alſo of the efficacy thereof, to haue the power of ſinne ſubdued.

[c] Tit. 2. 11, 12.

§. 20. *Of Satans ſeeking to deprive vs of the vſe of Hope.*

IF thus the Diuell cannot keepe vs from attaining true Hope, then will hee labour to quaile our Hope, and ſo ſpoile vs of it, and that by theſe and ſuch like meanes.

1 By making vs too careleſſe, and too ſecure, wherein hee ſomewhat preuailed with *Lot, Dauid, Peter*, and ſuch other.

For auoyding this, wee muſt duly conſider our owne weaknes, and the many fierce temptations whereunto we are ſubiect, and thereby be ſtirred vp to watch and pray, as [d] Chriſt vpon this ground exhorteth his Diſciples.

[d] Mat. 26. 41.

2 By mouing vs to deſpaire, by reaſon of our vnworthineſſe: and here hee will obiect what wee are by nature, what by the multitude and grieuouſneſſe of our actuall tranſgreſſions, and in theſe reſpects how vnworthy of the ſaluation which wee waite for.

For auoiding this, we muſt remoue our eyes from off our ſelues, and caſt them vpon the free grace, and rich mercy of God, and vpon the all-ſufficient merit of Chriſt, and remember that the ſaluation which God hath promiſed, hee will giue for his owne Names ſake.

3 By calling into queſtion the truth of Gods promiſes, eſpecially when he ſeemeth long to delay the accompliſhment of them, or when troubles ariſe.

For auoyding this, wee muſt bee perſwaded, that God is wiſeſt, and beſt knoweth the fitteſt times and meanes for accompliſhing his promiſes: and withall, hold it as an vndeniable principle, that all Gods Words are words of Truth.

THE EIGHTH PART.

The Sword of the Spirit.

Ephes. 6. 17. *And the Sword of the Spirit, which is the Word of God.*

§. 1. *Of adding a Sword to other pieces of Armour.*

THe fixt and last piece of Armour, is not only defensiue as all the former, but offensiue also, like a Sword. [a] Note this copulatiue particle AND, *and the Sword*; that is, take the Sword also as well as other pieces of Armour: Whence obserue, that

Doct. Driue away thy spirituall enemies. *b* Iam. 4. 7.

It is not enough to keepe off our enemies assaults, from annoying vs, but our care and endeuour must bee to driue them away, and destroy them. [b] *Resist the Diuell* (saith the Apostle) *and he shall flye. Resist*, is a word not onely of defence, but also of offence. This phrase, *he shall flye*, sheweth, that our endeuour must be to driue him away, and put him to flight. It implyeth both a promise and and a duty. To this purpose tend those phrases in Scripture, of [c] *killing* our members on earth, [d] *mortifying* the deedes of the body, [e] *crucifying* the flesh and the world, [f] *destroying* the body of sinne, [g] *beating downe* the body, and *keeping* it *in subiection*. We haue a notable example hereof in our Head and Generall Christ, [h] who put the Diuell to flight: likewise in one of his Captaines, S. *Paul*, [i] who brought his body into subiection, and [k] to whom the world was crucified.

a καὶ.

c νεκρώσατε. Col. 3. 5. *d* θανατοῦτε. Rom. 8. 13. *e* Gal. 5. 24. *f* Rom. 6. 6. *g* 1 Cor. 9. 27.

b Mat. 4. 10.

i 1 Cor. 9. 27. *k* Gal. 6. 14.

If we stand only vpon defence, we embolden and hearten our enemies, who will neuer leaue assaulting vs, till they haue preuailed against vs, except they be destroyed; as *Saul* neuer left persecuting *Dauid*, till hee himselfe was destroyed.

Reason.

Here is a good direction for Magistrates that haue a charge ouer people committed vnto them, that they content not themselues with defending such as are vnder their gouernment, from Idolaters, Heretiques, Atheists, worldlings, and the like enemies, but that they cut off and destroy those dangerous and mischieuous enemies. For this purpose the Sword of God is committed into their hands: and [k] *They are the Ministers of God, to take vengeance on such as doe euill.* [l] Thus did that good King *Iosiah*, and other good Kings.

Vse 1. Magistrates must cut off the enemies of the Church.

k Rom. 13. 4. *l* 2 King. 23. 20.

Obiect. This is done by the temporall sword: but what is that to the Sword of the Spirit here meant?

Ans. 1. It may fitly be applyed by way of allusion.

2. It

2 It followeth by iuſt and neceſſary conſequence: for euery one muſt doe his beſt to profligate ſpirituall enemies: and ſeeing God hath afforded to Magiſtrates, not onely the ſpiritual Sword, which is common to all Chriſtians, but alſo a temporall Sword which is proper to them, they muſt vſe both.

The vſe of the temporall ſword, an helpe to the ſpirituall.

3 The vſe of the temporall Sword is a great helpe to the ſpirituall, and much good may bee done thereby: for howſoeuer Satan himſelfe, being a Spirit, is no whit daunted with the temporall Sword: yet Idolaters, Heretiques, profane men, and other like inſtruments of the Diuell, in, and by whom the Diuell much annoyeth the Church of God, are daunted, and may bee deſtroyed thereby, and ſo Satan put to flight. It is the ouerthrow and ruine of many Churches, that the ciuill Gouernours ſuffer the enemies thereof to get head, and aſſault the Church and people of God.

Vſe 2.
2. Miniſters muſt refute error, and reprooue vice.

Here is a direction alſo for Miniſters: They muſt not onely teach the truth, inſtruct in good manners, encourage the vpright, but alſo refute errors, cut downe ſinne, and endeuour to deſtroy whatſoeuer maketh againſt the glorious Goſpell of Chriſt. Note what the Apoſtle ſaith in this caſe, [m] *The weapons of our warfare are mighty through God to caſt down holds, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, &c. and hauing vengeance ready againſt all diſobedience.* That wee may not thinke that this was proper to his Apoſtolicall function, [n] he ſaith in generall of a Biſhop, that as he muſt be able to exhort with wholſome doctrine, ſo to *improue them that ſay againſt it.* There is a two-edged Sword put into the mouthes of Miniſters, they muſt accordingly vſe it, to defend by teaching ſound doctrine, and inſtructing in good manners: to offend by confuting errors, and reprouing ſinnes. Many errors in iudgement, and much corruption in life creepeth into the Church for want hereof.

m 2 Cor. 10. 4, 5, 6.

n Tit. 1. 9.

As for priuate perſons, euery one hath a charge ouer his owne ſoule; for their owne ſoules ſafety they muſt reſiſt Satan, oppoſe againſt the world, ſubdue their fleſh, ſtrike and fight: it is a fooliſh pitty to ſpare the enemy, and deſtroy a mans ſelfe. If Satan tempt, with an holy indignation, bid him auoid: if the world allure, defie it: if the fleſh luſt, ſubdue it.

Vſe 3.
3 Priuate Chriſtians muſt ſubdue their enemies.

Thus much for the connexion of this Weapon with the former pieces of Armor. I will now diſtinctly handle it, and ſhew

1 What this Weapon is.

2 How fitly reſembled to a Sword, and why called the Sword of the Spirit.

3 How it may be taken and vſed.

4 What is the benefit of well vſing it.

5 What are the ſleights of Satan to depriue vs of it.

§. 2. *Of the true Word of God.*

THe Weapon here preſcribed, is expreſly termed *the Word of God,* which is that part of GODS Will which in the holy Scripture hee cauſed to bee recorded. It is called [o] *Word,* becauſe by it Gods Will is manifeſted and made knowne, euen as a man maketh knowne his minde and will by his words.

I. *Point.* What is the Word of God.

o ῥῆμα.

It is alſo ſaid to bee the Word *of God,* in regard

1 Of the Author, which is [p] God himſelfe.

2 Of the matter, which is [q] Gods Will.

3 Of the end, which is [r] Gods Glory.

4 Of the efficacy, which is Gods [s] Power.

p 2 Tim. 3. 16.

q Eph. 1. 9.

r & 3. 10.

s Rom. 1. 16.

This Word is properly and truly the right ſence and meaning of the Scripture: for except that bee found out, in many words there may ſeeme to be matter of *falſhood,* (as that [t] the Sonne knoweth not the day of iudgement:) of *hereſie* (as that the [u] *Father is greater then the Son*:) & contradiction,

Not the letter, but the ſence, is Gods Word.

t Mar. 13. 32.

u Ioh. 14. 28.

as

as betwixt that which Christ said (*My Father is greater then I,*) & that which the Apostle said, (that [h] Christ Iesus *thought it no robbery to bee equall with God.*

h Phil. 2. 6.

The letter of Scripture may bee alledged, and yet the Word of God missed, as by all heretiques. And a man may swarue from the letter, and yet alleadge the true Word of God, as the Euangelists and Apostles did many times.

Compare { *Mic.* 5. 2 / *Ps.* 40. 6 } with { *Mat.* 2. 6. / *Heb.* 10. 5 }

So may diuers Translaters differ in some words and phrases: and Preachers in alledging testimonies of the Scripture, may misse of the iust letters, and yet all retaine the true Word of God, which is the true sence rightly conceiued, and rightly applyed.

Vse. Search out the sence of Scripture. ἐρευνᾶτε. i Ioh. 5. 39.

This therefore is it which we must labour after, and that with care and diligence, as Christ implieth, where he commandeth to [i] *search the Scriptures.* The word which hee vseth, is metaphoricall, taken from such as vse to search in Mines for siluer and gold: they will dig deepe; they will breake the seuerall clots of earth all to pieces, to finde out the golden Oare. Thus must wee deale with the Scriptures, as we are exhorted by Christ, (*Ioh.* 5. 39. and by *Salomon* (*Pro.* 2. 4.) and so much the rather, because euery sentence, syllable, letter and tittle in holy Scripture is of moment. Otherwise if wee doe not thus search the Scriptures, in stead of Gods Word, wee may alleadge our owne conceits.

Singuli sermones, syllaba, apices, puncta in diuinis Scripturis, plena sunt sensibus, Hier. in Eph. 3.

§. 3. *Of the meanes to finde out the true sence of the Scripture.*

Vide Aug. de doct. Chr. l. 3. c. 24. 25, &c.

FOr our helpe in finding out the true sence of Scripture, there are diuers profitable meanes, as,

1 *Vnderstanding of the originall tongues:* diuers errors and heresies haue beene drawne from translations. It is likely that the first thing that moued Papists to make marriage a Sacrament, was the word *Sacramentum*, which the vulgar translation vseth, *Ephes.* 5. 32. and which the Rhemists translate a Sacrament. But [k] the originall signifieth a mystery, or secret.

k μυστήριον.

Besides, euery language hath proper kindes of speeches, which being translated word for word, in other languages would seeme absurd: so that for the true vnderstanding of the propriety of many Scripture phrases, knowledge of the originall tongues is needfull.

2 *Skill in the Arts*, whereby proper and figuratiue phrases may bee discerned and distinguished, and whereby the true construction of words, and iust consequence of arguments may be obserued.

These especially are for the learned, wherein the vnlearned must seek the helpe of the learned.

3 *Knowledge of the Analogie of Faith*, that is, of the fundamentall points of our Christian Religion, that no sence be made contrary to any of them. The literall acceptation of these words, [l] *This is my Body*, and the heresie of *Transubstantiation* grounded thereon, is contrary to the sixt Article of our Creed, *He ascended into Heauen, and sitteth at the right hand of God, &c.*

l Mat. 26. 26.

4 *Obseruation of the scope* of that place which is interpreted, and of the circumstances going before, and following after. Thus may the true meaning of that Parable touching the Samaritan, which shewed mercy to the man wounded and halfe dead, be easily found out.

Luke 10. 30, &c.

5 *Comparing one place with another.* Thus the meaning of many types and prophesies in the old Testament, may be vnderstood by the application of them in the New. By comparing obscure places with perspicuous places, the obscure will bee made perspicuous.

6 *Prayer.* For thereby the Spirit of reuelation, whereof the Apostle speaketh (*Ephes.* 1. 17.) is obtained: therefore *Dauid* prayeth vnto God to open his eyes, that he may see the wonders of Gods Law (*Psal.* 119. 18.)

Agant orando & quærendo & benviuendo vt intelligant. Aug. de Trin. l. 3. c. 17. 2 Thes. 2. 10, 11.

7 *Faith and obedience* to Gods Word,

Word, so farre as it is made knowne: God giueth ouer such to beleeue lies, who receiue not, or loue not the truth.

§. 4. *Of the resemblance betwixt the Word of God and a Sword.*

II. *Point.* How fitly Gods Word is compared to a Sword.

A *Sword*, whereunto the Word is compared, hath a double vse: one, to defend a man from the assaults of his enemies; (they who can well vse a Sword, finde a great vse hereof, euen in this respect.) The other is to annoy, driue backe, and destroy a mans enemy. [a] This double vse did *Eleazar*, one of *Dauids* Worthies, make of his Sword, (which hee vsed so long, that it *claue to his hand againe*,) he defended himselfe and the Israelites, and destroyed the Philistims therewith.

a 2 Sam. 23. 10.

Thus the Word of God is of great vse, both to defend vs from all the assaults of our spirituall enemies, and also to driue away, confound, and destroy them. *It is profitable for doctrine and reproofe, for instruction and correction,* (2 *Tim.* 3. 16.)

This is euident by Christs manner of vsing the Word in his conflict with Satan: by it he did defend himselfe against the [b] first, and [c] second assault, and [d] by it in the third, hee draue the Diuell away. Thus hee vsed it afterwards in his conflicts with Scribes, Pharises, Sadducees, and others. When any thing was obiected against Christ, vsually he [e] defended himselfe with the Scriptures, and with the Scriptures he [f] confounded them: so did [g] *Stephen*, [h] *Apollos*, and all the Apostles.

b Mat. 4. 4.
c 7. d 10.
e Mat. 12. 3, 5.
f & 22. 32, 44.
g Acts 7. 1, &c.
h & 18. 28.

Gladium dicitur sermo diuinus quia sicut gladius carnes praecidit: sic & sermo diuinus concupiscentias carnales. Chrys. in Mat. hom. 8.

By the Word also, may all carnall and fleshly lusts bee cut downe and subdued; as flesh may be cut in pieces by a Sword.

Wherefore as Gentlemen, Souldiers, and Trauellers alwaies haue their Swords by their sides, or in their hands, ready to defend themselues, and to spoile their enemies: so ought we alwaies to haue this Sword in readinesse. Let vs shew our selues as wise and carefull for the safety of our soules, as naturall men for their bodies.

§. 5. *Why the Word is called a Sword of the Spirit.*

THis Word of God is called *the Sword of the Spirit*, as in regard of the [i] Author of it, which is the holy Spirit, so also of the nature and kinde of it: for it is *Spirituall:* and so opposed to a materiall Sword made of metall: which may bee called the *Sword of flesh*. To this purpose the Apostle saith, [k] *The weapons of our warfare are not carnall*: (not carnall, is in effect as much as Spirituall.) Hence is it that it is so [l] *liuely and powerfull, sharper then any two-edged Sword, piercing euen to the diuiding asunder of soule and spirit, and of the ioynts and marrow, & is a discerner of the thoughts and intents of the heart.* Were it not spirituall, it could not possibly pierce so deepe, it could not discerne the thoughts of the heart: neither could it annoy the Diuell, who is not flesh and bloud (as wee haue heard) but a spirit.

i 2 Pet. 1. 21.
k 2 Cor. 10. 4.
l Heb. 4. 12.

Vse.

Behold Gods goodnesse and wisdome in furnishing vs with such a weapon, as our greatest enemies, euen they who are not *flesh and bloud*, doe dread: and that not without cause, because it is of power to confound them. So as if we bee wise, skilfull and carefull in vsing it, we [m] need *not feare their feare, nor be troubled:* but we shall rather strike dread and terror into them.

m 1 Pet. 3. 14. Phil. 1. 28.

§. 6. *Of the meanes of well vsing the Word.*

3 *Point.* Foure graces needfull to vse the Word aright.

FOr the well vsing of this Spirituall Sword, foure especiall graces are needefull. 1. Knowledge. 2. Wisdome. 3. Faith. 4. Obedience.

1 Knowledge.

1 For *Knowledge*: In all things that wee doe, we must by the Word vnderstand and know what God saith; what is his good will, pleasing and accep-

table to him: for which we haue both the practice of the Psalmist (*Psal.*85. 8.) and the precept of the Apostle (*Rom.*12.2. *Ephes.* 5.17.) For by the holy Scriptures onely and alone wee may attaine to the knowledge of the whole Will of God. Without knowledge of Gods Truth, we shall be alwaies wauering, and neuer established in any truth, whether it concerne iudgement or practice; nor yet with courage resist any contrary corruption.

Per Scripturas solas potes plenam Dei intelligere voluntatem, Hier. ad Demet.

§. 7. *Of the meanes to attaine Knowledge by the Word.*

Vse.

FOr this, obserue these directions.

1 Reade the Word diligently and frequently: [a] *Giue attendance* thereunto: and that not onely with others, but also alone with thy selfe, that thou mayest better obserue it. Haue set times for this end, and bee constant in obseruing them: if by any vrgent occasions thy taske bee omitted at one time, double it another time.

[a] ἐπίσχε. 1 Tim.4.13.

2 [b] Meditate of that which thou hast read. Meditation is an especiall meanes to helpe both vnderstanding and memory. A thing at first reading is not so well conceiued, as when it is seriously pondered: this serious pondering maketh a deepe impression of it in our memories.

[b] Ios.1.8. Psal.119.97.

3 Attend to the preaching of Gods Word: and bring thereunto a mind willing to learne. This is Gods ordinance, in the vse whereof wee may well wait and depend vpon God for his blessing, and that,

1 To enlighten our vnderstanding.
2 To worke vpon our affections.
3 To teach vs how to apply it.

§. 8. *Of wisdome in applying the Word.*

2 Wisdome.

2 FOr *Wisdome*; It teacheth vs rightly to apply the Word, and that both in the true sence and meaning of that particular place which wee alleadge, and also according to the present matter for which it is alleadged.

If we misse of the meaning of the place, it is no word of God, but a conceit of our owne braine: [c] *Wee peruert the Scripture to our owne destruction.* If it bee not pertinent to the matter, it is as a Plaister or a Medicine wrongly applyed, which healeth when it should draw, and so causeth inward festering: or draweth when it should heale, and so maketh the sore or wound much worse. A Potion mistaken, oft killeth the Patient. Euen so, if the terrours of the Law bee vrged to a wounded conscience, they may driue a man into vtter despaire: or if the sweete promises of the Gospell be applyed to prophane Libertines, and carnall Gospellers, they may make them highly and intolerably presume. Nothing can bee more pernicious, then the Word wrongly applyed. It is like [d] *Sauls Sword*, which *neuer returned empty from the bloud of the slaine*: when it was held out against the enemies, it destroyed them; when *Saul* himselfe fell vpon it, it ranne into his owne bowels, it killed him. So the Word well vsed against our spirituall enemies, destroyeth them: if wee fall on it our selues, it may bee the death of our soules: for it is [e] either *the sauour of death, or the sauour of life.* Needfull it is then, that vnto knowledge wisdome bee added, that wee may rightly apply it.

[c] 2 Pet.3.16.

[d] 2 Sam.1.22.

[e] 2 Cor.2.16.

For this end wee must obserue, as the true meaning of the place it selfe, so the occasion, matter, and end why it is alleadged, that so fit and pertinent places may be alleadged. Thus did Christ vse the Word: he alleadged [f] a most fit Text against distrust, so also against [g] presumption, and against [h] idolatry.

[f] Mat 4.4.
[g] 7.
[h] 10.

§. 9. *Of Faith in Gods Word.*

3 Faith.

FOr *Faith*, the power of GODS Word is restrained thereunto: for [i] it is *the power of God to euery one that*

[i] Rom.1.16.

that beleeueth. All knowledge and wisdome without it is in vaine. [f] *The Word which the Iewes heard, profited them not, because it was not mixed with Faith in them that heard it.* *Euah* vnderstood Gods Word well enough, and wisdome she had enough well to apply it; but because she did not stedfastly beleeue in it, but was brought to doubt of it, she lost the vse of this Sword, her enemy came in vpon her, and killed her.

f Heb. 4. 2.

For this end the authority of the Scriptures is well to bee noted: they are of diuine authority (2 *Tim.* 3. 16.) Gods oracles are recorded in them: not one iot or tittle of them shall scape, till all bee fulfilled (*Mat.* 5. 18.) This known and beleeued, will bring vs to giue full assent to the truth of them.

Quod diuinarum scripturarum perspicua firmatur authoritate, sine vlla dubitatione credendum est. Aug. ep. 112.

§. 10. *Of yeelding obedience to the Word.*

FOr *Obedience*: In Religion a man knoweth no more then hee practiseth. In this respect it is true, that [a] *if a man thinke he knoweth any thing, hee knoweth nothing yet as hee ought to know*: so as without obedience, all knowledge is nothing, [b] as Saint *Iames* declareth by a fit comparison taken from one that beholdeth his face in a glasse, and forgetteth what manner of one he was. This therefore must be added to all the rest; and herein we must bee carefull that [c] wee turne neither to the right hand, nor to the left: neither carelesly neglect that which is commanded, nor preposterously doe that which is forbidden. Thus [d] *blessed* are they which know, if they doe the things which they know. In this experimentall knowledge consisteth the very power of this spirituall Sword: by it is lust subdued, the world crucified vnto vs, and the Diuell driuen away.

4 Obedience.

a 1 Cor. 8. 2.

b Iam. 1. 23, 24.

c Deu. 5. 32.

d Iohn 13. 17.

§. 11. *Of the manifold vse of Gods Word.*

4. *Point.* The benefit of well vsing the Word.

THe benefit of well vsing this Sword, is admirable: for there is no error in iudgement, but may be refuted, no corruption in life, but may be redressed hereby: Neither is there any true sound doctrine, but may be proued and maintained against all gaine-sayers, or any vertue and duty, but may be warranted by it, and wee thereby directed also in the performance thereof. [e] The Apostle expresly saith of the Word, that it is profitable to all these. [f] *Dauid* vpon his owne experience affirmeth, that by Gods Word hee was made wiser then the *Ancient*, then his *Teachers*, then his *Enemies*. Ancient men, who haue much experience of many times, and of many things done in those times, commonly get much wisdome by their long experience; so as [g] *among the Ancient is wisdome, and in the length of dayes is vnderstanding.* Yet Gods Word taught *Dauid* to vnderstand more then experience could teach the Ancient. Yea, though Teachers commonly know more then Schollers, or Learners, ([h] *Their lips should preserue knowledge:*) yet *Dauid* by Gods Word exceeded all his Teachers in knowledge. And though enemies, through their continuall searching after sundry points of policy, and inuenting many Stratagems and cunning wiles, as also by prying into the attempts of the aduerse parties, grow very subtill and crafty; yet by this Word of God did *Dauid* learne more wisdome then all they. For Gods Word is of a far larger extent, then mans wit, wisdom, learning, and experience can attaine vnto. Though the Booke wherein GODS Word is contained, bee not comparable in multitude of Letters, Syllables, and words, to the massie Volumes of many mens Workes; yet for substance of sound matter, and variety of seuerall and sundry directions, all the Bookes in the World are not comparable to it. Euery good thing whatsoeuer may bee iustified thereby: euery euill thing whatsoeuer may be disproued thereby: so as by this Sword, euery good thing which is opposed against, may bee main-

e 2 Tim. 3. 16.

f Psal. 119. 98, 99, 100.

g Iob. 12. 12.

h Mal. 2. 7.

Non nouimus alios libros ita destruentes superbiam, ita destruentes inimicum. &c. Aug. Confes. lib. 13.

maintained, and euery euill thing whereunto we are tempted, be repelled. There is no crosse vnder which any man lyeth, no distresse whereunto any is brought, but may bee eased and helped by Gods Word: from it may sound comfort bee fetched, by it may a man bee supported. [a] This was *Dauids comfort in his trouble.* Art thou afflicted in body, or troubled in conscience? Are thy Children, Kinsfolke, or any other which thou accountest neere and deare vnto thee, a vexation vnto thee? Is thy estate decayed? Art thou troubled with euill men, or any other way distressed? Search the Scriptures: therein shalt thou finde comfort enough, if rightly thou canst apply them.

a Psal.119.50.

In a word, this Word of God is to the blinde, [b] *a Light*: to them that wander, [c] *a Guide*: to them that are in distresse, [d] *a Comfort*: to them that doubt, [e] *a Counsellor*: to the vnlearned, a [f] *Teacher*: And what is it not? It is all things to all men.

b Psal.119.105.
c 9.
d 50.
e 24.
f Pro.1.4.

Vse 1. The Word an excellent weapon.

O excellent Instrument! How much bound vnto God are we for it? What account ought wee to make of it? How expert ought we to be in it? Whosoeuer carelesly neglecteth it, or lightly esteemeth it, is most vngratefull to God, who in wisdome and goodnesse hath prouided it for him; and most iniurious to himselfe, in losing the vse and benefit of such a Weapon.

§. 12. *Of the wrong which Papists doe in detaining the Word.*

Vse 2. They are enemies of Gods people, who depriue them of the vse of the Word.

VVHat enemies to the safety and saluation of people, are Papists, who (like the Philistims, 1 *Sam.*13.19,22.) depriue them of this Weapon? Herein they plainly declare themselues to bee seruants of Antichrist, and enemies of Christ. They doe euen conspire with Satan himselfe: and so also doe all they, which openly or couertly speake against priuate reading or publike preaching of the Word; who scoffe at that knowledge which Lay-men and women haue in Gods Word.

§. 13. *Of neglecting Gods Word.*

Vse. 3. Who neglect the Word, are enemies to their owne soule.

AS for those who themselues neglect, or reiect, or abuse GODS Word, what enemies are they to their owne soules, making way to their owne destruction? Too many so doe, as

1 Who reade it not, or heare it not at all.

1 They who care not to reade it, or heare it at all, of all Bookes they least respect the *Bible*. Many will haue Statute Bookes, Chronicles, yea, Play-bookes, and such like toyish Pamphlets, but not a Bible in their House or hands: yea (which is very lamentable) some Schollers, which intend to be Diuines, haue, and reade store of Postils, Legends, and such like trash, and yet are strangers to the holy Scriptures. Some vse to carry other Bookes with them to Church, euen then to draw away their mindes from hearing Gods Word, when it is read and preached by others. Some goe yet further, and will not suffer their Wiues, Children, or other of their Houshold to reade the Word. And some scoffe at such as carry the Scriptures with them to Church, terming them, in reproach, *Bible-carriers*. All these, and all other like these, haue no Sword at all.

2 Who seldome reade it.

2 They who haue Bibles, and it may be, fairely bound vp: but why? Only to lye in their house, or to carry with them to Church: they reade it (if at all) as seldome as may bee; their worldly affaires will affoord them no time to reade the Scripture. How many bee there, that neuer in their liues read thorow all the Scriptures, if euer they reade thorow any one Booke? These haue a Sword, but to hang by the walls.

3 Who search it not.

3 They who reade much; but only reade, neuer search the Scriptures, to finde out the true sence and meaning of it, much like vnto superstitious Papists, who content themselues with mumbling ouer at set times a certaine number of prayers stinted by their

their Beade, not regarding what they pray. These haue their Sword alwaies in the scabberd.

4 Who seeke not to be edified by it.

4 They, who as they reade, so seeke for the true sence: but to what end? Onely to vnderstand the truth of the History, to reconcile seeming differences, to maintaine discourse, or it may be also, to iustifie the truth of doctrine against gaine-sayers: but not to be edified in Faith, and to haue sinne mortified thereby. These draw forth this Sword, onely to flourish with it.

5 Who neglect the preaching of it.

5 They, who in searching out the true sence of Scripture, trust to their owne skill, wit, and vnderstanding, and neglect the ministery of the Word, whereby this Sword is (as it were) whetted and made sharpe, and they taught well to vse it. These foolish and ouer-bold Souldiers care not how vnskilfull themselues be, or how blunt their weapon be.

6 Who vse it against the truth.

6 They, who doe all they can to be expert in Gods Word, but with a traiterous minde to fight against the Truth contained therein (as Heretikes;) yea, and it may be, to ouerthrow the authority of the Word it selfe (as many Atheists.) These fight with Christs Weapon vnder Satans colours against Christ himselfe.

§. 14. *Answer to Satans suggestion, that the Scripture is not Gods Word.*

V. *Point.* Satans wiles to depriue vs of the Word.

THe chiefest sleights which Satan hath to depriue vs of this Weapon, are these:

Sug. 1. There is no such Word of God at all: that Scripture which is called Gods Word, was not inspired of God, but so said to bee, onely to make men to giue greater credence thereto. Thus, before Gods Word was written, Satan brought men to doubt of that reuelation of GODS Will which it pleased God to giue to man, as [a] our first Parents, and [b] the old world. Now it is written, hee makes men thinke it is but as other writings of mans inuention: herewith are not onely plaine *Atheists*, but also many poore distressed wauering soules deceiued.

a Gen. 3. 1, 4.
b Gen. 6. 19, 20.

1 Haue thy iudgement well informed in the authority of the Scriptures.

Perkins in Prophe. cha. 3. & in cases of consci. l. 2. c. 3.

Ans. For auoiding this, we must first labour to haue our iudgements well informed by what arguments we can, of the diuine authority of the Scripture: many arguments might be alledged to this purpose: but because learned men haue taken good paines herein, and published that which they haue collected concerning this point, in print, I will referre the Reader to such Bookes: for they are euery where almost to be had.

Among other arguments this may be one, that not only all sorts of men (as well wicked and prophane, as godly and religious) haue an inward feare, and dread of the Scripture, and beare a great reuerence thereunto, but euen they, who gaine-say the diuine authority of Scripture, haue in their consciences a secret sting which oft pricketh them, and checketh them for it, though they labour neuer so much to suppresse it.

2 Pray for the spirit of reuelation. Ephe. 1. 17.

2 Wee must pray for the *Spirit of reuelation*, or inspiration, which may inwardly testifie vnto our spirits, and perswade them that God is the Author of the holy Scriptures. For howsoeuer many Arguments may bee brought to euict a mans iudgement thereof, so as in his iudgement hee cannot gaine-say it, yet it is only the inward testimony of the Spirit, which is able to perswade mans heart thereof, and so make it willingly imbrace and entertaine the Scripture as Gods Word.

3 Giue no place to doubting. *Audiendi non sunt qui fortè dicerent, Vnde scis illos libros vnius veri & veracissimi Dei Spiritu esse humano generi ministratos? id ipsum enim maximè credendū erat, &c. Aug. Consci. l. 6. c. 5.*

3 We must giue no place to doubting about this point, but hold it as a principle vndeniable. In humane Arts, the Professors thereof teach, that there are some principles, which, without all contradiction and question, must be taken for granted, so as if any deny them, he is to be answered with a Cudgell, rather then an Argument: for example, if any deny that the fire is hot, it were fitter to thrust his hand or foote into the fire while he felt the heat of it, then by reasons

reasons to proue vnto him that it is hot. If any humane Art haue such vndenyable principles, much more the Art of Arts, *Diuinity*: And in Diuinity, of all principles, this is one which least of all ought to be brought in question, because it is the very ground-worke of all. Wherefore if any such suggestion bee cast into our hearts by Satan, let vs with an holy indignation (as [f] Christ did when he was tempted to worship the Diuell) bid Satan auoide.

f Mat.4.10.

§. 15. *Answer to Satans Suggestion of the imperfection of Gods Word.*

2 *Sugg.* IT is but a leaden sword, as a nose of waxe it may be turned every way. Heretiques, Idolaters Schismatiques, prophane persons, worldlings, yea and the diuell himselfe turne it to their owne turnes. Besides, it is so blunt, as it can neither cut off errors in iudgement, nor roote out corruptions in life: for notwithstanding the best application that may be made of Gods Word, heretiques remain as peruerse in iudgement, and wicked men as obstinate in life, as if this sword had neuer beene vsed against them. In these hath Satan much preuailed with Papists.

Bigbius Cusan. in Epist. ad Bohem. 2. & 7.

Answ. It is most false, that Gods Word is either so flexible or so blunt. It is a most [g] true, right, certaine, infallible, vndeniable Word, alwaies constant, euer one and the same for euer: so absolutely perfect, as [h] nothing can be added to it, or may bee taken from it. [i] Whosoeuer teacheth any otherwise then it teacheth, is accursed. [k] Saint *Peter* termeth it, [l] *A more sure word* then that diuine voice which was heard from Heauen at Christs transfiguration: which hee doth not any whit to extenuate the authority of *That*, but the more to commend *This* vnto the Church; so as if a difference could be made, this written Word of God should haue preeminence; and so doth [*] Christ also seeme to preferre it vnto the witnesse of *Iohn* the Baptist, of his owne workes, and of the Father himselfe.

Gods Word, a sure rule.

g Psal.19.7,8,9. & 119.160.

h Reu.22.18,19.

i Gal.1.8.

k βεβαιότερον. l 2 Pet.1.19.

* Ioh. 5.33, &c.

§. 16. *Of Heretiques falsifying the Word.*

THat which Heretiques, or other wicked men alleadge to iustifie any error in doctrine, or corruption in life, is onely the bare letter of the Word, not the true sence thereof, and so not the Word of God, but conceits of their owne braine: for if all the Scriptures which they alleadge, be well sifted and throughly examined, we shall finde them either mangled or mingled, peruerted or mis-applyed.

Hæretici carpunt eloquia Scripturarum & quantum in se est maculant. Hieron. in Ezec. 34

First, *mangled*, by leauing out something of moment; [m] as in the Text which Satan alleadgeth to Christ, he left out this clause, *in all thy wayes*, which had taken away all the force of his temptation: for it was not *Christs* way to fling himselfe headlong from a Pinacle, there being other wayes and meanes whereby he might come downe: so [n] in the description of a naturall mans condition, this word *onely* is left out in the vulgar Latine translation, whereby they would auoid the Text alleadged against their semi-Pelagian opinion of mans being onely halfe dead in sinne. So also in *Rom.* 11. 6. this clause is left out, *But if it be of works, then is it no more grace, otherwise worke is no worke.* Which words are a most euident testimony against merit of workes.

m Psal.91.11. Mat.4.6.

n Gen.6.5.

Cuncta cogitatio cordis intenta est ad malum omni tempore.

2 *Mingled*, by adding something which may make for them, as the old Latine Copies in *Rom.*4.2. added this word (*Legis*) *of the Law*, and thence they inferre that all workes are not excluded from iustifying a man. And in all the Latine Copies this word [o] (*full*) in the Angels salutation to *Mary* is added, whence they likewise gather an argument to deifie the Virgin *Mary*.

o Luk.5.28. *Aue gratia plena.*

3 *Peruerted*, and that two wayes, First, by taking that literally which is meant figuratiuely, as that phrase of Christ

Chriſt in the inſtitution of his laſt Supper, [a] *This is my Body*. 2. By taking that allegorically, which was ſpoken properly, as that ſpeech of *Peter* to Chriſt, [b] *Here are two ſwords*, wherby they would proue that there belongeth to the Pope two Swords: the ſpirituall Sword of a Paſtor: and the temporall Sword of a King.

4 *Miſ-applyed*, by turning the places which they alledge, to another thing then was intended by the Holy Ghoſt. As in that ſpeech of Chriſt to *Peter*, [c] *Vpon this Rocke, &c.* they apply that to *Peter*, and to the Pope, which Chriſt meant of himſelfe. Herein doe Separatiſts and Shiſmatikes much offend. Theſe Texts, [d] *I will put enmity betweene thy ſeede and her ſeede*: [e] *Depart, depart ye, come out from thence, &c.* [f] *Goe out from her, my people*, with the like, they alledge to draw men from all the aſſemblies of Gods Saints, whither any wicked men doe reſort.

a Mat.26.26.

b Luk.22.38. Bonifac.8.in extrau.

c Mat.16.18. Bellarm.de Rom. Pont.in lib.1.ca.10

d Gen.3.15.

e Iſa.52.11.

f Reu.18.4.

§. 17. *Of the ſharpneſſe of Gods Word.*

The Word, a ſharpe ſword.

WHereas hee ſuggeſteth that the Word is a blunt Sword, expreſly he croſſeth [g] the teſtimony of the holy Apoſtle, who ſaith, that *it is a very ſharpe and keene Sword, ſharper then any two-edged ſword, piercing euen to the diuiding of the ſoule and ſpirit, &c.* That Heretikes and other wicked men are no whit moued thereby, it is becauſe their hearts are hardned as [h] *Pharaohs* was, and their eyes blinded as [i] *Balaams*: they are [k] paſt feeling. If euer they come to haue any life, and light, and ſence, this Sword will ſo pierce their ſoules, as it will vtterly confound them, ſo as they ſhall not haue what to oppoſe. In the meane while ſo ſharpe is this Sword, that I doubt not but it maketh a wound euen in the conſcience of the hardeſt heart. But what if at all it pierceth not ſuch obſtinate perſons? Yet it defendeth vs from being hurt by their obſtinacy, ſo as this Sword is not altogether without vſe.

g Heb.4.12.

h Exod.7.13.

i Numb.22.31.

k Eph.4.19.

§. 18. *Anſwer to Satans ſuggeſtion of the difficulty of Gods Word.*

3 *Suggeſt.* THis Sword is ſo faſt in the Scabbard, that it can hardly, if at all, be pulled out. To ſpeake plainly, it is ſo hard and difficult, that the true meaning cannot be found out. Herein alſo are Papiſts beſotted, who alledge to this purpoſe the words of *Peter*, that among thoſe points which Saint *Paul* deliuered in his Epiſtles, [*] *ſome are hard to be vnderſtood.*

[*] 2 Pet.3.16.

Anſ. If God deſerue more credence then Satan, this ſuggeſtion is directly falſe. God ſaith, That his [l] *Word is a light vnto our feete, and a lanthorne vnto our paths*: [m] that it *giueth light to the eyes: that it* [n] *giueth to the ſimple ſharpeneſſe of wit, and to the childe knowledge and diſcretion: that* [o] *if it be hid, it is hid to them who are loſt, in whom the god of this world hath blinded their mindes.* All theſe and ſuch like Diuine teſtimonies argue a perſpicuity in the Scripture, ſo as all may and ought to haue free acceſſe vnto it, but very few can diue into the depth of it: for it cannot be denyed, but that in ſundry reſpects the Scriptures may be ſaid to be hard.

Gods Word perſpicuous.

l Pſal.119.105.

m & 198.

n Prou.1.4.

o 2 Cor.4.3.

Scriptura omnibus acceſſibilis, pauciſſimis penetrabilis. Aug. Epiſt.3.

§. 19. *Of the reſpects wherein the Scripture is difficult.*

FIrſt, in regard of the matter: Many profound and deepe myſteries are contained in them, which *Dauid* calleth [p] *wondrous things*: [q] many things in *Pauls* Epiſtles are hard: yet theſe profound myſteries are ſo plainly and diſtinctly laid downe in the Scripture, that they who are not ouercurious, ([r] preſuming to vnderſtand aboue that which is meet to vnderſtand, but will vnderſtand according to ſobriety) may conceiue. For example, the Trinity of perſons in the vnity of the Deity, the hypoſtaticall Vnion of the two natures of *Chriſt* in one perſon, with the like, are vnconceiuable myſteries: yet ſo plainely opened in the Scripture, as wee may

p Pſal.119.18.

q 2 Pet.3.16.

r Rom.12.3.

well discerne these things [a] to be so, though wee cannot fully conceiue [b] how they should be so.

Secondly, in regard of the manner of writing: many abstruse phrases are therein, as diuers Hebraismes, which it may be were familiar to the Iewes, but are obscure to vs, and sundry Metaphors, Allegories, and other tropes and figures. Yet these by diligent study of the Scriptures, and carefull vse of the meanes [c] beforenamed, may also be found out.

Thirdly, in regard of the persons who reade or heare the Scriptures. [d] *Naturall men* are not capable of the things of the Spirit of GOD, they cannot know them: [e] and the god of this world doth blinde the eyes of wicked men: yet [f] *He that is spirituall*, discerneth all things: for God giueth vnto him [g] the Spirit of Reuelation, whereby the eyes of his vnderstanding are opened. Many despise the Scripture, because of the plainnesse of it: what maruell then if God hide from them the great and diuine mysteries of his Word? How should he conceiue that which is hard, who despiseth that which is easie?

Fourthly, in regard of the manner of searching: for if men cursorily and carelesly reade the Scripture, no maruell if they vnderstand little or nothing; for [b] the promise of finding is made to those who seeke as for gold, and search as for treasures.

a 6m.

b 8.6m.

2 The manner of writing.

c §. 3.

3 The persons.

d 1 Cor. 2. 14.

e 2 Cor. 4. 4.

f 1 Cor. 2. 15.

g Eph. 1. 17.

Quomodo erit penetrator obscurorum, contemptor manifestorum? Aug. de Fast.

4 Manner of searching.

b Prou. 2. 4, 5.

§. 20. *Of the reasons why the Scripture is in some respects difficult.*

IN these and such like respects, the Scriptures are indeed hard, which the Lord hath so ordered for iust and weighty reasons, as

First, to declare vnto man his naturall blindnesse, and to suppresse all selfe-conceit. By the mysteries of the Word, the wisdome of man is found to be foolishnesse.

Secondly, to keepe holy things from Hogs and Dogs, and so to make a difference betwixt the children of the Kingdome, and the wicked.

Thirdly, to maintaine the diuine ordinance of preaching, and expounding the Scriptures.

Fourthly, to raise vp in vs an appetite after the Word, and an high esteeme of it, and to keepe vs from lothing it. Deepe and profound matters are much desired and respected: easie things are soone lothed. Wherfore the holy Spirit of God hath so tempered the holy Scripture, as by the perspicuity of it we are kept from staruing, and by the difficulty of it, from lothing it.

Magnificè & salubriter Spiritus ita Scripturas modificauit, vt locis apertioribus fami occurreret, obscurioribus fastidia detergeret. Aug. de Doct. Chr. lib. 2. cap. 6.

Fifthly, to stirre vs vp diligently to study and search the Scriptures, and carefully to vse the meanes whereby we may finde out the hidden treasure in it.

Sixtly, to make vs to call vpon him, who is the Author of the Scripture, to giue vnto vs the Spirit of reuelation, and not to reade or heare the Word without faithfull and earnest prayer.

§. 21. *Of the perspicuity of the Scripture.*

BVt to returne to the point. Though the Word in the forenamed respects, and for the forenamed reasons be difficult and obscure, yet is it for the most part so perspicuous, as with great profit, & to good edification, it may bee read and heard of the simple and vnlearned. And as for all the fundamentall points of Christian Religion, necessary to saluation, they are cleerely and plainly set downe, so as the humble and obedient heart may distinctly, without wauering and gain-saying, conceiue and beleeue them. Thus not vnfitly is the Scripture compared, in regard of the perspicuity of it, to a Foord, ouer which a Lambe may wade; and in regard of the difficulty of it, to a Sea, in which an Elephant may swimme.

Scriptura quasi amicus familiaris sine fuco ad cor loquitur indoctorum atque doctorum. Aug. Epist. 3.

Greg. magn. Epist. ad Leand.

§. 22. *Answer to Satans suggestion of the danger of suffering all sorts to reade the Scriptures.*

4 *Sug.* IT is indeede a two-edged Sword: but too sharpe and keene

keene for children. It is not fit that Lay-men, Women, and such as haue not skill in Tongues and Arts, should reade it: they oft pierce and wound their owne soules and consciences with this Sword, as children hurt themselues with kniues. With this also are the Papists exceedingly beguiled.

Answ. As the Word is sharpe in it selfe, so hath [a] it an inward power to giue sharpenesse of wit, and that *vnto the simple: and to the child, knowledge and discretion*, so as by the Word they may learn well to vse the Word. How can that be thought to be vnfit for Lay-men & women to vse, which God hath expresly commanded them to vse, except question bee made of his Wisdome? As the forenamed Girdle, Brest-plate, Shooes, Shield, Helmet, were prescribed to all of all sorts, so this Sword: and Christ, without exception of any, saith to all, *Search the Scriptures*. God expresly commandeth, *That the Law be read to all, euen men, women, children, strangers*. And great reason there is for it: for as euery one eateth for himselfe, so he liueth by his owne faith: but the Word is the ground of Faith. By it therefore must they know what they beleeue. As for those wounds in conscience which many receiue by the Word, they are good wounds, whereby, such corruption as festred in them, being let out, the conscience is more soundly healed vp; the wounds which it maketh, turne not to festring sores.

[a] Prou. 1.4. The Word sharpens the wit of the simple.

Ioh. 5.39. Deut. 31.11,12.

Verbum est bonus gladius, cuius gladij bonum vulnus: vulnerat Dei Verbum, sed non vlcerat. Ambr. de virg. lib. 3.

§. 23. *Answer to Satans suggestion of the hurt of much knowledge.*

5. *Suggest.* TOo much knowledge is not good, it [b] *puffeth vp*, it maketh people contemne their brethren, neglect Ministers, loath preaching. But Ignorance is mother of deuotion. These things hath Satan taught, not only Papists, but also many other, which pretend an hatred of Popery, to obiect against the Word.

[b] 1 Cor. 8.1.

Knowledge of the Scripture necessary.

Ans. Knowledge in it selfe is a very good thing, a duty expresly commanded: [c] *Ioyne with vertue, knowledge*, saith Saint *Peter*: yea, Saint *Paul* goeth further, and implieth, that it is our duty to be [d] *filled with knowledge*, and to [e] *abound* therein: and on the other side the Prophet complaineth, that [f] *Gods people are destroyed for lacke of knowledge*. It is not knowledge, but the abuse thereof which puffeth vp, and [g] so much doth the Apostle imply. Now, if the abuse of a good thing should make vs auoid it, what good thing should not bee auoided? The cause that Ministers or any other are contemned, is not knowledge, but that corruption which is in man; euen as by the venome in a Spider, the sweet iuice of a Flowre is turned into poyson.

[c] 2 Pet. 1.5.
[d] Col. 1.9.
[e] 2 Cor. 8.7.
[f] Ose 4.6.
[g] 1 Cor. 8.1.

But the truth is, that nothing maketh the preaching of Gods Word to be more highly accounted of, then knowledge: for

Knowledge maketh preaching to be had in esteeme.

1 They who know something of the great mysteries of godlinesse, if they know it aright, finde such good thereby, that earnestly they desire to know more.

2 They desire also to haue their affections wrought vpon, & that which they know, to bee oft brought vnto their mindes: for which end also the preaching of the Word is ordained. [h] This moued Saint *Paul* to write.

[h] 2 Pet. 1.13.

3 They who know that to be true which is preached, doe in that respect the better attend vnto it, with greater assurance beleeue it, and more highly esteeme the Preachers of it: because they know it to be the truth of God. Thus the *Thessalonians* receiued the Word preached [i] *In much assurance*, because [k] they receiued it, *Not as the word of men, but of God*. There can be no greater enemy to preaching and Preachers then ignorance: instance the rude villages of the Country.

[i] 1 Thes. 1.5,6.
[k] & 2.13.

§. 24. *Of Ignorance: how hainous a sinne it is.*

THe deuotion which is pretended to come from ignorance, is meere superstition, or, *which is worse*, Idolatry.

So much the Apostle affirmeth, [a] *When ye knew not God, yee did seruice to them which by nature are not Gods.* For ignorance of Gods Word is the cause of all error, as Christ implyeth, saying, *You erre, not knowing the Scriptures* (*Mat.* 21. 19.) Yea, the Scriptures being *They which testifie of Christ,* (*Ioh.* 5. 39.) vpon ignorance of the Scriptures, must needes follow ignorance of Christ. Now, ignorance being in it selfe a most odious vice, [b] against which CHRIST will come in flaming fire, to render vengeance: and a mother-sinne, which bringeth forth many other notorious sins: how can any good thing come from it? Certainly, this cauill which is raised against knowledge for ignorance, hath sprung, either from *Enuy*, whereby men grieue at the knowledge and good parts which are in others; or from *Ambition*, whereby they seeke to bee eminent aboue all other; or from *Policy*, seeking thereby a couer for their owne ignorance. [c] *Moses* (who desired that all the Lords people were Prophets) and [d] *Paul* (who wished that all that heard him, were altogether as hee himselfe was) were otherwise minded.

a Gal 4.8. *Ignoratio Scripturarum, ignoratio Christi est. Hier. in proœm in Isa.*

b 2 Thes. 1.8.

c Numb. 11.29.

d Acts 26.29.

§. 25. *Answer to Satans suggestion of the non-proficiency of many hearers.*

5. *Suggest.* MAny, who reade and heare much, are not any whit the more freed from assaults: the flesh, world, and Diuell, beare as great a sway in them, as in any other.

Ans. It is certaine that many are most wrongfully blamed. A mote in their eyes who loue the Word, is made a beame: a Mole-hill, a Mountaine. If indeed there be any such, as there are too many, the fault is not in the Word, but in themselues. Though the Sunne shine neuer so hot, and oft on a stone, it softneth it nothing at all. If it shine on clay, it hardneth it. Stony hearts are no whit bettered; muddy, claiey, polluted hearts are made worse.

Mans dulnesse can be no blame to the Word.

THE

THE THIRD TREATISE.

Of the meanes to vse spirituall Armour aright.

THE FIRST PART.

Of Prayer in generall.

Ephes. 6. 18. *Praying alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance and supplication for all Saints,*
19 *And for me, that vtterance may be giuen vnto mee, &c.*

§. 1. *Of the ioyning of prayer with the whole Armour of God.*

How to get and vse the Christian Armour.

AFter that the Apostle, like a good Captaine, had sufficiently furnished the Christian Souldier from top to toe with all needefull spirituall Armour, both defensiue and offensiue, he proceedeth to instruct him how he may get and well vse this Armor.

The best generall means that he could prescribe, is Prayer: for that Armour being spirituall and heauenly, we fleshly and earthly, we are as vnfit to vse it, as a Childe to vse a Gyants Armour.

Some take prayer to be a distinct piece and part of Christian Armour: whereunto I agree not, for two reasons. First, The forenamed pieces are so compleat, (for by them a man is armed from top to toe) that there is no part wanting. Secondly, No outward piece of Armour is annexed to it, whereunto it should be resembled: therefore I rather take prayer to bee an especiall meanes to helpe vs well to weild and vse the forenamed Armour.

In setting downe this heauenly exercise of prayer, he so setteth it downe in the last place after all, as it hath a reference to all, and such a reference, as impli-eth a ioint vse of it with all the rest: for he vseth the participle *praying*, as if he had said, Put on the whole Armour of God, *praying*, take Girdle, Brest-plate, Shooes, Shield, Helmet and sword, *praying*.

προσευχόμενοι.

Hence I obserue, that *To all other meanes which are vsed for defence or offence, Prayer must be added.* It must, I

Obser. To all other graces adde Prayer.

say, *bee added*: neither they nor this omitted, but both ioyned together. Excellently was this of old set forth by the Israelites manner of going to battell. As the people were to goe armed, and to fight, so [a] the Priests were to goe with siluer Trumpets, & to sound. This sounding with siluer Trumpets, implyed hearty & earnest praier. Note the benefit hereof, 2 *Chr.* 13.14,&c. Thus [b] while *Ioshua* and the people were fighting with the Amalekites, *Moses* stood lifting vp his hand, and *Aaron* and *Hur* stayed his hand. This was an outward figure of their inward powerfull prayer. When *Moses* let fall his hand, and he left to pray, *Amalek* preuailed. So while [c] Israel fought against the Philistims, *Samuel* prayed: and while [d] *Ioab* fought against *Aram*, *Dauid* prayed. The like I might instance in [e] *Asa*, [f] *Iehosaphat*, [g] *Hezekiah*, and other Saints. If in fighting against flesh and bloud, Saints were thus carefull to adde prayer to other meanes, how much more ought we so to doe in our spirituall combates against spirits? [h] Christ in his Agony prayed: and [i] *Paul*, when he was buffeted of the messenger of Satan, prayed.

Oratione operatio, & operatione fulciatur oratio. Hier. in Lam. cap. 3.

a Num. 10.9.

b Exod. 17.9,&c.

c 1 Sam. 7.9,10.

d Psal. 60.1.

e 2 Chr. 14.11.
f and 20.6.
g and 32.20.

h Mat. 26.39.
i 2 Cor. 12.8.

Reason.

God, who hath appointed meanes of safety, will not crosse his owne ordinance: without the vse of them he will not protect any. But of himselfe no man is able to vse the Armour aright: it is God which enableth him. Wherefore, because God will doe nothing without vs, wee must arme our selues and fight, and because wee can doe nothing without God, we must pray.

§. 2. *Of the meane betwixt presuming and tempting God.*

Vse.

BE carefull in keeping the golden meane betwixt two enormous extremes: one of tempting GOD in neglect of the meanes which he hath appointed for our safety: the other, of presuming against God, in trusting so much to the meanes, as we seeke not to him for helpe and succour. Into both these extremes fell the Israelites: [i] one while they would not venture to fight, and so *tempted the Lord*: [k] another while they would needes fight of their owne head, without seeking helpe of the Lord, and so *presumed obstinately*. Rebellious are they, who reiect the meanes: they cleane cast themselues out of the protection of God. Presumptuous are they, who trust to the meanes, and call not vpon GOD; they prouoke GOD either [l] to strip them of such things as they glory in, or else to turne them to their owne destruction, [m] as he did the strength of *Goliah*, [n] and wisdome of *Achitophel*. The middle way betwixt the Rock of Rebellion, and Gulfe of Presumption, is, so to shew our obedience in vsing all the meanes which the Lord prescribeth, as wee manifest our confidence in him, by seeking strength of him. [o] *Those things which God hath ioyned together, let no man put asunder.* To all the forenamed graces adde prayer: pray for Armour, pray for strength, wisdome, and ability well to vse Armour; pray for a blessing on the well vsing of it: bee vpright, and pray, righteous, and pray, patient, faithfull, stedfast in hope, expert in Gods Word, and pray: pray before the fight, fight and pray; without prayer no good successe can bee expected: through prayer we may bee assured to be assisted.

i Num. 14.2.

k 44.

l Ezek. 16.15,39.

m 1 Sam. 17.8,49.
n 2 Sam. 17.23.

o Mat. 19.6.

§. 3. *Of diuiding the Word aright.*

IN laying downe this doctrine of Prayer, the Apostle doth so skilfully couch together many seuerall and distinct points, as euery word almost affordeth a seuerall Doctrine: he contenteth not himselfe in generall to exhort vnto the duty of prayer, but also declareth diuers circumstances appertaining thereunto: Whence obserue, that

Obser.

It is a warrantable course of teaching, to set forth Principles of Religion in their seuerall and particular branches. This is one kinde of [p] *diuiding the Word aright.*

p 2 Tim. 2.15.

Thus

Reason.

Thus shall the vnderstanding of hearers be much informed with a distinct knowledge of the mysteries of godlinesse, and thus shall they much better discerne the great depth of those mysteries, and the rich treasure that is contained in them. Yea, thus also shall their memory be much helped in retaining them: for seuerall branches distinctly and in order set downe, are a great meanes to strengthen memory.

Vse.

This iustifieth that manner of teaching, which is (as we speake) *Common place-wise*: by particular defining, dividing, subdividing, and distinct handling of particular branches of the Principles of Religion.

Obiect. The Apostles vse to comprise many distinct points compendiously in few words: but many Preachers spend many words in laying forth one point.

Ans. They laid a foundation only, and therefore were the briefer: *these* make vp the building, and therefore may & ought to be the more copious. Yet this giueth no warrant to such as spend much time in meere discoursing, without any distinction of order or matter: or to such as are ouer-curious in multiplying their diuisions, or ouer-tedious in amplifying them. Neither doth this tye all Preachers, at all times to vse one and the same method: diuers Preachers haue diuers gifts: and diuers places of Scripture require a diuers manner of handling; [b] *Let euery man, as he hath receiued the gift, minister the same.*

a Rom. 12. 6.

b 1 Pet. 4. 10.

§. 4. *Of the points to bee handled in prayer, and of the definition thereof.*

IN these words of the Apostle concerning prayer, note

1 His exhortation vnto the duty it selfe.

2 His direction for the better performing of it.

In his direction obserue,

1 The kindes of prayer, *all prayer and supplication.*

2 The time thereof, *alwaies.*

3 The ground of it, *in the Spirit.*

4 An helpe therunto, *watchfulnes.*

5 The meanes of prouailing thereby, *perseuerance.*

6 The person for whom.

1 In generall, *for all Saints.*

2 In particular, for himselfe, *vers.* 20.

That he might the better vrge this particular vnto them, he declareth,

1 What he would haue them pray for in his behalfe, *vers.* 19.

2 Why he would haue them pray for him, *vers.* 20.

The first point to be handled, being the duty it selfe, I will therein distinctly shew, First, what Prayer is. Secondly, why we ought to pray.

I. *Point.* What prayer is.

True Christian prayer is *a right opening of the desire of the heart to God.*

Heere note these three points: First, that the hearts desire is to be opened. Secondly, that it is to bee opened to God. Thirdly, that it bee rightly done.

The very forme and essence of prayer consisteth in the opening and making knowne of a mans inward desire, which the Scripture setteth forth by a Metaphor of [c] *Powring out the soule.* [d] *Powring out the heart.* [e] *Powringout a mans meditation*, or complaint.

c 1 Sam. 1. 15.
d Psal. 62. 8.
e and 142. 2.

I call it a desire *of the heart.* 1. Because all desires arise from the heart, that is, the fountaine of them. 2. To distinguish true prayer from euery slight wish, and from lip-labour.

These desires are made knowne by outward and inward meanes. The outward means are [f] *words* or [g] *signes.* Words doe most liuely and plainely set forth the intent of the heart: yet signes also, as *lifting vp the hands, casting downe the eyes, stretching abroad the armes, bowing the knees, prostrating the body and the like*, doe both manifest a mans inward desire, and also stirre vp his affection. The inward meanes are [h] *sighs* and *groanes*: by these GOD discerneth a mans desire, as well as by words and signes. For [i] *GOD is not as man,* [k] *he*

f Psal. 5. 1.
g and 123. 1.

h Rom. 8. 26. Psal. 79. 11.

i 1 Sam. 16. 7.
k 1 Chr. 28. 9.

vnderstandeth all the imaginations of the thoughts.

§. 5. *Of the obiect of Prayer, God only.*

THus is the desire to bee opened, and that *to God*: which *Dauid* well knew, and therefore saith, [a] *Lord, all my desire is before thee*: yea, to *God alone*: for prayer is a principall part of *diuine seruice*: But [b] *God only shalt thou serue.* Oft are we in holy Scripture called vpon, to call vpon God, but neuer by precept, promise, or any other way warranted to call on any other. The true Saints, whose prayers haue beene approued, haue euer prayed vnto God, neuer vnto any other: And that vpon iust and weighty reasons.

a Psal.38.9. *Reasons.*

b Mat.4.10.

Ne quis audeat preces offerre, nisi soli Domino Deo, &c. Orig. contr. Cels. lib. 5.

First, [c] God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it bee true prayer (euen a *powring out of the soule*) or no.

c Ier.17.10.

Secondly, GOD onely is [d] euery where present, in all places, to heare the suits of all persons.

d Ier.23.23.

Thirdly, God only is [e] Almighty, able to grant vs what sute soeuer we shall make.

e Ier.32.27.

Ob. One creature may be helpfull to another, why therefore may not prayer bee made of one to another?

Why no creature is to be prayed vnto.

Ans. First, no creature can of it selfe be helpfull to any other, further then God suffereth and enableth it.

2 It is not a sufficient ground to moue vs to call vpon a creature, because it may be helpfull (for then many vnreasonable creatures might bee prayed vnto, which is a most vnreasonable thing for any reasonable man to doe) wee must know that hee to whom wee pray, heareth vs, and is both willing and able to succour vs. But this can wee know of no inuisible creature, whether Angell or Saint departed: wee neither know where they are, nor what they can doe. In vaine therefore it is to call on them.

Difference betwixt diuine and ciuill prayer.

3 Difference must be made betwixt ciuill and diuine prayer. *This* is made with assurance of Faith, and perswasion of diuine attributes in him to whom we make it, together with religious adoration, which is [f] proper to the diuine Maiesty, and to be performed to no creature, neither [g] Angell, [h] nor man. And this is it whereof here wee speake, and whereof all the question is betwixt vs and our aduersaries.

f Reu.19.10.

g and 22.9.

h Act.10.26.

Ciuill Prayer is that which is made onely in ciuill respects; and that in such particular things wherein wee are perswaded they to whom it is made, can helpe vs: as to pray Ministers to teach and instruct vs in the way to eternall life; to pray Magistrates to relieue vs against the wrongs of vniust men; to pray Physicians in sickenesse to helpe vs; and to pray others the like wherein they are able. Yet so to seeke helpe of these, as of Gods instruments, whom God hath prouided to helpe, and in that respect to call vpon God, and depend vpon him for his blessing on that helpe which man affordeth vnto vs. Thus wee deny not, but that ciuill prayer may bee made to men liuing and conuersing with vs, to whom we may make knowne our desire by outward meanes. But religious prayer is to be made to God alone.

§. 6. *Of the reasons why our desire is to be made knowne to God.*

Quest. WHat needs is there that any prayer should bee made to God at all? [i] *God knoweth the secrets of our heart, and* [k] *vnderstandeth our thoughts a farre off.*

i Psal.44.21.

k and 139.2.

Why it is needfull to make knowne our desire to God.

Ans. Prayer is made, not simply to make knowne the desire and thoughts of our hearts to God, so as otherwise God might be ignorant of them, but to testifie mans obedience to that order which God hath set downe. For it hath pleased God in his vnsearchable wisdome, to appoint prayer a meanes to obtaine all needfull blessings at his hands. Were there no other reason to shew the equity

Ob. *Frustra scienti loquimur.* Resp. *Non nos narratores esse, sed rogatores. Aliud est enim narrare ignoranti, aliud scientem petere. In illo iudicium est, in hoc obsequium. Ibi fideliter indicamus: hic miserabiliter obsecramus. Hier. in Mat. 6.*

equity hereof, but Gods ordinance and commandement, it were sufficient: but this hath God appointed very wisely for many good reasons: as,

1 That it might appeare we vnderstand our owne desires, and haue a sence of the thing we want.

2 That we may not only know, but acknowledge God the Author and fountaine of all blessings.

3 That we may manifest out faith in his gracious promises, and good guiding prouidence.

4 That when we receiue the good thing wee haue asked, wee might ascribe the praise thereof to GOD. For the making knowne of our wants to GOD, and crauing supply of them at his hands, is a meanes to make vs acknowledge, that that supply which wee haue, is made by him, and that the praise thereof is due to him.

§. 7. *Of the things which are requisite to the right manner of Prayer.*

THe third thing in the definition of Prayer (in this word *right*) is not lightly to be passed ouer: many points are comprized vnder it: they may all bee drawne to these two heads,

{1 The *Matter*
{2 The *Manner* } of Prayer.

How to pray aright.

The *Matter* in generall must bee things *lawfull* and *good*.

The *Manner* respecteth, First, the *Persons* both to whom the Prayer is made, and also who maketh it. Secondly, the *thing* which is praied for.

The person to whom wee pray being God, (as we heard) two especiall properties of him must be regarded in prayer,

{1 His *Greatnesse*.
{2 His *Goodnesse*.

These two are implied in the Preface of the Lords Prayer. The word *Heauen*, where he is said to be, sheweth his *greatnesse*: the title *Father*, his *goodnesse*. The Throne of God, before which wee appeare in prayer, is a Throne of *glory*, and of *grace*. Gods glory and grace therefore must be duly weighed.

A due consideration of the former will moue vs,

1 To seeke out a fit Mediatour.

2 With all reuerence to cast our selues before God.

[l] See §. 62.

§. 8. *Of praying in the mediation of Christ.*

1 Pray in the mediation of Christ.

IF the greatnesse and glory of God be duly weighed, wee shall finde it to bee so infinite, as no creature, much lesse weake sinfull man, can endure the brightnesse thereof. [m] It is noted of the Angels, that when they stand before the presence of God, they couer their faces with their wings. If the glorious Angels cannot endure the great and glorious Maiesty of GOD, how should vile sinners, to whom God in himselfe is [n] *a consuming fire*? Which being so, there is an absolute necessity of a fit Mediatour. This was prefigured vnder the Law by the High Priest, [o] who did *beare the names of the children of Israel before the Lord*. [p] This *Mediatour* is only *one*, euen *the man* IESVS CHRIST. No other in Heauen or Earth was fit for that office, but onely He, who was both God and Man, a true, proper, naturall Sonne of both, and so fit to bring man into GODS presence. [q] This, and this alone maketh vs with boldnesse appeare before the Maiesty of God.

[m] Esay 6. 2.

[n] Deut. 4. 24.

[o] Exod. 28. 29.

[p] 1 Tim. 2. 5. *Quid est dulcius quam genitorem in nomine Vnigeniti inuocare, & quem alium dirigam tibi intercessorem nescio, nisi hunc qui est propitiatio pro peccatis nostris. Aug. med. c. 5.*

[q] Heb. 4. 14.

They who pray to God without a Mediatour, as Pagans, or in the name of any other Mediatour but Christ, as Papists, pray not aright in this respect, neither can they stand with comfort before GOD, when hee shall manifest his Maiestie and iealousie.

But they, who by the only begotten Sonne of God, are brought into the presence of God, doe further, in regard of GODS excellency, carry themselues

themselues with all reuerence and due respect vnto him.

This reuerence must first be grounded in the heart, and then manifested by our words and gesture in prayer.

§. 9. *Of inward reuerence in prayer.*

2 Pray in feare.

THat in our hearts wee may feare God, and thinke of him reuerently, we must both before prayer meditate of his glory and excellency: (for so shall we come with hearts raised vp from the dunghil of this earth, to the glorious Throne of Heauen, as the Prophet saith, [a] *Let vs lift vp our hearts, &c.*) and also while wee are in prayer, hold our hearts close with God, that they be not carried away with vaine thoughts, and wandering imaginations: for our prayers are then but [b] lip-labour, nothing acceptable to God.

[a] Lam. 3. 41.

[b] Esay 29. 13.

§. 10. *Of words befitting prayer.*

3 Pray with seemly words.

VVOrds whereby this inward reuerence is to bee manifested, must be fitting our matter, and neither ouer-curious, nor ouer-careless and loose. Curiosity of style hindereth deuotion, and argueth affectation: it sheweth that men, in praying, seeke their owne praise, rather then Gods. A loose stile (to say the least) argueth too light esteeme, and too great neglect of him to whom we make our prayer.

§. 11. *Of gesture in prayer.*

4 Prayer with reuerend and humble gesture.

OVR gesture must bee [c] reuerend, and [d] humble. *Kneeling* is the fittest gesture to expresse both these, and most proper to prayer. S. [*] PAVL setteth forth the very act of prayer by this gesture, and [e] vseth it himselfe. If conueniently we cannot kneele, then stand. [f] This gesture Christ warranteth. [g] The poore humble Publican stood when he prayed. To pray sitting, leaning, lying, with Hat on head, or any such like gesture, when no necessity requireth, argueth little reuerence and humility.

[c] Psal. 95. 2, 6.

[d] Ezr. 9. 5, 6.

[*] Eph. 3. 14.

[e] Act. 20. 36.

[f] Mark. 11. 25.

[g] Luke 18. 13.

§. 12. *Of Faith in Prayer.*

5 Pray in assurance of Faith.

THe other property of God to be especially regarded of vs in prayer, is his goodnesse, in respect whereof, wee must [h] come in assurance of Faith to be heard and accepted: for [i] *Faith* is that meanes whereby a blessing is obtained. [k] Let not therefore the incredulous person thinke, *that hee shall receiue any thing of the Lord.* For strengthening our faith in prayer, wee must seriously meditate on the promises concerning such things as wee pray for, and of Gods truth in performing them, as [l] *Dauid* did.

[h] Heb. 10, 22. Iam. 1. 6.

[i] Mar. 11. 24. Iam. 5. 15. [k] & 1. 7.

[l] 2 Sam. 7. 27, 28.

§. 13. *Of lowlinesse and holinesse in him that prayeth.*

6 Pray with lowlinesse of minde.

FOr the person that prayeth, two things are requisite in regard of himselfe.

1 Lowlinesse of minde.

2 Holinesse of life.

Lowlines of minde causeth an vtter denial of our selues, when in truth we know and acknowledge that in vs is no ground of confidence, but altogether matter of despaire. Of this mind was *Dauid* (when he said, [m] *Enter not into iudgement with thy seruant, &c.*) Of this minde also was [n] *Daniel*, and all the best of Gods children: for the better men are, the more lowly they thinke of themselues.

[m] Psal. 143. 2.

[n] Dan. 9. 8.

How the minde is made lowly.

For attaining to this grace, wee must impartially weigh our owne baseneſse, as *Abraham*, who said, [o] *I am but dust and ashes*: and our vilenesse through sinne, as *Iob*, who said, [p] *I am vile*; or rather [q] *Dauid*, who layeth his sins in order before God. Hee that duly pondereth with himselfe, how his sinnes for number are innumerable, and for weight infinite, and how all his righteousnesse is as filthy ragges, defiled with that sinke of corruption which is in him, cannot but vtterly deny himselfe, and so bee of a lowly minde, not puft vp with any conceit of himselfe.

[o] Gen. 18. 27.

[p] Iob 39. 37.

[q] Psal. 51. 3. &c.

Holinesse of life is also very needfull: for true is that which the blind-

7 Be holy that pray.

man

man said, [a] *GOD heareth not sinners,* [b] *Though ye make many prayers, I will not heare,* saith the Lord to the wicked. Wherefore [c] the Apostle exhorteth to *lift vp pure hands,* which [d] *Dauid* professeth to doe.

Thinke of this, all impious and prophane persons, vncleane and cruell persons, all impenitent sinners whatsoeuer. God will not haue his holy Name polluted in your polluted mouthes. [e] But *the prayer of a righteous man availeth much.*

a Psal.66.18. Ioh.9.31.
b Esay 1.15.
c 1 Tim.2.8.
d Psal.26.6.
e Iam.5.16.

§. 14. *Of praying with vnderstanding and desire.*

3 Pray with sence of the things prayed for.

COncerning the things prayed for, it is requisite that we haue

1 A true vnderstanding and sense of them.

2 A true and earnest desire of them.

Vnderstanding and sence respect both good things and euill. If wee pray for good things, wee must both know they are worth the hauing, and also sensibly feele the want of them. Such are those [f] *poore in spirit,* whom Christ pronounced blessed.

f Matt.5.3.

If we pray against euill, wee must both know that they are in themselues heauy burdens, and also feele that they lye vpon vs, as [g] *Dauid* did: otherwise we shall neuer pray heartily for the one, or against the other.

g Psal.32.4.& 38.4

9 And to pray in sincerity of heart, and with feruency of spirit.

Our desire in Prayer must be both sincere and feruent, euen an hungring, thirsting, longing desire. Vnder these Metaphors the desires of the faithfull are oft set forth. Now, hungry and thirsty persons, and women that long, doe both in truth, and also with great earnestnesse desire that which they desire. If in Prayer our desire be such, it will pierce the Heauens, and moue God to yeeld vnto it: if it bee not a true and sincere desire, but complementall and hypocriticall, it is no prayer of the heart, but meere lip-labour, and so no whit acceptable to him who searcheth the heart. If it be not feruent, but a cold desire, it cannot pierce so high as Heauen. For as a bullet flyeth no further then the heat and force of Powder driueth it: so Prayer, no further then the feruour of spirit carrieth it. Be therefore [h] *feruent in spirit.* Wee heard, that *the Prayer of a righteous man availeth much,* but with this Prouiso, [i] *if it be feruent.*

h Rom.12.11.

Thus in generall we see what Prayer is: whereby we may bee directed how to pray. Now let vs see what motiues there be to stirre vs vp thereunto.

i Iam.5.16. Of feruency in prayer, see more §.95,96.

§. 15. *Of the first motiue to Prayer, Gods command.*

Motiues to prayer.
1 Gods charge.

I Might heere vrge Gods expresse charge and commandement thereunto, which is oft inculcated thorowout the Scripture: a motiue sufficient, though there were no other. For Gods Precepts being wilfully contemned, or carelesly neglected, procure no lesse penalty then eternall destruction of body & soule. It should seeme that this motiue preuailed much with DAVID (for so soone as [k] the Lord said, *Seeke yee my face,* his heart answered, *O Lord, I will seeke thy face;*) and much will it preuaile with all such as desire to approue themselues to God. But because it is a generall motiue vnto all Christian duties whatsoeuer, I will no longer insist vpon it. Particular motiues haue respect either to God, vnto whom we pray, or vnto our selues who pray.

k Psal.27.8.

§. 16. *Of the second motiue to Prayer, Gods worship.*

2 The most principall part of Gods worship.

FOr God: First, Prayer is a part, the most principall, especiall and proper part of Gods worship. *Dauid* ioyneth them together, saying, *Let vs worship and fall downe, &c.* That is, by falling downe, and calling vpon God, let vs worship him.

2 Among other parts of Gods worship, [l] the most reuerend gesture is applied,

l Kneeling. Eph.3.14.

plyed, and euen appropriated to this.

3 The place of Gods worship was by an excellency termed, [d] *The House of Prayer.*

4 Prayer is made an essential note of difference betwixt such as worship God, and such as worship him not. [e] They are said *to call vpon GOD:* These, *not to call vpon God.*

[d] Esay 56.7.

[e] 2 Tim.2.19. 1 Cor.1.2. Acts 9.14. Psal.14.4.

§. 17. *Of the third motiue, Gods honour.*

3 Nothing whereby God is more honoured.

2 IT is the best and chiefest meanes of honouring God that can be: by it we acknowledge God.

1 To be euery where present, and in euery place to heare his Children, and on this ground euery where wee call on him.

2 To be the fountaine of all blessing, and therefore when our selues or others want any blessing temporall or spirituall, by prayer we aske it of God, yea, when we receiue any, we giue the praise of it to God.

3 To be a God full of pitty and compassion, which maketh vs to lay open our griefes and distresses to him.

4 To bee an Almighty God, able to giue whatsoeuer we desire.

5 To be a bountifull God, who giueth to all liberally, and vpbraideth not.

6 To be a God true of his promises, and therefore wee craue the accomplishment of them.

These and other like properties of God doth faithfull prayer set forth; and so bring great honour to God, in which respect God himselfe saith, [a] *Call vpon me, and thou shalt glorifie me.*

[a] Psal.50.15.

§. 18. *Of the fourth motiue, the necessity of Prayer.*

FOr our selues, foure points there be which commend this holy exercise.

1 The necessity
2 The vtility
3 The efficacy } of prayer.
4 The dignity

1 If any good thing bee necessary to a Christian, prayer must needes be necessary, becauſe it is that meanes which God hath appointed to obtaine euery good thing: [b] *Aske, and it shall bee giuen you*, saith the Lord, which giueth all: [c] *Yee get nothing, because ye aske not*, saith his Apostle: we haue no good thing in our selues, or of our selues, all is hid in God: he is the Fountaine of all blessing: But he is a deepe Well: wee must haue something to draw vp water: the only meanes is prayer. Is it not necessary, that a poore man that hath not of his owne a crumme of bread or drop of water, should make his want knowne to such as can and will relieue him? How much more necessary is it, that Christians should make their wants knowne to GOD, seeing otherwise there is no hope of receiuing reliefe from him?

4 Absolutely necessary.

[b] Mat.7.7.

[c] Iam 4.7.

v. 19. *Of the things which men receiue without calling vpon God.*

Obiect. MAny prophane and wicked men, who neuer call vpon God, receiue many blessings from God. [d] *He maketh his Sun to arise on the euill, and sendeth raine on the vniust.*

[d] Mat.5.45.

Answ. 1. The things which such receiue, are euen as nothing, not to be spoken of, becauſe they tend not truly and properly to their good: all that they receiue, are either temporall things, or onely restraining graces, which tend rather to the good of others, then of them which receiue them.

2 Such persons were much better want all those things then haue them: for becauſe they call not on GOD, God giueth them no grace well to vse them, so as they abuse them to their owne destruction: [e] *Achitophels* wit, [f] *Goliahs* strength, [g] *Herods* eloquence, were the cause of their ouerthrow in this World: and though all haue not like ends in this world, yet all *heape vp wrath vnto themselues against the day of wrath.* Reade *Rom.* 2.4,5.

[e] 2 Sam.17.13.
[f] 1 Sam.17.9.
[g] Acts 12.23.

3 That

3 That ſpirit which commeth accompanied with all needfull ſauing and ſanctifying graces, is not gotten without Prayer. [a] *God giueth the holy Ghoſt to them that deſire him.*

[a] Luke 11.13.

§. 20. *Of the firſt motiue, the profit of Prayer.*

2 THe vtility or profit of Prayer is much euery manner of way. It is profitable,

5 Euery way profitable.

1 To obtaine good things.

1 To obtaine euery good thing, as is euident by this promiſe of Chriſt, [b] *Verily, verily, I ſay vnto you, Whatſoeuer yee ſhall aske the Father in my Name, he will giue it you.* Note the *certainty* of this promiſe in Chriſts vehement aſſeueration: Note the *generality* of it, *Whatſoeuer.* [c] The Heathen, among whom the Chriſtians liued after the Apoſtles dayes, obſeruing ſo much, ſaid, That there was nothing which Chriſtians could not obtaine of GOD by Prayer. I might here particularly exemplifie this by ſeuerall inſtances of all kinds of bleſſings, ſpirituall and temporall, publike and priuate, for our ſelues and others, concerning this life and a better, and ſhew how Gods Children haue by Prayer obtained them: and alſo declare ſeuerall promiſes made by God for all theſe. But I haue in part declared theſe [d] before, and I ſhall haue fitter occaſion to handle them, when I ſpeake of the matter of prayer.

[b] Iohn 16.23.

[c] *Lege in Iuſt. Martyris Apolog. 2. Marci imperatoris epiſtolam ad S. R de precib. Chriſtianorum.*

[d] Treatiſe 2. Part 6. §. 72, 73, &c.

2 To preuent or remoue euils.

2 [e] To preuent iudgements threatned, and [f] remoue iudgements inflicted. Note for this purpoſe the prayer of *Salomon*, 1 *King.* 8. 33, &c.

[e] Ier. 26. 19.
[f] Iam. 5. 18.

3 To preſerue grace.

3 To preſerue, nouriſh, and ſtrengthen in vs all ſpirituall graces: [g] by Chriſts Prayer was *Peters* faith kept from failing: whereby Chriſt ſheweth, that Prayer is a ſpeciall meanes to bee vſed to that end. So [h] the Apoſtle prayed in the behalfe of the *Coloſſians*, that *they might bee filled with knowledge, &c. increaſing therein, and ſtrengthened, &c.*

[g] Luke 22. 32.

[h] Col. 1. 9, &c.

4 To obtaine pardon.

4 [i] To obtaine remiſſion of ſinnes: for this is the ſumme of the firſt Petition; and for this end *Peter* ſaith to *Simon Magus*, [k] *Pray God, that if it be poſſible, the thought of thine heart may bee forgiuen thee:* whereby hee implieth, that if remiſſion of ſinnes may be obtained by any means, Prayer is that meanes.

[i] 1 King. 8. 47.

[k] Acts 8. 22.

5 To ſubdue ſin.

5 To ſubdue in vs the power of ſinne, which *Dauid* well knowing, prayed [l] that *ſinne might not haue dominion ouer him.* I dare boldly auouch (and I doubt not but euery Chriſtian ſoule, that is acquainted with this holy exerciſe of prayer, can by experiēce iuſtifie the truth of what I ſhall auouch) that the more conſtant and powerfull a man is in prayer, the leſſe power ſinne hath in him; the more ſinne preuaileth, the weaker is the Spirit of prayer: when GODS Children fall into temptation, and yeeld vnto ſinne, their ſoules are intangled thereby, as a Bird, whoſe feathers are beſmeared with Birdlime, or whoſe feete are caught in a ſnare, they cannot flye vp to Heauen. If by prayer they keepe their hearts aloft, they are the more free from being intangled by Satan. Faithfull prayer, and purpoſe to ſinne, cannot ſtand together. In this reſpect I may not vnfitly compare the Spirit of prayer, to that ſpirit and breath which commeth from the lungs of a man, whereby that ouer-great heat, which otherwiſe would dry vp all his radicall and naturall moiſture, is cooled and allayed: for it is prayer which cooleth and allayeth in man the immoderate heat of luſt, anger, malice, enuy, &c.

[l] Pſal. 19. 13 & 119. 133.

6 To ſanctifie the things we doe, or vſe.

6 To ſanctifie all Gods creatures vnto our vſe: for as Gods Word giueth a warrant for the vſing of the creatures which are needfull, and a direction whereby wee are taught how to vſe them; ſo prayer to God obtaineth a right vnto them, and a bleſſing vpon them: therefore the Apoſtle ioyneth both theſe together, and ſaith, that the creature [m] *is ſanctified by the Word and prayer.* For this end [n] Chriſt vſually prayed, before he vſed the creature: and all, euen they

[m] 1 Tim. 4. 5.

[n] Mat. 14. 19. & 15. 36. & 26. 26. Luke 24. 30.

who

who haue abundance, muſt pray, *Giue vs this day our dayly bread*, that they may haue a right vnto, and a bleſſing vpon the creatures which they vſe. The like may bee ſaid of the callings wherein we are placed, of the actions which wee doe, and of all things which we haue or vſe, all are ſanctified by prayer: who without prayer doe, or vſe any thing, are vſurpers, and can looke for no bleſſing.

To conclude, Prayer is profitable vnto all things.

§. 21. *Of the reſpects wherein ones Prayer is not heard.*

Obiect. AGainſt all that is ſaid of the profit of Prayer, ſome obiect, that the Prayers of many are fruitleſſe: they obtaine not the things deſired: yea, that God ſweareth he would not heare [a] *Moſes, Samuel,* [b] *Noah, Daniel, Iob.*

Anſw. 1. [c] Many pray amiſſe, and ſo receiue not; wherefore that our prayers may be profitable, wee muſt learne to pray aright, as we haue beene directed before.

2 Though God alwaies grant not his ſeruants requeſt inſtantly, yet afterwards, when there is a more ſeaſonable time, hee doth: for GOD is the Lord of times and ſeaſons, and beſt knoweth which is the fitteſt ſeaſon, both for his owne glory and his childrens good to grant their requeſt. For this end did not Chriſt at firſt grant [d] his Mothers requeſt, when ſhe deſired ſupply of Wine; nor [e] the requeſt of the *Cananite* which ſhee made for her daughter. Note his anſwer to his Diſciples: [f] *It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power.*

3 Though hee heare them not in that particular, yet in as good, or in a better thing will he heare them. As [g] when *Paul* prayed againſt a temptation, God gaue him grace ſufficient to reſiſt it; and when [h] Chriſt prayed to haue his bitter Cup remoued, GOD enabled him to drinke it; wherevpon it is ſaid, that [i] *hee was heard in that which he feared.* [k] *Dauid* prayed for his childe that dyed, yet was not his prayer in vaine; for firſt, his prayer was a ſacrifice acceptable to God. Secondly, [l] God had mercy on the ſoule of his childe. Thirdly, God gaue him another ſonne of the ſame mother, a [m] *Salomon*, a *Iedediah*, a Prince of peace, beloued of the Lord, whom God made King after DAVID. God better knoweth what is good for vs, then we doe our ſelues: accordingly, though hee heare vs not alwaies to our owne will, and grant what we ſuppoſe to be good, yet alwaies hee heareth vs to his owne will, and granteth what he knoweth to be good for vs.

4 The Saints well know what GOD hath abſolutely promiſed (as all needfull ſauing graces, and ſaluation it ſelfe, thoſe abſolutely they pray for and obtaine:) and what conditionally, as all temporall things, and ſuch like as may make ſometime to their aduantage, and ſometime to their damage. Theſe they pray for with a ſubiection of their owne wills to Gods, as [n] Chriſt vnto his Father, *Not as I will, but as thou wilt*; and the Leaper to Chriſt, [o] *If thou wilt, thou canſt make mee cleane*; and *Dauid* to God, [p] *Behold, here I am, let him doe to me as ſeemeth good in his eyes.*

That which was obiected of *Moſes, Samuel, Noah, Daniel, Iob*, is but a meere ſuppoſition, not a thing done: beſides, it is ſaid; [q] *They ſhould deliuer their owne ſoules*: ſo as their Prayers ſhould not be without profit.

§. 22. *Of the ſixth motiue, the efficacy of Prayer.*

3 SVch is the efficacy of Prayer, as nothing can be more powerfull: for it preuaileth ouer all creatures, whether reaſonable or vnreaſonable: and of reaſonable, both viſible

a Ier.15.1.
b Ezek.14.14.
c Iam.4.3.
d Iohn 2.4,7.
e Mat 15.23,&c.
f Acts 1.7.
Non exaudiris ad voluntatem, vt exaudiaris ad vtilitatem. Aug. in Pſ. 59.
g 2 Cor.12.8,9.
h Mat.26.39.
i Heb. 5.7.
k 2 Sam.12.16.
l Verſe 23.
m 24.25.
n Mat.26.39.
o Mar.1.40.
p 2 Sam.15.26.
q Ezek.14.14.
6 Very powerful. *Magna ſant arma oratio: ipſa bella deuincit, &c. Chryſ. in Hebr. hom.27.*

sible as man, and inuisible as Angels, whether euill or good: yea, it preuaileth with the Creatour himselfe.

a Dan. 6. 22. 1 [a] *Daniel* by prayer stopped the mouthes of Lyons among whom he was cast.

b 2 Sam. 15. 31. & 17. 23. 2 By [b] *Dauids* Prayer was *Achitophels* wisdome turned into foolish neſſe. By [c] *Iaakobs* Prayer was *Esaus* wrath allayed. By [d] *Mordechaies* and *Esters* Prayer was *Hamans* malice, like *Sauls* Sword, turned into his owne bowels. By [e] *Hezechiahs* Prayer was the whole Hoast of *Sennacherib* ouerthrowne. One faithfull mans prayer is more forcible then the power of a whole Army: [f] witnesse the example of *Moses*, who lift vp his hand while *Israel* fought against *Amalek*.

c Gen. 32. 11. & 33. 4. d Est. 4. 16. & 7. 10. e 2 King. 19. 15, 35. f Exod. 17. 11.

g Mat. 17. 21. 3 [g] By Prayer, the Deuill, when he hath gotten fastest hold, and surest possession, is cast out. It is here in this Text laid downe as a meanes to subdue the forenamed principalities and powers.

h Mat. 26. 53. 4 [h] If Christ would haue prayed, he might haue had more then twelue Legions of good Angels to guard him. i 2 King. 6. 17. [i] At *Elisha's* Prayer a Mountaine was full of horses, and Chariots of fire round about it.

Obiect. If Prayer be thus powerfull with Angels, it is good to pray vnto them.

k Dan. 7. 10. *Answ.* [k] The Angels are prest only to GODS seruice, and alwayes behold his face: when hee sends, they goe, and not when wee call them. Now, our Prayer moueth God to send them: and thus at our Prayer they come to guide vs. Vnreasonable creatures by Prayer are restrained from hurting vs, and made seruiceable: is it therefore reason that we should pray vnto them?

l Ose 12. 4. m Gen. 32. 28. n ver. 26. 5 [l] By Prayer *Iaakob had power ouer the Angel*, (which was the Angell of the Couenant, CHRIST IESVS, true God) who therefore was called [m] *Israel*, because hee preuailed with God. Prayer so far preuaileth with God, that [n] it euen forceth a blessing from him, (whereupon we are said [o] *to striue* or wrestle in *Prayer to God*) and [p] stayeth and holdeth him backe, when he is going out in wrath, and [q] causeth him to repent and reuerse his sentence pronounced.

o Rom. 15. 30. συναγωνίσασθαι. p Exod. 32. 10. q 2 King. 20 3, 5.

§. 23. *In what respects men are said to preuaile with God by Prayer.*

Obiection. THis may seeme to impeach the immutability, and omnipotency of GOD. If man preuaile with him, how is hee Almighty? If he repent, how is hee vnchangeable?

Answ. Those phrases of preuailing with God, of holding him, of his repenting, and the like, are spoken figuratiuely, [r] after the manner of men, for our better vnderstanding. Voluntarily God yeeldeth to all that he seemeth to bee forced vnto: yea, hee hath before-hand determined so to doe; but as hee appointeth the thing to bee done, so the meanes whereby it is done: without the meanes, nothing shall be done: vpon a right vse of the meanes, all things shall be effected. Now, prayer being the means appointed by God, of procuring blessing, and auoiding iudgement, Prayer may fitly bee said (in regard of that order which God hath voluntarily set downe) to be of power with God.

r ἀνθρωποπαθῶς.

§. 24. *Of extraordinary effects of Prayer.*

MAny admirable, and extraordinary are the things which the Prayers of Gods faithfull Children haue in all ages effected. [s] At *Moses* Prayer, the red Sea was diuided asunder. [t] At *Iosuahs* Prayer, the Sun stayed his course. [u] At *Hezekiahs* Prayer, it turned backward. [x] At *Eliahs* Prayer, raine was stayed three yeeres and an halfe together. Infinite it were to reckon vp all particulars. I will bring to your remembrance only

s Exod. 14. 15, 16. t Ios. 10. 12. u Isa. 38. 2, 8. x Iam. 5, 17.

only one, which among and aboue the reſt is moſt remarkable, which is concerning [a] Chriſts Prayer at his Baptiſme, by the power whereof, 1. The Heauens were clouen, 2. The holy Ghoſt deſcended downe vpon him, 3. The Father gaue an euident and audible teſtimony that Chriſt was his beloued Sonne: whereby is declared that the Prayers of Gods Children pierce the Heauens, make the holy Ghoſt to come into them, and cauſe God to witneſſe that they are his children, though not ſo viſibly and audibly, yet as truely and effectually.

a Luk.3.21,22.

§. 25. *Of the vſe which may make we of efficacy of extraordinary Prayers.*

Obiect. THeſe are extraordinary examples of extraordinary perſons, who had an extraordinary ſpirit: ſo as ordinary perſons can looke for no ſuch matters. As for Chriſt, he was the true naturall Son of God.

Anſw. 1. Theſe things are recorded, to ſhew the power and efficacy of Prayer. [b] To which purpoſe Saint *Iames* alledgeth that extraordinary example of the Prayer of *Eliah*. And the argument will well follow from the greater to the leſſe. For if God heard his Seruants in extraordinary matters, will he not much more heare vs in ſuch ordinary matters as wee ſtand in need of, and he hath promiſed to giue vs?

b Iam.5.17.

2 Though CHRIST were the onely begotten Sonne of GOD, and the proper obiect of his loue, yet in, and through Chriſt, God hath adopted vs to be his Children: and with that loue he beareth vnto Chriſt, he loueth vs: ſo as if wee call vpon him in Chriſts Name, he will hearken vnto vs as vnto his Children, and accept of our Prayers, as if Chriſt had made them: for he offereth them vp vnto his Father.

Reu.8.3,4.

Thus wee ſee that [c] *the prayer of a righteous man auaileth much.*

c Iam.5.16.

§. 26. *Of the ſeuenth motiue, the honour of Praying.*

7 A matter of great dignity.

4 THere is no one thing wherein and whereby God doth more honour his Seruants, then by vouchſafing vnto them this high priuiledge and fauour to pray vnto him. By Prayer haue the Saints a free acceſſe vnto the glorious Throne of GODS grace: yea, they haue a familiar acquaintance with him. It is a great prerogatiue, that God in his Word vouchſafeth to ſpeake to man; but not comparable to this, that man ſhould talke with God. God by his Word ſpeaketh to all, euen to the wicked and rebellious, but none but Saints, by Prayer ſpeake to him: (the Prayer of the wicked is no Prayer, but meere lip-labour.) We know that it implieth much more familiarity for an inferiour freely to ſpeak to his Superiour, then a Superiour to his inferiour. *Eſter*, though a Queene, accounted it a great fauour, that ſhee was louingly and kindly accepted, when ſhee approched into the preſence of a mortall Monarch. Now, conſider how infinitely farre greater the diuine Maieſty is, then any humane can be, and this will ſhew how high a dignity it is to haue a free acceſſe vnto his glorious preſence; eſpecially, if withall we conſider how full of grace and goodneſſe he is to all that come before him. The glorious Angels doe admire the Saints, in regard of this honour vouchſafed vnto them.

Eſter 5.2.

§. 27. *A Collection of the motiues to Prayer.*

THus we ſee what ſtrong motiues here be to vrge this duty. If either Gods honour, or our owne honor; if to pleaſe God, or to ſupply our owne needes and neceſſities; if our owne profit and benefit bee any motiues hereunto, motiues are not wanting. What exerciſe on earth ſo heauenly?

uenly? And yet what, whereunto we are more dull? O that ſo rare and excellent a duty, ſhould ſo rarely and ſlightly be performed, as commonly it is! Doth not this argue as the great corruption of our nature, ſo the ſubtill malice of the Deuill? For well hee knoweth the vantage that man gaineth, and damage which commeth to him by Prayer. Let vs be grieued and humbled for our dulneſſe and careleſneſſe herein. Let vs rowze vp our ſpirits and pray, that we may pray.

THE SECOND PART.

The kinds of Prayer.

With all Prayer and ſupplication.

§. 28. *Of the generall heads, whereunto the particular kinds of Prayer are referred.*

II. *Point.* The kinds of Prayer.

HItherto of the duty it ſelfe whereunto we are exhorted: we are now to handle the particular circumſtances, or branches of the Apoſtles direction.

The firſt is concerning the kindes of Prayer, which are firſt intimated vnder that generall particle *All*, and then exemplified by two particular inſtances, 1. *Prayer*. 2. *Supplication*.

That we may diſtinctly handle the ſeuerall kinds of Prayer, which are here in this Text compriſed vnder this word *All*, and in other places of Scripture more expreſly ſet downe; I will draw them into ſome order.

Prayer may firſt be diſtinguiſhed according to the matter, and manner thereof.

In regard of the matter, the [a] Apoſtle maketh foure ſeuerall heads.

a 1 Tim 2,1.

δήσεις.

1 *Supplications*, or deprecations which are for the remouall of euill.

προσευχὰς.

2 *Prayers*, which are for the obtaining of good.

ἐντεύξεις.

3 *Interceſſions*, which are in the behalfe of others.

4 *Thankſgiuings*, which are for benefits receiued. εὐχαριστίας.

Theſe foure hee referreth [b] in another place to two heads, b Phil.4.6.

{1 *Requeſts*. αἰτήματα.
{2 *Thankſgiuing*.

Vnder *Requeſts* he comprehendeth *ſupplication* and *Prayer*, vnder which alſo may be compriſed *Interceſſion*.

Againe, [c] in another place he mentioneth onely two heads, c 1 Theſ. 5.17,18.

{1 *Prayer*.
{2 *Thankſgiuing*.

By *Prayer*, hee meaneth petition. For when this word *(Prayer)* is ſet alone, it compriſeth all the kinds vnder it: when it is ioyned with thankſgiuing alone, it compriſeth all kinds belonging to requeſt. When it is ioyned with deprecation or interceſſion, it is reſtrained to a deſire of good things for our ſelues.

The moſt generall and vſuall diſtinction is grounded on 1 *Theſ.* 5. 17, 18. which is,

{*Petition*.
{*Thankſgiuing*.

Petition may be diſtributed according to the *things* or *perſons* in reſpect whereof it is made.

The things which it reſpecteth, are either *good*, to obtaine them, which is moſt

moſt properly *Prayer*; or euill to remoue them, which is *Supplication*; ſo called in Engliſh, becauſe when wee are oppreſſed with any euill, it maketh vs caſt down our ſelues as poore ſuppliants, craving helpe & redreſſe.

The perſons are our *ſelues* or *others*. The forenamed kindes reſpect our ſelues. That which reſpecteth others, is *interceſsion*: and that is either for them, or againſt them.

According to this diſtribution we ſhall handle vnder Prayer, put for Petition,

1 Petition for good things.

2 Deprecation to remoue euill things.

3 Interceſſion for others.

4 Expoſtulation againſt others.

§. 29. *Of the things to bee asked in Prayer.*

I. *Kind.* Petition for good things.

I. FOr Petition, I neede not ſtand to proue the generall, that it is lawfull to craue good things: for this of al others is the moſt principal kind of Prayer. And this generall title, *Prayer*, is moſt commonly attributed to it. I will rather more particularly ſhew,

1 What things we are to craue.

2 After what manner wee are to craue them.

The things which may bee asked, muſt bee lawfull and good: for ſo much implyeth Chriſt, where hee ſaith, that [d] God will giue *good things* to them that aske him. Now thoſe things are lawfull and good, which are agreeable to the good Will of God: for Gods Will is not only the rule and ſquare of goodneſſe, but the very ground of goodneſſe. A thing is not firſt good, & then willed of God, but therefore good, becauſe it is willed of God: ſo as Gods Will giueth the very eſſence & being vnto goodneſſe: Whereupon [e] the Apoſtle hauing prayed for the Hebrewes, that God would make them perfect in all *good workes*, addeth by way of explanation, *to doe his will*. This generall point of framing our Petitions according to Gods Will, Saint *Iohn* expreſly layeth downe, ſaying, [f] *If we aske any thing according to his will, he heareth vs*. Would wee then know what are thoſe good and lawfull things which may bee asked? *Search the Scriptures*, for in them is Gods Will reuealed. If we haue our warrant from thence for the good things we aske, then may we boldly aske, and looke to receiue them.

[d] Mat. 7, 11.

[e] Heb. 13. 21.

[f] 1 Ioh. 5. 14.

§. 30. *Of the Summe of the Lords Prayer.*

What good things are to bee asked in Prayer.

BVt becauſe this is a large Field, and a wide Sea, Chriſt hath made an *epitome*, a briefe collection of all ſuch things as are good and lawfull to bee asked, and compriſed them in thoſe few Petitions of the *Lords Prayer*. Where we may obſerue two generall heads of them.

1 *Gods glory*, in the three firſt Petitions, wherein praying to God, we ſay, *Thy Name, Thy Kingdome, Thy Will.*

2 *Our owne good*, in the three laſt: wherein ſpeaking of our ſelues, wee ſay, *Our bread, Our treſpaſſes, Lead vs not, But deliuer vs.*

Gods glory, is firſt of all, and moſt of all to be deſired: [b] nothing is to be craued but that which may make thereunto. If Gods glory and our ſaluation could come in oppoſition, *that* were to bee preferred to *this*, as [c] *Moſes* ſheweth by his owne example. Therefore [d] that hath the firſt place in the Lords Prayer. As wee are to deſire it, ſo to deſire [e] the *meanes* whereby it may bee effected, and [f] the *manifeſtation* of it.

[b] 1 Cor. 10. 31.

[c] Exod. 32. 32.

[d] 1 Petition.

[e] 2 Petition.

[f] 3 Petition.

In regard *of our owne good*, we may aske all needfull things, whether they be [g] *temporall*, concerning theſe fraile bodies of ours while here wee liue: or ſpirituall, and that either reſpecting our [h] *Iuſtification*, the principall part whereof is a diſcharge of that debt, wherein, through ſinne, we are bound vnto God: or our [i] *Sanctification*, in keeping vs from the *pollution* of ſinne, and preſeruing vs ſafe from all *euill* vnto ſaluation. The Scripture affordeth particular inſtances of all theſe things asked of God by the

[g] 4 Petition.

[h] 5 Petition.

[i] 6 Petition.

prayers of the Saints. But this warrant of the *Lords Prayer* being so sufficient, I need no longer to insist vpon it.

§.31. *Of the diuers manner of asking things absolutely, and conditionally promised.*

HAuing seene what we must aske, let vs see how we must aske.

Wee haue heard before of many graces needfull for a right manner of prayer, which I will not here repeat, but onely shew the different manner of asking things different in their kinde. For this end respect must bee had to Gods promises. For euery acceptable Prayer is made in Faith: Faith hath an eye to Gods promises, and resteth thereon: as God hath promised any thing, so the faithfull aske it in Prayer. Things absolutely promised, they craue absolutely, as [i] *Moses*, who would not *let God alone*, till he had spared his people, but [k] desired to be razed out of Gods Booke, rather then his people should be destroyed: and why? Because God had made an absolute promise to bring them into *Canaan*, [l] which promise *Moses* pleadeth vnto God in his Prayer.

Things not absolutely promised, they pray for with subiection vnto Gods Will and Wisdome. For there are many things which are good in their kinde, yet so farre make more or lesse to GODS glory and mans good, as it pleaseth God by his wise prouidence to dispose them. For example, God hath made an absolute promise of the perpetuall continuance of the Church, but not of a cõtinuall outward flourishing estate thereof; for hee can turne the persecution of his Church to the encrease thereof, and so gaine honour to himselfe, and bring good vnto his people thereby. Thus for the time of accomplishing Gods promises, sometimes a long date, sometimes a short date, may most make to his glory: and for the meanes, sometimes one kinde of meanes, sometimes another, with other like circumstances.

In all these, we must in our Prayers either expresse, or reserue in our minds some secret limitations; as these, *If God see it to be good; if his good pleasure be such; if it may stand with his glory, &c.*

§.32. *Of the euils to be prayed against.*

II FOr *Deprecation*, or supplication, we haue expresse warrant in the fifth and sixth Petitions of the Lords Prayer: and also in the example of Christ ([m] *Who offered vp supplications with strong crying and teares, and was also heard in that which he feared*) of *Salomon* ([n] who expresseth many particular branches hereof in the Prayer which he made at the dedication of the Temple) and of other Saints in all ages: yea, likewise [o] in the answer which God gaue to *Salomons* Prayer, and [p] in the many promises which God hath made to deliuer vs from euill.

Here also wee are to consider the matter and manner, *What* wee are to pray against, and *how*. *Euill* to bee prayed against, is either of *fault*, or of *punishment*.

§.33. *Of praying against sinne.*

EVill of fault is *sinne*. This is the first euill that euer was in the World: the greatest of all euils (a greater euill then the torment of hell) and the cause of all euill of punishment (for [q] *sinne, when it is finished, bringeth forth death.*)

In regard of this *euill*, three things are to be prayed against, 1. The *guilt* of sin, 2. The *power* of it, 3. *Temptations* thereunto.

Against the first, wee pray in the fifth Petition: against the second and third, in the sixth Petition. In regard of the first, *Dauid* thus prayeth, [r] *Wash me thorowly from mine iniquity, and clense me from my sinne.* In regard of the second, thus, [s] *Let not presumptuous sinnes haue dominion ouer mee.* In regard of the third, Christ saith to his Disciples,

Concerning absolute, and not absolute promises, see Treat.2. Par.6.§.75.76.

i Exod.32.10,11.
k Verse 32.
l Verse 13.

Sanguis Martyrum, semen Ecclesiæ.

II. *Kinde.* Deprecation against euill things.

m Heb.5.7.
n 1 King.8.33, &c.
o 2 Chr.7.13, &c.
p Psal.50.15.

What euils are to be prayed against. *Malum culpæ, malum pœnæ.*

1 Sinne.

q Iam.1.15.

r Psal.51.2.
s & 19.13.

Mat 26.41.

Disciples, *Pray, that ye enter not into temptation.*

The *guilt* of sinne maketh vs odious and abominable in Gods sight, whose fauour causeth our happinesse. The *power* of sinne maketh vs more and more to prouoke his wrath, which is vnsupportable.

Temptations vnto sinne simply in themselues worke neither of those two mischiefes. For Christ (who was alwaies most amiable in Gods sight, [b] the Sonne of GODS loue, [c] in whom his soule delighted, & who neuer prouoked Gods wrath; [d] for God was alwaies well pleased in him) was often tempted to sinne, as [e] by Satan himselfe in the Wildernesse, by Scribes and Pharises, and other such enemies, yea, by [f] *Peter*, when hee told him of his suffering: but all his temptations could neuer make him sin. As a fire-brand thrust into the Sea, is presently quenched: so were all temptations cast against Christ. Yet notwithstanding, temptations to vs are very dangerous, because of our proneneſse and readinesse to yeeld vnto them. Wee are by nature to temptations, as Tinder; or rather as Gun-powder is to fire. As the least sparke of fire doth not onely soone kindle, but also suddenly inflame Gun-powder, and sets it all on fire: so euery little temptation soone fastneth on vs, and inflameth vs suddenly with the fire of sinne. Instance [g] *Dauid*, who at the sight of *Bathsheba* was inflamed with lust; and [h] *Peter*, who at the word of a silly maide, was soone brought to deny and forsweare his Master. If these, in whom Gods renewing Spirit abode, were by reason of the flesh so prone to be ouertaken by temptations, how can such stand against them, in whom the flesh reigneth, and where is nothing to restraine them?

b Col. 1.13.
c Isa. 42.1.
d Mat. 3.17.
e & 4.3, &c.
f Mat. 16.22.
g 2 Sam. 11.2, &c.
h Mat. 26.69, &c.

§. 34. *Of the manner of praying against the guilt and power of sinne, and temptations thereto.*

AGainst the guilt and power of sinne, we must simply, absolutely, instantly pray, and neuer cease till God heare vs.

That we may with the greater indignation pray against them, we must first narrowly and thorowly examine our selues, and search what sinnes we haue committed; and amongst our many sinnes, obserue which are the most odious, which the most dangerous, what sinnes wee are most addicted vnto, and what beare greatest sway in vs. Thus when we see what grieuous sinnes wee are slaues vnto, wee shall with great vehemency, as [i] *Dauid*, and with teares, as [k] *Peter*, pray against them. The reason why most so seldome, so coldly and faintly pray against their sinnes, is, becaüse they neuer examine themselues: they see not how vile and wretched they are, by reason of them.

How to pray with indignation against sinne.

i Psal. 51.1, &c.
k Mat. 26.75.

Against temptations we are to pray especially, that we be not giuen ouer vnto them, and ouercome by them: but that the Lord would either deliuer vs from the temptation, or so assist vs therein, that it turne not to our destruction, but rather to our good: as it is euident by the tenour of the sixt Petition of the LORDS Prayer.

§. 35. *Of praying against punishments of sinne.*

EVill *of punishment* is threefold,
1 *Temporall.*
2 *Spirituall.*
3 *Eternall.*

Temporall punishments are all outward iudgements, miseries & plagues in this World: these are in themselues effects of sinne: from sinne they came first: had man neuer transgressed, none of these had euer beene inflicted vpon him. [l] *In the day thou eatest* of the Tree forbidden, *thou shalt dye the death*, saith GOD to man. All temporall iudgements are fore-runners of death, and appurtenances thereof, and so comprised vnder it.

2 Outward Iudgement.

l Gen. 2.17.

These may be sanctified, and made medicinable: and so they are, in and through Christs suffering, to Gods

Children: all outward afflictions are Gods Physike to the faithfull. Absolutely therefore they are not to be prayed against, but we are to pray either to haue them remoued, or else sanctified vnto vs.

3 Spirituall punishments of sin.

Spirituall punishments, are slauery vnder Satan, the World and the Flesh, a seared and a dead conscience, hardnesse of heart, blindnesse of minde, carnall security, impenitency, infidelity, and such like. These are fearefull euils, and to bee prayed against, as Hell it selfe.

4 Eternall damnation,

The *Eternall* punishment of sinne, is such as cannot be expressed: it is set forth by the most intolerable torments that bee; as the gnawing of a [m] *worme that neuer dieth*, [n] *A lake of fire*; [o] yea, *fire and brimstone, &c.*

m Mar. 9.44.
n Reu. 20.14.
o & 14.10.

This euill causeth an irrecouerable and perpetuall separation from GOD, and maketh men to [p] *blaspheme the God of Heauen for their paines:* in which respect it is absolutely to be prayed against: for as sinne maketh men most wretched, so this punishment of sinne maketh men most accursed.

p Reu. 16.9.

§. 36. *Of praying for others.*

For all Saints,)

III. *Kind.* Intercession for others.

REspect must bee had to others in our Prayers, as well as to our selues: for in the Lords Prayer such Petitions as respect the good of man, are set downe in the plurall number, *Giue vs, Forgiue vs, Deliuer vs.* Expressly [a] the Apostle commandeth to *Pray one for another.*

a Iam. 5.16.

Reasons.

This is to be done in regard of
1 God, to whom Prayer is made.
2 Our selues, who make it.
3 Those for whom it is made.

1 It amplifieth Gods glory.

1 In that wee call vpon God for others as weil as for our selues, wee acknowledge him to bee not onely our owne Father, but also the common Father of others; in which respect CHRIST hath taught vs to say, *Our Father:* yea, thus we acknowledge God to bee that onely Fountaine from whence both our selues and others also receiue all needfull blessings. So as this maketh much to the honour of God.

2 It is a duty of loue.

2 Hereby wee performe a duty of loue, one of the most principall duties that be. This CHRIST plainly sheweth, where he maketh it a branch of loue: for hauing said, [b] *Loue your enemies*, hee addeth, *Pray for them.* Now [c] loue is a due debt which wee owe to our brother: by performing this great duty of loue, we pay a great part of our debt. Thus wee see, that it is a matter both of charity and of iustice: they which neglect it, [d] sinne.

b Mat. 5.44.
c Rom. 13.8.
d 1 Sam. 12.23.

3 It is very profitable.

3 There is no one thing wherein and whereby we can be more beneficiall, and doe more good to any, then in and by Prayer. Wee [e] heard that Prayer is profitable vnto all things, it extendeth to the good both of body and soule, of the temporall and eternall estate of others as well as of our selues.

e §. 20.

§. 37. *Of those who pray not for others.*

Vse 1. MOst worthy of much blame are they, who are neuer moued to pray, but in their owne needs and distresses: of these,

Such reproued, as

1 Take no notice of others necessities.

1 Some will take no notice of others necessities. The Church of the Iewes in her captiuity complained of such, saying; [f] *Haue yee no regard, all ye that passe by this way?* If themselues bee well in their owne conceits, they thinke all other should be well.

f Lam. 1.12.

2 Are not moued therewith.

2 Some, though they take notice, yet are no whit moued to any compassion: as [g] the Priest and Leuite which came and looked on the man that lay wounded and halfe dead in the high way, but hauing no compassion, passed by on the other side. Such were those of whom the Prophet complained, saying; [h] *No man is sorry for the affliction of Ioseph.*

g Luk. 10.31, 32.
h Amos 6.6.

3 Thinke this a needlesse duty.

3 Some, though they be moued, yet performe not this duty, because they thinke it to be an idle trifolous thing, nothing auailable or profitable: such were they whom *Iob* bringeth in thus

thus speaking, g *What profit should we haue, if we should pray vnto the Almighty?*

The first sort of these bewray too much *selfe-loue.*

The second sort discouer too great *senslesnesse*, and plaine inhumanity.

The third, manifest too much *distrust* in God, and plaine Atheisme.

All of them, as they violate that excellent Christian duty of *loue*, h which *seeketh not her own things only*, but desireth and seeketh the good of others also: so they straighten and impaire the rich treasure, and large Ocean of Gods goodnesse and mercy, which extendeth it selfe to all of all sorts.

Vse 2. All prouoked to afford others the helpe of their prayers.

For our parts, if Faith in God, and loue to our brethren, abound in vs, they will make vs diligent in obseruing the needes of others, they will worke in vs a fellow-feeling, and moue euen the bowels of compassion in vs, and so prouoke vs to commend our brethrens distresses to him whom we know to bee able to succour them. What made i the friends of the Palsie-man so diligent in bringing him to Christ? Or what made k the Woman of *Canaan*, and l the father of the lunatike Childe, such importunate suters to Christ for their children? Was it not their faith in Christ, and their loue to those parties? Where this duty is neglected, there is want both of faith and of loue.

§. 38. *Of the persons for whom we must pray.*

THus we haue heard, that Prayer is to be made for others. Wee will further shew more distinctly, 1. Who those other be which are to be prayed for. 2. In what order others are to be prayed for. 3. What things are to be asked for in prayer for others.

The first point I will first handle negatiuely, and declare who are not to be prayed for: And then affirmatiuely, and declare who are to bee prayed for.

For whom Prayer is not to bee made.

In generall, they are not to be prayed for, whom we know our prayers cannot helpe. These are

1 All such as are dead.

2 They which sinne against the Holy Ghost.

3 They concerning whom God hath giuen an expresse charge to the contrary.

§. 39. *Of praying for the dead.*

COncerning the dead, note what *Dauid* saith, m *Why should I now fast?* That which was said to *Iairus*, who sought helpe of Christ for his child, n *(Thy daughter is dead, why diseasest thou the Master any further?)* had bin to purpose, if Christ had not extraordinarily and miraculously raised her from the dead. But such miracles cannot now bee expected; therefore the dead are to be let alone: for thorowout the whole Scripture, there is not one tittle which sauoureth of any such matter, but rather against it. We reade in the Law, of many sacrifices appointed for all sorts of people in all kinde of distresses, but of none for the dead. So also, of many Praiers prescribed for the liuing, both in the old and new Testament, but of none in either for the dead. The Apostle (o where of purpose hee setteth himselfe to direct Christians how to carry themselues toward the dead, and how to comfort themselues in regard of their deceased friends) hath not a word of Prayer for them.

Though these be negatiue Arguments, yet are they not lightly to be reiected: for they plainly shew, that *prayer for the dead*, is a new-found Doctrine, an Article inuented since the Prophets and Apostles times, without warrant of the Word. Now, the Spirit warneth that p *none teach other doctrine*, auouching, that if any doe, q *he is proud and mad*, and therefore biddeth r *auoid such*, yea, s he denounceth a fearefull curse against them which preach *otherwise* then the Apostles had done. Besides, this being without warrant of the Word, how can it be performed in Faith?

1 Not for the dead.
m 2 Sam.12.23.
n Mar.5.35.
1
2
3
o 1 Thes.4.13.
p 1 Tim.1.3. ἑτεροδιδασκαλεῖν
q & 6.4.
r Rom.16.17.
s Gal.1.8. παρ' ὃ

g Iob 21.15.
h 1 Cor.13.5.
i Mar.2.3,4.
k Mat.15.22.
l Mar.9.22,24.

[h] if not in faith, how can it be acceptable to GOD? To say the least against Prayers for the dead, they must needs bee vaine and fruitlesse: for [i] Gods determinate iudgement passeth on euery one so soone as they dye: [k] *If they dye in the Lord, blessed are they*: if they dye in their sinnes, they are irrecouerably cursed, as is implyed in the Parable of *Dives* being in Hell, to whom *Abraham*, being in Heauen, thus saith, [l] *They which would goe from hence to you, cannot; neither can they come from thence to vs.* Herein is the Prouerbe verified, *Where the tree falleth, there it lyeth*: for as life leaueth vs, so iudgement findeth vs. Prayer therefore for the soules of the deceased, is as Physike for the bodies of the dead.

[h] Heb.11.6.

[i] Heb 9.27. *Qualis exieris de hac vita, talis rediens illi vitæ. Aug. in Psal.36.*

[k] Reu. 14.13.

[l] Luke 16.26. *Quousque nobis tempus conceditur recte viuamus, & medici postquam ægrotus obijt nequaquam prodesse potest. Chrys. hom. 75. in Mat.*

§. 40. *Of Purgatory.*

AS for Purgatory (which Papists make to bee a middle place betweene Heauen and Hell, where they say, all such are as dye not in mortall, but in veniall sinne, and from whence by the Prayers of the liuing they may be released) it is a meere fiction, inuented of mans idle braine, and maintained to increase Antichrists earthly treasures. As it is without all warrant of Gods Word, the ground of Faith, so it is against the current, the which acknowledgeth but two sorts of people, [m] *Children of the Kingdome, and children of the wicked*, faithfull and vnfaithfull; and accordingly onely two places after this life, [n] *Heauen* and *Hell*. The distinction likewise of mortall and veniall sinne, as they vse it, making some sinnes in their owne nature, by reason of the smalnesse of them, *Veniall*, is against the Word, which saith indefinitiuely of sin (excepting no sinne at all,) [o] *The wages of sinne is death*. Woe to them, that after this life enter into any fire: the Scripture no where mentioneth any temporary fire after this life, but [p] *euerlasting* and [q] *vnquenchable*.

Primum locum fidei Catholicorum diuina authoritate regnum credit esse cœlorum: secundũ gehennam: tertium penitus ignoramus. Immo nec esse in scripturis sanctis inuenimus, Aug. contra Pelag. hypog. lib.5.

[m] Mat.13.38.

[n] Luk.16.23. Mar.16.16.

[o] Rom.6.23.

[p] Mat.18.8.

[q] & 3.12.

Obiect. 1. The second Petition compriseth the dead vnder it.

Ans. That Petition hath not any particular respect to any particular person departed, so as it cannot iustifie any particular Prayers for a particular person deceased, which is the question in controuersie. Indeede, that Petition respecteth the whole Body of CHRIST, some of the members whereof, are the Saints now dead: but it followeth not thereupon, that it is Prayer for the dead: for principally it respecteth the liuing, and the dead onely by consequence. Besides, it implyeth no altering of the estate of the soules of the dead, which is another point in question.

Obiect. 2. Many prayed for their children and friends which were dead, and had them restored to life.

Answ. 1. This is nothing to the alteration of the estate of the soules, which is the point in controuersie.

2 Those were extraordinary examples done by extraordinary spirits, and are no more exemplary then the Israelites passing thorow the red Sea, or *Moses*, *Eliahs*, and Christs fasting forty dayes.

Vse.

This point is to be noted as against the erronious doctrine of Papists, who maintaine Prayers for the dead: so against their superstitious practices, who vse vpon Church-wals, Church-windowes, Graue-stones, and the like, to set this phrase, *Pray for the soule of A. B.* and if any haue beene bountifull to their Church, they vse to offer vp *Masses*, and to say *Dirige*, and to sing *Requiem* for their soules from time to time. All which (to say the least) are toyish and childish.

Dirige and *Requiem*, are the first words of certain prayers for the dead.

§. 41. *Of vaine wishes for the dead.*

NOt much vnlike is the practice of many ignorant and superstitious persons among vs, who, if mention be made of any of their friends departed, vse presently to say, *God bee with him*, *The Lord bee with his soule*, or, *God haue mercy on his soule*, with the like. Marke the persons that most commonly vse these vaine wishes, and

and you shall obserue them to be such ignorant and irreligious persons as neuer pray for their friends while they are aliue: for if they knew how to pray aright for their friends, they would not make such vnprofitable wishes for them. Wherein note their preposterous course: when true Prayer is warrantable, acceptable, honourable to God, and may be profitable to him for whom it is made, being commanded of God, and agreeable to his Will, they impiously neglect it: but when there is no warrant to make it, no hope of doing any good by it, they superstitiously vse it.

Obiect. 1. Marke their Apology, and yee shall finde it as foolish, as the thing it selfe is toyish. For if any reproue them for it, presently they say, *What hurt is it?*

Answ. It is hurt enough, that there is no good in it: that it is vaine and idle. [r] *Of euery idle word that men shall speake, they shall giue account at the day of iudgement.* Too many idle words passe from them, who are most circumspect and watchfull ouer their words. Is it not enough for men to let slip vnawares idle words, but that they must also iustifie idle prayers? [s] All things must be done in *faith*, [t] all *to Gods glory*, [u] all *in loue*. Much more Prayer, which is the most excellent and heauenly action that can be performed. But these wishes cannot be in *faith*, because they haue no warrant: nor to *Gods glory*, because they are not agreeable to his Will: nor *in loue*, because they can bring no profit.

Obiect. 2. Were we not better say, *The Lord bee with them*, then, *The Deuill take them?*

Answ. Is there not a meane betwixt extremes? Must yee needs be superstitious, or impious? Seeing Gods determinate iudgement is passed vpon them, and they are come to the place of their euerlasting abode, why leaue ye not them to their owne Master, and pray for the liuing, who may reape good by your prayers?

r Mat. 12. 36.

s Heb. 11. 6.
t 1 Cor. 10. 31.
u & 16. 14.

§. 42. *Of not praying for such as sinne against the Holy Ghost.*

2 CConcerning those who sinne against the Holy Ghost, [w] wee haue an expresse inhibition, not to pray for them; and the reason rendred, Because *it is a sinne vnto death*: that is, (as Christ more plainly setteth it downe,) [x] *it shall not be forgiuen vnto men, neither in this world, nor in the world to come*. Their iudgement is as certaine as if they were dead, yea and by their sinne, manifested to be certaine.

2 Prayer not to be made for such as sinne against the Holy Ghost.
w 1 Ioh. 5. 16.

x Mat. 12. 31, 32.

This sin is very hardly discerned: there is neede of more then an ordinary spirit to discouer it. The ground of this sinne is set and obstinate malice against Christ and his truth, made knowne vnto them by the spirit of reuelation. The effect of it is an vniuersall Apostasie, an vtter renouncing of that truth, and that with plaine blasphemy. Now seeing no man can know what is the spirit and heart of another by an ordinary spirit, who shall iudge a man to haue committed that sinne? The Prophets and Apostles can discerne them, as [y] *Paul* discerned *Alexander*. Since their times we reade onely of one who by the the Church hath beene adiudged to haue committed that sin, which was *Iulian*, called the *Apostate*.

y 2 Tim. 4. 14, 15.

§. 43. *Of not praying for those who are apparantly reiected.*

3 FOr those of whom GOD hath giuen an expresse charge to the contrary, and who are expresly and apparantly reiected of God, if any pray, doe they not thwart and gainesay the reuealed Will of God? We reade not that *Samuel* prayed for *Saul*, after the Lord expresly forbade him. Had *Ieremiah* prayed for the people, after the Lord said to him, [z] *Thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee*; he had transgressed.

3 Prayer not to be made for such as are expresly reiected.

2 Sam. 16. 1.

z Ier. 7. 16.

§. 44. *Of*

§. 44. *Of iudging the sinne against the Holy Ghost.*

THough these two last restraints be expressly mentioned in the Scripture, yet we must take heed how we iudge any, either to haue committed that sinne vnto death, or to bee reiected of God: for the one, there is neede of an extraordinary Spirit, for the other, of extraordinary reuelation from God.

Quest. What if any shall professe themselues to be such?

All who count themselues reiected, may not be so accounted.

Answ. That is no good ground for vs to iudge them to be such, and to cease to pray for them. For many weake ones in temptation will iudge themselues to haue sinned against the Holy Ghost, and so be reiected of God, and thereupon neither pray for themselues, nor suffer others to pray for them.

These persons commonly haue in them great griefe of heart, for that wretched estate wherein they conceiue themselues to bee, or if their heart be hardened, they are grieued for that hardnesse, they haue a longing desire to be out of that estate, yea, they haue a secret loue of God, and zeale of his glory, though they feele it not, for they cannot endure to heare any blaspheme Gods holy Name and truth: Now these are euident signes that they neuer fell into vnpardonable sinne against the Holy Ghost.

The best aduice which is first to be giuen vnto such persons, is to perswade them that they are more vnfit to iudge of their spirituall estate, then [a] a man deepely possessed with Melancholly, of his bodily health: and that the iudgement of so weighty and intricate a matter, as the sinne against the Holy Ghost, is to bee referred to the iudgement and censure of the Church, and not of any one particular man, except he had an extraordinary spirit. But howsoeuer, they, like senselesse Patients, seeke their owne ruine: yet let vs, like good Physicians and faithfull friends, be the more tender ouer them, and afford them the best helpe we can, both by wise counsell and feruent Prayer.

Thus much touching the negatiue, who are not to be prayed for,

§. 45. *Of the persons who are to bee prayed for.*

THe affirmatiue (*who are to be prayed for,*) is very generall. For (except those before excepted) all of all sorts are to bee prayed for. Indeede the Apostle in this Text nameth none but *Saints*, yet simply he concludeth not all other, but rather more forcibly vrgeth this duty for the Saints: as if he had said, *Whomsoeuer yee forget, forget not any of the Saints: let them especially, aboue all, be remembred.* In effect, so much is here implyed, as is expressed, *Gal.6.10. Let vs doe good vnto all men, especially vnto them who are of the houshold of Faith.*

For whom Prayer is to be made.

If this place excluded all but *Saints*, and implyed that none but they should be prayed for, it would thwart and contradict many other places of Scripture, which shall bee declared, when we proue that such as are not of the Church may bee prayed for. Wherefore, because the two latter sort, who sinne against the Holy Ghost, and who are reiected of God, are not by ordinary spirits discerned, I may for an ordinary direction say,

All men liuing on earth, are to bee prayed for. So much the Apostle himselfe expressly auoucheth. [b] For in direct termes he exhorteth, that *Prayers be made for all men.* All, I say, whether they be in the Church or out of it, called or not called, friends or foes, publike or priuate persons, rich or poore, young or old, male or female, bond or free, of what estate or condition soeuer.

All in general to be prayed for.

I will giue particular proofes of these particulars, when I declare in what order they are to be prayed for. In the meane while note these generall grounds and reasons.

Reasons.

1 All are made after the same Image

a *Signa melancholiæ sunt existimatio mala, timor sine causa, &c. & plurimum timoris eius est ex eis quæ non timentur secundùm consuetudinem. Auicen. lib. 3. sen. 1. tra. 3. 4.*

b 1 Tim. 2.

mage of God that wee are, all are of the same mould, [d] all our owne flesh, [e] all our neighbours: and therefore as other duties of loue, so this which is the most common and generall duty of all, is to be performed for all.

2 Besides, for ought we know, all may belong to the election of God, and so haue a right to the priuiledges of Gods Elect.

Obiect. Sure it is that euery one is not elected; there alwaies haue been, still are, and euer shall be a mixture of Reprobates with the Elect: for this world is Gods [f] field, wherein are tares as well as wheat; a *sea*, wherein are bad things as well as good. Yea sure it is that the greater sort are Reprobates: for [g] *few are chosen*: [h] *narrow is the way that leadeth to life, and few there be that finde it, but broad is the way that leadeth to destruction, and many there be which goe in thereat.*

Answ. Though this be most true, yet can we not say of any particular man, that he belongeth not to Gods election. If he be not now called, he may be hereafter. Though he be now a Wolfe, he may become a Lambe, as *Paul* did. Wherefore to resolue this point distinctly, all men *ioyntly* together may not be prayed for, because all belong not to Gods election. Yet all men *seuerally* (except before excepted) may & must be prayed for. So as there is not any one excepted. There is not any Country, any sort or condition of people, any one man of whō we can say, *He is not to be prayed for.*

Obiect. The Pope of Rome is Antichrist, and Antichrist is branded to be [k] *that man of sinne*, which is, *a sonne of perdition.*

Answ. We may not conceiue any particular man to be Antichrist, but rather that Seat and State where the Pope sitteth, or that Hierarchy, the head whereof the Pope is, or the succession of Popes one after another.

The ground of prayer is the iudgement of charity, and not of certainty. Now [l] *charity hopeth all things.* It hopeth that they which are out of Christs fold, may in time bee called into it, that very persecutors of the Gospell may proue Professors of the same.

I doubt not but vpon this ground, and in the forenamed respect, that clause in our publike Leiturgy (*That it may please thee to haue mercy on all men*) is vsed.

d Isa. 58. 7.
e Luk. 10. 29, &c.
f Mat. 13. 38, 47.
g Mat. 22. 14.
h & 7. 13, 14.
k 2 Thes. 2. 3.
l 1 Cor. 13. 7.

It cannot be said of any particular man, that hee belongeth not to God.
Non est desperandum de malis, sed pro ipsis vt boni fiant studiosius supplicandum: quia numerus sanctorū de numero impiorum semper auctus est. Aug. in Psal. 36.

Reason.
Iudicium charitatis, non infallibilitatis.

§. 46. *Of the order of praying for others.*

In what order others are to bee prayed for.

FOr the *order* of praying for others: Prayer being one of the most proper and principall effects of loue, followeth the order of loue. Now the proper obiect of true loue, is *God*, who by a propriety and excellency is called [a] *Loue.* The liker any are to God, and the neerer they come to him, the more dearely ought they to be loued, and in loue to be preferred before others: accordingly in our prayers ought they to be preferred.

a 1 Ioh. 4. 16.

§. 47. *Of praying for Saints.*

1 Saints.

1 THe first in order to be prayed for, are *Saints*, who are here in this Text by name expressed, to shew that they must most of all be remembred. [b] Thus did Christ pray, especially for them which were *giuen him out of the World.* And the [c] Apostles remember the Saints by name in their benedictions.

b Ioh. 17. 9.
c Rom. 1. 7. 1 Cor. 1. 2, 3. 1 Pet. 1. 2.

Reason 1. Of all men these are neerest, and deerest vnto God, [d] they doe most resemble him in diuine qualities, and are best beloued of him.

d 2 Pet. 1. 4.

2. [e] God is especially good vnto such; [f] for he *is a Sauiour of all men, especially of such as beleeue.*

e Psal. 73. 1.
f 1 Tim. 4. 10.

3 They are knit vnto vs by the neerest and firmest bond that can be, which is the Spirit of Christ: [g] *For by one Spirit are we all baptized into one body.* In this respect wee are said to haue all [h] *one Father*, to be [i] *one Body*, one *Spirit*, yea, to be [k] *Christ.*

g 1 Cor. 12. 12.
h Mal. 2. 10.
i Ephes. 4. 4.
k 1 Cor. 12. 12.

4 The [l] promises, which are the ground of our prayers, doe especially belong vnto them: so as with strongest confidence wee may pray for them.

l Act. 2. 39. 2 Pet. 1. 4.

Vse.

Saints haue all the benefit of one anothers prayers.

Vse. Here see the priuiledge of Saints, they especially and aboue all, haue the benefit of the prayers of all their fellow Saints. For this being commanded to all, all the Saints will haue care to performe it: yea, the Saints alone partake of the benefit of others prayers: for though many wicked ones be prayed for, yet the benefit returnes into their bosome who make the prayer, as CHRIST said to his Disciples, *If yee salute an house, and if it be not worthy, let your peace returne to you.* Mat. 10. 13.

§. 48. *Of praying for Magistrates.*

2 Publike persons.

2 IN the second place prayers are to be made for *Publike persons*, as Ministers of the Word (of whom we shall more particularly speake on the 19. *verse*) and Magistrates, *as* [m] *Kings, with all that are in authority*, whom by name the Apostle mentioneth, where hee exhorteth to pray for others: and *Dauid* by name prayeth for them, saying, [n] *Giue thy iudgements to the King, O God, and thy righteousnesse to the Kings Sonne.* Vnder these may be comprised all that haue any publike charge ouer others.

m 1 Tim. 2. 2.

n Psal. 72. 1.

Reasons.

1 By reason of their office, they stand in GODS roome, and beare Gods Image; and in that respect are called, [o] *Gods Sonnes*, yea, *Gods*.

o Psal 82. 6.

2 They are of greatest vse, and in place to doe most good; and in that respect are (as [p] *Dauids* seruants said of him) worth *ten thousand* others.

p 2 Sam 18. 3.

[q] This reason alledgeth Saint *Paul* to vrge this duty, *that wee may leade a quiet and peaceable life, in all godlinesse and honesty*; whereby hee implyeth, that vnder God they may bee an especiall meanes for vs to leade such a life. Good Magistrates are a great blessing to Church and Commonwealth, but euill Magistrates a great plague and curse. Needfull it is therfore, that Prayer be made especially for them.

q 1 Tim. 2. 2.

§. 49. *Of praying for Friends.*

3 Kindred and friends.

3 IN the third place, we ought to pray for such as God hath linked vnto vs by any outward, naturall, and ciuill bonds, as *Kindred, Alliance, Neighbour-hood, Friendship, Office*, or the like. Now, the neerer these bonds bee, the more especially must we pray one for another. [r] The neerest outward bond is Matrimony, therefore Husbands and Wiues must most especially pray one for another, as [s] *Isaak* for *Rebecca*: then Parents and Children, as [t] *Abram* for *Ismael*: next, brothers and sisters, as [u] *Ioseph* for *Beniamin*: and masters and seruants, as [x] *Abrams* seruant prayed for his Master. [y] The blessing which God bestowed on *Potiphar* for *Iosephs* sake, sheweth that *Ioseph* prayed for his Master: likewise such kindred as are out of the family, one for another, and neighbour for neighbour, friend for friend, Countriman for Countriman, &c.

r Gen. 2. 24.

s Gen. 25. 21.

t 17. 18.

u 43. 29.

x 24. 12.

y 39. 5.

God hath knit persons together by those outward bonds for the mutuall good one of another, that they might be more helpefull one to another. In which respect the Apostle calleth these bonds, [z] *ioynts of furniture, or bonds of ministration*, that is, bonds whereby the seuerall parties that are knit together, furnish one another, by receiuing helpe one from another, and conueighing helpe one to another. Now, prayer is the meanes wherein and whereby wee may be helpefull one to another.

z Ephes. 4. 16.

§. 50. *Of praying for strangers.*

4 Strangers.

4 STrangers ought to haue the next place in our prayers, euen they with whom wee haue no acquaintance, and to whom we are bound by no other bond, then that common bond which passeth betwixt man and man, whereby all *Adams* sonnes are knit together. These are comprised vnder that generall particle, *all men*. [a] In diuers Psalmes are Prayers for the Gentiles, [b] *Abram* prayed for the Sodomites.

a Psal. 67. & 117.

b Gen. 18. 24.

Loue extendeth it selfe so far. For

Reason.

[c] the

[c] the Law expreſly commandeth *to loue the ſtranger, and to* [d] *bee helpefull vnto him.* And [e] Chriſt excellently ſetteth it forth in the example of the Samaritan, that ſuccoured the wounded man whom he found in the way.

[c] Leu 19.34.
[d] & 23.22.
[e] Luke 10.30.

§. 51. *Of praying for enemies.*

5 Enemies.

VLAſtly, enemies are not to bee cleane ſhut out of our prayers, not they who hate, curſe, hurt & perſecute vs. [f] Chriſt expreſly commanded to pray for them, and [g] himſelfe alſo practiſed as much: for when his enemies had ſpit out the venome of their malice againſt him, and done what hurt they could vnto him, hee prayed for them, and ſaid, *Father, forgiue them.* So did his Apoſtle both command it, and practiſe it. For to others he ſaid, [h] *Bleſſe them that perſecute you.* Of himſelfe he ſaid, [i] *We are euill ſpoken of, and we pray.* While the enemies of *Stephen* were throwing ſtones at him as thicke as Haile-ſtones, [k] *He kneeled downe, and cryed with a loud voice, Lord, lay not this ſinne to their charge.*

[f] Mat. 5.44.
[g] Luke 23.34.

Debemus optare etiam vt per quæ flagellamur, vt conuertantur. Aug. in Pſal. 36.

[h] Rom. 12.14.
[i] 1 Cor. 4.13.

[k] Act. 7.60.

Reaſon.

Thus indeed ſhall we manifeſt true Chriſtian loue to bee in our hearts: for Chriſtianity teacheth vs to [l] *ouercome euill with goodneſſe.* The Scribes and Phariſes, which followed the principles of nature, taught [m] *to hate enemies.* So did the Heathen in their beſt morall Philoſophy. Chriſtians only, and thoſe true and ſound Chriſtians, can attaine to this extent of loue: it is impoſſible for a naturall man to loue his enemy truely and intirely: none euer did, or can doe it, but thoſe who haue the Spirit of Chriſt in them.

[l] Rom. 12.21.

[m] Mat. 5.43.

§. 52. *Of mens failing in praying for others.*

Vſe.

IF in theſe points of praying for others, wee obſerue how farre moſt goe, we ſhall finde how exceedingly moſt faile therein, and come ſhort of their duty.

Few pray for their enemies.

1 Not only Atheiſts, but euen few of thoſe that beare the title of *calling vpon God*, come to this extent of loue, to pray for their enemies. Many can pray for their friends, but who for their enemies? I doubt not, but many finding this point ſo cleerely and euidently laid down in the Scriptures, are perſwaded that it is a duty, and thereupon ſometimes when their bloud is cold, and the wrongs of their enemies ſomewhat out of their minds, can ſay, *God forgiue them:* or for forme and cuſtomes ſake, when they heare the Miniſter vtter this clauſe of the Letany, *That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts,* can anſwer; *Wee beſeech thee to heare vs, good Lord:* but from the heart to pray for them euen when they wrong vs, or while their iniuries are freſh in our memories (as [n] Chriſt and [o] *Stephen* did) is a rare matter, ſo rare as few attaine vnto it: witneſſe that proneneſſe which is in the beſt (if not openly to curſe and vſe fearefull imprecations, as the worſer ſort doe, yet) inwardly to wiſh, and imagine many euils againſt them. This deſire of reuenge, being one of the luſts of the fleſh, we muſt labour to maintaine a contrary luſt of the Spirit, which is, to loue our enemies, and pray for them: for [p] *The Spirit luſteth againſt the fleſh.* If we be led by the Spirit, we ſhall not fulfill the luſts of the fleſh.

[n] Luke 23.34.
[o] Act. 7.60.

[p] Gal. 5.17.

Many pray for none that are ſtrangers to them.

2 If it be a breach of loue, not to pray for our enemies, how great a fault is it to refuſe, or forget to pray for thoſe who neuer hurt vs, becauſe they are ſtrangers, vnknowne, and (as men thinke) they no whit beholding vnto them? Is this for Gods ſake, Chriſts ſake, conſcience ſake, and loue ſake, without reſpect of perſons to performe this duty? If ſuch knew the benefit of Prayer, they would be glad to partake of the benefit of their prayers who neuer knew them. Is it not then good reaſon that ſtrangers, whom they neuer knew, ſhould alſo partake of the benefit of their Prayers?

Some pray not for thoſe to whom they are bound.

3 If to forget ſtrangers be ſuch a faul-

fault, how monſtrous, inhumane, and vnnaturall a thing is it, to neglect this maine duty of loue, wherein we may doe ſo much good, and not performe it for thoſe to whom wee are bound by particular and peculiar bonds? Not onely ſome Kinsfolke a farre off, Country-men, fellow-Citizens, Townes-men, Pariſhioners, Neighbours, Friends, and ſuch like, but many which are very neere of bloud, of one and the ſame Family; yea, Bed-fellowes neuer pray one for another. Not Husbands and Wiues, Parents and Children, Brothers and Siſters, with the like: Many Parents, otherwiſe prouident for their children, faile in this maine point, whereby it commeth to paſſe, that their prouidence faileth of the iſſue deſired and expected. [a] The Apoſtle ſaith, *If there be any that prouideth not for his own, he denyeth the faith, and is worſe then an Infidell.* What is hee then that prayeth not for his owne? Shall not *Dives* riſe vp in iudgement againſt ſuch, [b] who being in hell, prayed that *Lazarus* might goe to his Fathers houſe, and to his brethren, to teſtifie vnto them, leſt they alſo ſhould come into that place of torment?

[a] 1 Tim. 5. 8.

[b] Luk. 16. 27, 28.

Some forget their Magiſtrates, and Miniſters.

4 The very Heathen could ſay, that a mans Country is to be preferred before his family, publike perſons before priuate, yet many who profeſſe themſelues Chriſtians, are very vnmindfull of the Church and Common-wealth where they liue, neuer calling vpon God for Miniſters and Magiſtrates. May wee not well thinke, that this is one cauſe why there are ſo few good, why ſuch corruptions in both? Aſſuredly, if God were faithfully, earneſtly, inſtantly called vpon, wee ſhould haue more ſtore of better.

Some pray not for Saints.

5 In the laſt place, what may wee thinke of thoſe who pray not for the Saints, all of whom, aboue all other, ought to bee prayed for? Can the loue of God bee in ſuch? But then what may be thought of ſuch, as are ſo far from praying for any of them, as they curſe them, and wiſh all euill againſt them, in this reſpect, becauſe they are Saints, and vpright in heart? There bee Husbands that curſe ſuch Wiues: Parents, ſuch Children: Maſters, ſuch Seruants: Magiſtrates, ſuch Subiects: Miniſters, ſuch People: and ſo on the other ſide, Wiues ſuch Husbands, Children, ſuch Parents, &c. So alſo Brothers ſuch Brothers, Kinſmen ſuch Kinſmen, Neighbours ſuch Neighbours, &c. Well may we think, that they who thus hate whom God loueth, and curſe whom God bleſſeth, are neither loued of God, nor ſhall receiue bleſſing from him, vnleſſe they thorowly repent. The Apoſtle ſaith, *Pray for all Saints*, among Saints excluding none at all: they curſe *all Saints*, euen thoſe that are by outward bonds neereſt knit vnto them. This their bitter ſpite againſt Saints, whom otherwiſe they could loue, if they were not Saints, argueth that they haue no part or fellowſhip in the Body of Chriſt, nor in other priuiledges of the Saints.

Some curſe them.

§. 53. *Of the things which we are to pray for in the behalfe of others.*

FOr the things which wee are to aske in Prayer for others, in generall they are whatſoeuer we may aske for our ſelues: for proofe whereof, obſerue the forme of the Lords Prayer: in euery Petition, where we aske any thing for our ſelues, wee include others: wee aske bread for others, *Giue vs our dayly bread:* ſo likewiſe forgiuenes of ſinnes, freedome from temptation, and deliuerance from euill. Here therefore I might run ouer againe all thoſe particular points which were before deliuered concerning good things, whether temporall, ſpirituall, or eternall, to bee prayed for, and euill things, whether euill of fault, or euill of puniſhment to be prayed againſt, and apply them to prayers made for others: but that needeth not; onely here obſerue this generall rule, that *according to the needs of others, are prayers to bee made for them.*

1 If they be not called, pray that

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they may bee conuerted: no doubt but [a] Christs Prayer on the Crosse was the cause that so many Iewes, after his death were conuerted. The like may be said of *Stephens* Prayer, *Acts 7. 60.*

2 If they be called, pray that they may bee established, and grow in grace, as [b] Saint *Paul* did.

3 If they haue sinned, [c] pray that their sinnes may be forgiuen.

4 If they bee sicke, pray that they may be raised.

5 If they be wrongfully imprisoned, [d] that they may be deliuered, and so according to other needs.

[a] Luk. 23. 34. *Ideo de terra erectus est Paulus, quia in terra inclinatus exauditus est Stephanus. Aug. ser. 4. de Stephan.*

[b] Col. 1. 9.

[c] Iam. 5. 15.

[d] Heb. 13. 18, 19.

§. 54. *That Gods Will not knowne, is no sufficient cause to hinder prayer for others.*

Obiect. THus may we crosse Gods determined purpose, by praying for those things which God doth not purpose to grant: as to pray for a mans life, when his time of departure is come.

Answ. 1. The same might be obiected against Prayer for our selues: and then what Prayer should bee made?

2 Gods reuealed Will is the rule and ground of our Prayers: wee are not to search into his secret Counsel: but whatsoeuer we finde warranted in the Word, we ought to pray for.

3 In all prayers for others, wee must pray with limitation, and subiection to Gods Will: there is nothing for which we can pray so absolutely in the behalfe of others, as in our owne behalfe: for wee cannot know the estate of others, so well as of our selues.

§. 55. *Of imprecations against ones selfe.*

IIII. *Kind.* Imprecation.

THe fourth and last branch of Prayer, is *Expostulation*, or *Imprecation* against others, which is a kinde of Prayer whereby iudgement and vengeance is desired.

In handling this point, I will shew,

1 What the persons bee against whom imprecations may be made.

For the *persons*: No man may pray against himselfe: we haue no warrant in all the Scripture for it, and therefore it must needs bee a matter of impiety: besides it is against very nature it selfe, for [f] *No man euer yet hated himselfe*, and therefore it must needs be matter of iniquity and iniury.

No man must pray against himselfe.

[f] Eph. 5. 29.

Obiect. Many of the Saints haue made *imprecations* against themselues, as [g] *Dauid*, [h] *Salomon*, and other, who in their oathes vsed these and such like words, *God doe so to me, and more also.*

[g] 2 Sam. 3. 35.
[h] 1 King. 2. 23.

Answ. 1. When an oath is taken in [i] *truth*, not falsly; in *iudgement*, not rashly; in *righteousnesse*, not wrongfully; the imprecation expressed or implyed therein, is not simply made, as if hee that tooke the oath, desired any such thing to fall vpon himselfe, but vsed onely for a more vehement testification of the truth, to moue the hearer the rather to giue credence thereunto; or else to binde him that sweareth, the more stedfastly to performe his oath.

[i] Ier. 4. 2.

2 If any of the Saints haue vsed imprecations in an oath *falsly*, as [k] *Peter*, or rashly, as [l] the Princes in *Iosuahs* time, or *wrongfully*, as [m] *Dauid*; their examples are no good warrant.

[k] Mat. 26. 74.
[l] Ios. 9. 14, 15.
[m] 1 Sam. 25. 22.

Obiect. 2. A wife suspected by her husband, was bound by the Law to make imprecations against her selfe.

Numb. 5. 22. expounded.

Answ. Shee was not bound to doe so. For if she were free of the crime laid to her charge, that imprecation was no imprecation: but if she were guilty, then shee ought to acknowledge her fault, and not curse her selfe. If being guilty, she assented to that imprecation, it was her owne fault, and not the bond of the Law.

Vse. Reproofe of vsuall imprecations against ones selfe.

How impious are they against God, how iniurious against their owne soules, who vpon euery light occasion, yea, and that many times falsly (for common rash swearers are oftentimes

times falſe ſwearers) doe imprecate direfull vengeance againſt themſelues, as, *I would I might neuer ſtirre, I would I might neuer eate bread more, I would I might dye preſently, I would I might be ſwallowed vp quicke, I would I might be damned.* Oh feareful! The Iewes of ancient time were ſo feareſull of vttering imprecations, that when in their oathes they had occaſion to vſe them, they would either expreſſe them in generall termes, thus, [h] *God doe ſo to me, and more alſo:* or elſe leaue them cleane out, and make the ſentence imperfect; as, *If I doe this*; or, *If I doe not that*; or, *If this be ſo*, and there ſtay. Thus [i] *Dauid, If I enter into the Tabernacle of mine houſe: If I goe vp into my bed: If I giue ſleepe to mine eyes.* And thus *Zedekiah* vnto the Prophet *Ieremiah*: [k] *As the Lord liueth which made vs this ſoule: If I put thee to death: If I giue thee into the hand of theſe men that ſeeke thy life.* Yea, thus God himſelfe, [l] *I haue ſworne, if I lye vnto* DAVID. And againe, [m] *I ſweare in my wrath if they ſhall enter into my reſt.* To ſhew that this is the right tranſlation of that forme of ſpeech, [n] the Apoſtle alledging that forme of GODS Oath, ſo tranſlateth it. What doth this teach vs, but that we ſhould bee very fearefull to vtter any imprecation againſt our ſelues, eſpecially to doe it falſly or raſhly? The Iewes, which cauſed Chriſt to be crucified, and their poſterity to this day, haue felt the woe and curſe of that imprecation which they made againſt themſelues, when they ſaid to *Pilate* of CHRIST, [o] *His bloud be vpon vs and our children*: So hath God cauſed the vengeance of many others imprecations to fall vpon their owne necks, and that in iuſt iudgement.

h 2 Sam. 3. 35.

i Pſal. 132. 2, 3, 4. אִם־אָבוֹא בְּאֹהֶל בֵּיתִי אִם־אֶעֱלֶה עַל־עֶרֶשׂ יְצוּעָי אִם־אֶתֵּן שֵׁנָה לְעֵינָי

k Ier. 38. 16.

l Pſal. 89. 35.

m & 95. 11.

n Heb. 3. 11. ὤμοσα, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

o Mat. 27. 25.

§. 56. *Of the perſons againſt whom imprecation may be made.*

Impreſations againſt publike and deſperate enemies.

WHerefore lawfull and warrantable imprecations are to bee made againſt others, and thoſe other to be enemies (enemies, I ſay, not our owne priuate enemies in particular cauſes, betwixt vs and them: for theſe muſt be prayed for, as we heard [p] before, but publike) ſuch as are enemies to God, his Church and Goſpell, yea, alſo obſtinate, deſperate, reprobate enemies, who neither will nor can be reclaimed: as were *Corah, Dathan*, and *Abiram*, [q] againſt whom *Moſes* prayed. Such were thoſe againſt whom *Dauid* ſo earneſtly praied, *Pſal.* 109. 67, *&c.* and [r] whom Saint *Paul* wiſhed to be cut off. Such an one was *Alexander*, concerning whom Saint *Paul* thus prayed, [ſ] *The LORD reward him according to his workes*, meaning his euill works.

p §. 51.

q Numb. 16. 15.

r Gal. 5. 12.

ſ 2 Tim. 4. 14.

1 *Queſt.* How can ſuch bee diſcerned?

Anſw. By an ordinary ſpirit they cannot be diſcerned, but onely by an extraordinary ſpirit, euen ſuch a ſpirit as the Prophets and Apoſtles had, to whom God by his Spirit reuealed what ſuch and ſuch perſons were againſt whom they prayed. Wherefore when the Diſciples would haue cauſed fire to come down from Heauen and conſume the Samaritans, Chriſt ſaid vnto them, *Ye know not of what ſpirit ye are.*

Luk. 9. 54, 55.

2. *Queſt.* How then may ordinary perſons make imprecations againſt any?

Imprecations may be made in three reſpects.

Anſw. No ordinary man can lawfully make any imprecation againſt the perſons of any particular diſtinct men: Onely in theſe three reſpects may imprecations be made.

1. *Indefinitely*, againſt all ſuch publike deſperate enemies as were noted before, without any application of the imprecation to any particular perſon, no not ſo much as in thought: and thus was that generall imprecation vſed when the Arke went forward, [t] *Riſe vp, Lord, and let thine enemies bee ſcattered.* And thus *Dauid* vſeth many generall imprecations, as [u] *Let them be confounded which tranſgreſſe without cauſe.* [x] *Let them all bee confounded that hate Sion, &c.*

1 Indefinitely.

t Numb. 10. 35.

u Pſal. 25. 3.

x & 129. 5.

2 *Conditionally*, as when we obſerue

2 Conditionally.

serue any to persist obstinately in persecuting the Saints, and suppressing the Gospell, we may desire, that if they belong to God, it would please God to turne their heart, or else, if they belong not to him, to confound them: thus may imprecations be directed against particular men.

3 Against malicious deeds.

3. *Without any respect at all vnto their persons* (leauing them vnto God) wee may pray against their malicious plots and wicked deeds: thus *Dauid* prayed against the wicked policy of *Achitophel*, [d] saying, *O Lord, I pray thee, turne the counsell of Achitophel into foolishnesse.*

d 2 Sam. 15. 31.

§. 57. *Of the vnlawfulnesse of vsuall imprecations.*

Vse. Reproof of vsuall imprecations

AS for those vsuall imprecations, direfull and hatefull imprecations, such as my hart abhorreth to think of, & my toũg is ashamed to name, which prophane & wicked men make against their neighbours, vpon euery petty wrong and slight occasion, they can neither stand with any true feare of God, nor loue to man. For to call vpon God, who is [e] *A God of long suffering, and great forbearance,* [f] *full of compassion, and slow to anger,* to be a reuenger of euery little iniury, argueth little respect of his greatnesse and goodnes. To wish Gods heauy vengeance to fall vpon the body, soule, goods, or any other things which belong vnto our neighbour, discouereth much malice, no loue. Such were those of whõ *Dauid* thus speaketh, [g] *Their throate is an open sepulcher,* [h] *The poyson of Aspes is vnder their lips,* [i] *Their mouth is full of cursing & bitternes.* Many mens toũgs are so poysonous and fiery (being [k] *set on fire of hell*) that like mad dogs they spare none, but curse and ban the most innocent and harmelesse that be: yea, (which is horrible to heare) some curse their wiues, children, seruants, friends, and neerest and deerest vnto them that be, not for any wrong or euill, but because they are, as they terme them, Puritans; but in truth honest and vpright hearted, fearefull to commit the least euill, conscionable in doing all duty (so neere as they can) to God and man.

e Neh. 9. 17.
f Psal. 103. 8.
g Psal. 5. 9.
h & 140. 3.
i & 10. 7.
k Iam. 3. 6.

§. 58. *Of the Popes manner of cursing.*

AMong & aboue all others, hee that taketh vpon him to be the Vicar of Christ, and successour of *Peter*, doth exceede in hellish imprecations, and diuelliish execrations. for hee vseth not suddenly & rashly, but deliberately and aduisedly, in and at his solemne seruing of God, to curse with bell, booke, and candle, and that to the very pit of hell, no meaner personages then the Lords Anointed, Kings & Queenes, together with their Subiects and whole Kingdomes, and that for maintaining the true, ancient, Catholicke, and Apostolicke Faith.

Of him and all other which vniustly and vnchristianly vse such fearefull imprecations, if in time they repent not, I may vse the words of *Dauid*, [l] *As hee loued cursing, so shall it come vnto him: as he cloathed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.*

l Psal. 109. 17, 18.

Hitherto of those seuerall kindes of prayer which are comprized vnder *request*. The next kind is thanksgiuing.

§. 59. *Of Thanksgiuing.*

OVr Apostle giueth an excellent direction for thanksgiuing, in the twentieth verse of the fifth Chapter of this Epistle, which because it is so fit for our present purpose, I will here handle. His words are these:

EPHES. 5. 20. *Giue thankes alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ.*

IN this direction are laid downe fiue particular points.

1 The *duty* it selfe, *giue thanks.*

2 The *person* to whom it is to be performed, *to God, euen the Father.*

3 The *Mediatour*, in whose name it is to be performed, *in the name of our Lord Iesus Christ.*

4 The *matter* of thanksgiuing, *all things.*

5 The *continuance* thereof, *alwaies.*

What thanksgiuing is.

1 For the duty or thing it selfe, *Thanksgiuing is a gratefull acknowledgement of a kindnesse receiued.*

A kindneſſe done, is the obiect of thankesgiuing, yet vnleſſe the kindneſſe done be accepted, and withall acknowledged to be a kindneſſe, the heart of him to whom the kindneſſe is done, will not bee affected to giue him that did it, thankes for it.

1 Sal. 138. 2.

[a] *Dauid* did a great kindneſſe for *Nabal*, as *Nabals* ſeruants could teſtifie: yet *Nabal* acknowledged it to be no kindneſſe; and that made him to be ſo churliſh and vngratefull to *Dauid*.

a 1 Sam. 25. 5. &c.

§. 60. *Of the perſon to whom all thankes is due.*

Thankes is to be giuen to God.

2 THe *perſon* to whom thankes is due, is *God the Father*. *Father* hath reference eſpecially vnto the onely begotten Son of God, *Chriſt Ieſus*, as is more plainly expreſſed in theſe words, [b] *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt*. So as this clauſe doth note out the *firſt perſon* in Trinity: yet doth it not exclude the other two *perſons*: for thākſgiuing belongeth to the whole *Trinity*. S. *Paul* expreſly giueth thankes to [c] *Ieſus Chriſt*, and yet excludeth not the *Father* or the *holy Ghoſt*: for what honour or worſhip ſoeuer is rightly performd to either of the *perſons*, is alſo performed to euery of them. But here & in many other places, this title *Father* (which is propper to the *firſt perſon*) is added, to ſhew how our prayſes come to be acceptable vnto God, namely, as God is the *Father* of our Lord *Ieſus Chriſt*, and in him our gracious and louing Father.

b Eph. 1. 3.

c 1 Tim. 1. 12.

Reaſon.

[d] Saint *Iames* rendreth a weighty reaſon, to proue that *all* thankes is to be giuen to God, & to God *alone*: for, ſaith he, *euery good giuing, and euery perfect gift commeth from the Father*. Good things come from *God*, God is the author and giuer of them; God therefore is to be *praiſed* for them.

d Iam. 1. 17.

Euery good thing commeth from God: therefore *all praiſe is due to him*.

§ 61. *Of the difference of thanks giuen to God and men.*

Queſt. ARe not Creatures to bee thanked for any kindneſſe done by them?

Anſw. Not in that manner as God is to bee thanked. God is *ſimply*, *in* and *for himſelfe* to be *prayſed*, as the prime Author of all bleſſing.

1. *Simply*, that is without any reſtraint, with all our heart, with all our ſoule, and with all our might, and that for all his workes whatſoeuer.

2. *In and for himſelf*, that is, in reſpect of no other whatſoeuer. For God is the very fountain, the firſt & only Author, the principall giuer of the good things we enioy. The things which we receiue by the miniſtry of any creature, originally we receiue frō God. Creatures are but the Stewards, Meſſengers, Miniſters and as it were Carriers of God: they bring Gods bleſſings one to another. Wherfore *they* are not *ſimply in and for themſelues*, to be thanked for any thing. The thankes which is giuen to them (if it be rightly giuen) is giuen them in the Lord, vnder him, onely for their paines & care in bringing Gods bleſſings vnto vs. When a perſonage of great ſtate and place ſendeth a preſent by his ſeruant, will he to whom that preſent is ſent, thanke the ſeruant that brought it, or the Maſter that ſent it? Surely I ſuppoſe he will both deſire the ſeruant to thanke his Maſter, and alſo when he hath opportunity himſelfe, thanke him: if he thanke the bearer, it is onely for his paines in bringing the gift, not for the gift it ſelfe: yea, though he reward the meſſenger for his paines, yet he giueth the thankes to him that ſent the gift. Thus is thankes properly due to the originall author of a kindneſſe: all thanks therefore is properly due to God, frō whom *euery* good thing commeth.

Rom. 11. 36.

1. Cor. 3. 5. 2. Cor. 4. 15.

Simile.

§. 62. *Of the Mediator, in whoſe name thankes is to be giuen.*

§ Thankes to be rendred to God in the mediation of Chriſt.

3 THe *Mediator*, in whoſe name thankes is to be giuen to God, is intituled by the Apoſtle, *Our Lord Ieſus Chriſt*.

The firſt title *Lord*, implieth that [e] power & regiment which the *Father* hath giuē him (as he is Mediator *God-man*) ouer al creatures. This regiment he exerciſeth for the good of vs who are of his Church, and therefore by a kind of propriety is he cal'd *our Lord*.

e Mat. 28. 18.

The

The 2. title *Iesus*, which signifieth a *Saviour*, setteth forth that all-sufficient, full, and perfect redemption and saluation, which he wrought for mankind. The reason of this name & title is rendred by an Angell vnto *Ioseph*, in these words; [f] *Thou shalt call his name IESVS, for he shall saue his people from their sinnes.*

f Mat.1.21.

The 3. title *Christ*, (which signifieth *anointed*) implies the three Offices of *Christ*, whereunto he was anointed, and set apart of his *Father*: his *Princely* Office to gouerne and protect his Church; his *Priestly Office*, to offer himselfe a sacrifice, and to make continual intercessiō for his Church. His *Propheticall Office*, to instruct, & direct his Church in the way of Saluation.

* See 5.8.

* In the name of this *Our Lord Iesus Christ*, must all the calues of our lips, all our praises be offred vp vnto God. [a] *Let vs by him* (saith the Apostle, speaking of Christ Iesus) *offer the sacrifice of praise.*

a Heb.13.15.

Two reasons there are of great force to presse this point:

1 Mans vnworthinesse.

2 Christs worthinesse.

Many things make man vnworthy to appeare before God: all which may be reduced to two heads. 1 They are such as respect God. 2. Such as respect man.

Two things in regard of God, make mā vnworthy to appeare before him.

1 Gods surpassing excellency. By reason hereof [a] the most glorious Angels are vnworthy to stand before God. [b] God dwelleth in light that cannot be approached vnto.

a Isa.6.2.

b 1 Tim.6.16. φῶς οἰκῶν ἀπρόσιτον.

2 Gods perfect vnity. [c] *He is light, & in him is no darknes at al.* [d] *He is of purer eies then to behold euill. Hee cannot looke vpon iniquity.*

c 1 John 1.5.

d Hab.1.13.

Two things also, in regard of man himselfe make him vnworthy, to appeare before God.

1 Mans basenes. [e] *Dust he is, & to dust he must returne.* In regard of that his mould, he is [f] no better then the bruit beast.

e Gen 3.19. Iob.4.19.

f Eccl.3.18,19.

2 Mans wretchednes. [g] He commeth from a cursed stock. [h] He is conceiued and borne in sin. [i] Thus is he most odious and abominable in Gods sight. All the parts of his body and soule, all the actions which he performeth, are polluted with sin. By sinne hee is worse then the bruit beast.

g Rom 5.12,&c.

h Psal.51.5.

i Iob 15.14,16.

Lay these together, and thou shalt find, that it is impossible for man so base, so wretched as hee is, in and by himselfe to stand before God, so excellent, so pure as he is. There is therefore an absolute necessity of a Mediator, and of such a Mediator, as may be worthy to appeare before so glorious and pure a God as the Lord is. And that can be none but the Son of God, our *Lord Iesus Christ*.

Christ is worthy to appeare himself before the glory of the Maiesty of God, and to present our persons and seruices to him, and that in sundry respects. The particulars are these:

1 His diuine nature: by vertue whereof he is [k] *equall with God:* as glorious, as pure, euery way as excellēt as God. Though he be a distinct person, yet is he of the very same nature, true God.

k Phil.2.6.

2 The hypostaticall vnion of his humane nature with his diuine. Thus [l] *the Word was* made flesh: and [m] *God was manifest in the flesh.* By vertue hereof, as man also is hee worthy to appeare before God. His man-hood receiueth dignity, and all manner of sufficiency from his God-head.

l Ioh.1.14.

m 1 Tim.3.16.

3 The vnity euen of his humane nature. For therein he is in generall [n] *holy*: more particularly, he is *harmlesse*, he neuer did wrong to God or man, and in that respect, free from all actuall sinne. Hee his also vndefiled, not taynted with originall corruption; and *separate from sinners*, exempted from that common guilt of Adams sin, vnder which all other sons of Adam lie. For Christ, though he came from the same stock that al others did, yet not by the same way & meanes. He came frō man, but not by man, but by the Holy Ghost. [o] *Hee was God conceiued by the Holy Ghost.* Thus the pure eyes of God can espy no impurity in Christ. So Christ may well stand before God.

n Heb.7.26.

o Luke 1.35.

4 The merit of the things which he hath done & ſuffered. This is acknowledged by the [p] heauenly ſpirits, who are thorowly inſtructed in the myſteries of godlineſſe. As the things which Chriſt did and ſuffered were perfect in their kind, ſo, frō the Deity whereunto the humanity was vnited, they receiued an infinite valew, and became meritorious.

5 The appointment of his Father. [q] *Chriſt glorified not himſelfe, to be made an high-Prieſt, but he that ſaid to him, Thou art my Son, to day haue I begotten thee.* His Father then glorified him, by making him an high-Prieſt, to be [r] *for men in things pertaining to God.* Surely his Father will accept of what hee doth at his appointment.

6 The loue of his Father to him. He is [ſ] the Son of his loue: [t] *in whom his ſoule delighteth*: [u] *His beloued Sonne in whom he is well pleaſed*: to whom hee can deny nothing. Thus is Chriſt a moſt fit & worthy Mediator, through whoſe mediation we may with confidence & comfort offer vp our praiſes o God. But no other can bee found fit, or worthy.

§. 63. *Of the matter of Thankſgiuing.*

4 Thankes to be giuen for all things.

4 THe matter of thankſgiuing is very ample & large, limited with no reſtraint, but extended *to all things*. So that whatſoeuer the Lord doth, affordeth matter of praiſe to the Saints. Oft is this generall particle *all* vſed in this point; [b] *In allthings giue thankes*, ſaith the Apoſtle: in another place, [c] *Forget not all his benefits*, ſaith *Dauid*.

Reaſon.

[d] *Wee know that all things worke together for good to them that loue God.* If *all things* worke to our good, is it not iuſt and meete that thankes ſhould be giuen for *all things*?

That wee may ſomewhat more diſtinctly diſcerne the matter of thankſgiuing, I wil ſet downe in order ſome particular branches of this generall point.

The matter of *Thankeſgiuing* may ſundry wayes be diſtinguiſhed.

1 In regard of the *nature*, or kinde of benefits,

They are { *Good* things beſtowed / *Euill* things remoued.

2 In regard of the *quality* of them,

They are { *Spirituall.* / *Temporall.*

3 In regard of the *manner of beſtowing* them,

They are { Already *giuen.* / *Promiſed* to be giuen.

4 In regard of the perſons vpon whom they are beſtowed,

which are { *Our ſelues.* / *Others.*

Vnder theſe generall heads there are many particular branches, which I will in order declare.

§. 64. *Of the ſpirituall bleſſings, for which thankes is to be giuen.*

Spirituall bleſſings.

Spirituall bleſſings are { *Beſtowed* here on Earth. / *Reſerued* in Heauen.

In the ranke of the former kinde of *ſpirituall* bleſſings, theſe particulars following muſt be accounted.

1 The *ground* of thē, which is *Election*. Together with which we are to reckon the cauſe thereof, *Gods free grace* and *rich mercy*, and alſo the fruit thereof, *certainty of ſaluation*.

2 The *meritorious cauſe* of them, namely, our *Redemption*, vnder which wee muſt compriſe, the *price* of our redemption, *Chriſts blood*, and the ſpeciall fruits thereof, as *Reconciliation*, *Adoption*, *Remiſsion of ſinnes*, *imputation of righteouſneſſe*, &c.

3 The *meanes* of applying the benefits of our election and redemptiō, namely, the *effectuall operation of Gods Spirit*: vnder this head are compriſed effectuall *Vocation*, *Regeneration*, *Sanctification*, and all thoſe particular ſanctifying graces, which we find and feele to be wrought in vs, as *Knowledge*, *Faith*, *Hope*, *Loue*, *Repentance*, *Patience*, *new Obedience*, &c. together with the bleſſed fruits of them, as *peace of conſcience*, *ioy in the Spirit*, *holy ſecurity*, with the like.

Finally, the meanes which the Spirit vſeth to worke, and encreaſe all theſe graces, are to be remembred, which are the *Miniſtery of the Word*, *Adminiſtration of the Sacraments*, and other

p Reu. 5. 9.

q Heb. 5. 5.

r Heb. 5. 1.

ſ Col. 1. 13. Υἱὸς τῆς ἀγάπης αὐτοῦ.

t Pſa. 42. 1.

u Mat. 1. 37.

b 1 Theſ. 5. 18.

c Pſal. 103. 2.

d Rom. 8. 28.

other holy Ordinances of *God*, together with liberty of the *Sabbaths*, of good and faithfull *Miniſters*, of publike *Aſſemblies*, with the like.

1 Eternall bleſſings.

Thoſe eternall bleſſings which are in Heauen reſerued for vs, are ſuch, as *Eye hath not ſeene, nor eare heard, nor haue entred into the heart of man.* We cannot in particular reckon them vp: yet in the generall we muſt haue our hearts filled with an holy admiration of them, and our mouthes with praiſe for them.

§. 65. *Of the temporall bleſſings, for which thankes is to be giuen.*

2 Temporall bleſſings.

TEmporall bleſſings for which thankes is to be giuen, are ſuch as concerne,

1 *Mankinde* in generall, as creation, and preſeruation of Man: Gods prouidence ouer him, and all the fruits and benefits of theſe.

2 The *whole Church* thorowout the World: the increaſe, peace, and proſperity of it: particularly the Churches in that Land where we liue.

3 *Common-wealths*: and in particular that Commō-wealth whereof we our ſelues are members: and therein good *Magiſtrates*, good *Lawes*, *peace*, *plenty*, *&c.*

4 *Families*: eſpecially our owne: and therein good *Gouernours*, good *ſeruants*, good *parents*, good *children*, a competency of *goods* to maintaine the ſtate of it. If God giue not onely ſufficiency, but alſo abundance, more thankes is to be giuen.

5 Our own *perſons*; & in regard of them, *ſoundnes of mind*, *health of body*, *ability* to performe the work of our calling, Gods bleſſing on our *labour* and calling, with the like.

§. 66. *Of giuing thāks for remouing euils.*

Temporall publike euils remoued.

EVils remoued, for which thankes is to bee giuen,

are { *Publike.* / *Priuate.* } both theſe { *Spirituall.* / *Temporall.* }

Temporall publike euils ariſe from the { Church, / Common-wealth. } enemies of the

Thanks therfore is to be giuen, when thoſe enemies are either ouerthrown, or conuerted: or when their conſpiracies are diſcouered, & we preſerued frō their miſchieuous practices, whether by warres, inuaſions, treaſons, rebellions, or priuie and ſecret plots, with the like. To this head may be referred, deliuerance from plagues, famines, fires, inundations, &c.

Spirituall publike euils remoued.

Spirituall publike euils, are common publike ſinnes, maintained by law, or cōmon practice. Publike ſinnes which vſe to be in diuers countries, maintained by law, are *Idolatry*, *Superſtition*, *Hereſies*, *Vſury*, *Play-houſes*, *Brothel-houſes*, *&c.* Publike ſinnes maintained in many places by common practice, are *Swearing*, *Prophaneneſſe*, *Drunkenneſſe*, *Vncleanneſſe*, *Pride and brauery in apparell*, *&c.* When and where it pleaſeth the Lord to afford any meanes of reforming, and reſtraining theſe publike ſins, then and there is matter of thankſgiuing afforded.

Spirituall priuate euils remoued.

Spirituall priuate euils, are either ſuch particular ſinnes whereunto our ſelues are moſt giuen, or the cauſes of ſuch ſins (as the tēptations of Satan, or euil luſts, & the vaine allurements of others) or elſe a ſpiritual puniſhmēt of them (as trouble of minde, hardnes of heart, a tormenting conſcience, a ſeared and ſenceleſſe conſcience, &c.) They who are deliuered out of any of theſe ſnares, muſt bee thankfull for that deliuerance.

Priuate temporall euils remoued.

Priuate temporall euils, are ſuch outward iudgements as God in anger inflicteth on men as puniſhmēts alſo of ſinne: ſuch are penurie, ignominie, paine, griefe, ſickneſſe, loſſe of goods, loſſe of friends, and other like croſſes. The remouing of theſe is matter of thankſgiuing.

§. 67. *Of giuing thanks for croſſes.*

Temporall iudgements not alwaies to be accounted euils.

YEt are not outward tēporal iudgemēts, whether publike or priuate, alwaies to be ſimply accounted euils, but many times to bee reckoned and accounted in the number of Gods bleſſings. For [a] *God* oft inflicteth them on his *children*, and that in *loue* for their *good*. They are indeed grieuous, and irkſome to the fleſh, but many times profitable to the ſoule: an heauy burthen they are, but they

[a] Heb. 12. 5. 6. 7. &c.

bring forth a good and precious fruit: wherefore in regard of them, we must wholly refer our selues to Gods will, as [b] Christ did in his bitter agony. If God bee pleased to preserue vs from them, or being fallen vpon vs, to remoue them, wee are to account this preseruation and deliuerance, a blessing and fauour of the Lord, and to be thankfull vnto God for it. But otherwise, if it please the Lord to lay any crosse vpon vs, or when it lieth on vs, still to continue it, wee are also to take this as a token of loue, and to be thankfull. The reason is euident. For God being very wise, and knowing what is best for vs (euen much better then we our selues) and withall being a louing and tender father, exceeding carefull of our good, he doth so dispose our estate, as may most make to our good. When he seeth it to bee needfull: hee laieth affliction vpon vs: when it hath lien long enough vpon vs, then he remoueth it. In this kind he dealeth with his children, as skilfull and tender Physitians or Chirurgians doe with their patients, whose cure they seeke. Now therefore vpon this ground, we are to thinke euery estate whereunto the Lord bringeth vs to be the best for vs: health to be the best when we are in health, and sicknesse to be best, when we are sicke: aboundance to bee best, while we haue it, and want to be best when we are in want, and so of other estates. Therefore when the Lord doth lay vpon vs any outward afflictions, we must put them on the score of Gods fauours: especially the good fruits of afflictions, as true humiliatiõ, sound repentance, christian watchfulnes, righteousnes, &c. Now then to conclude this point, afflictions beeing tokens of Gods loue, tending to the good of the Saints, they are cõprised vnder this generall clause *All Things*, and are matter of thankesgiuing.

[b] Mat.26.39.

Outward crosses are matter of thanksgiuing.

Non tantum pro bis quæ bona putamus, sed etiam quæ nos coërtant in Dei præconium omnis laus præsumpsit. Hieron. in Ephes.5.

§.68. *Of the proofes of Scripture applied to particular occasions of thankesgiuing.*

I Shall not need to enter into any further enumeration of other particulars: I will therefore aleadge some proofes of these out of Gods word.

1 For all manner of spirituall blessings, note that general form of thanksgiuing vsed by the Apostle, *Ephes.*1.3. *Blessed be God which hath blessed vs with all spirituall blessings*: read the verses following, and ye shall see how he reckoneth vp many of those spirituall blessings in particular, as *Election, Redemption, Adoption, Vocation, &c.*

2 For the *Author* of them all *Christ Iesus*, that [b] form of praise which was sung by an heauenly *Quere* at the birth of Christ, is very obseruable.

[b] Luke 2.13,42.

3 For the *outward means* of working those spirituall blessings, [c] S[t]. Paul expressly praiseth God.

[c] Col.1.3,4,5,6.

4 So hee doth also for [d] *the inward efficacy of Gods Spirit.*

[d] 1 Thes.1.2,5.

5 For temporall blessings wee haue sundry approued patternes of thanksgiuing in diuerse kindes: [a] Christ gaue thanks for *food*: [b] *Annah* for a *child*: [c] *Iacob* for *riches*: [d] *Abrahams* seruant for *prospering his iourney.*

[a] Iohn 6.11.
[b] 1 Sam.2.1.
[c] Gen.32.10.
[d] & 24.48.

6 For blessings on others, note the example of the [f] *Queene of Sheba*, who blessed God for his blessings on *Israel*: and of the [g] *Christian Iewes* who glorified God for the Gospell reuealed to the *Gentiles.*

[f] 1 Kings 10.9.
[g] Acts 11.18.

7 For publike blessings concerning the Church, [h] the Apostle giueth thanks that the *Gospell came into all the world.* And [i] the Christians praise God for the *increase and peace of the Church*, and [k] for the *liberty of the Apostles.*

[h] Col.1.5,6.
[i] Acts 2.47.
[k] & 4.24.

8 For the cõmon-wealth, the Iews reioyce (which was a publike testimony of their thanksgiuing to God) [l] for setling the *state*, and establishing the *crowne* on *Salomon*. So again, [m] for continuing the peace and prosperity of the Land.

[l] 1 King.1.40.
[m] and 8.62,66.

9 For generall blessings on *mankind* [n] *Dauid* praised God.

[n] Psalme 8.1,6.

10 For Gods blessings on his *family*, [o] *Iacob* is thankfull, and in testimony thereof buildeth an Altar to God.

[o] Gen.35.7.
2 Sam.7.28,29.

11 For priuate blessings, [p] *Leah* praised God that had giuen her a *Son*: and

[p] Gen.29.35.

[q] *Hezekiah*

q *Hezekiah* for recouery of his *health.*

12 For euils remoued, r *Moses* & the Israelites blessed God who *ouerthrew their enemies:* s and *Dauid* praised God for *preseruing his people from their enemies:* and t the Christians glorifie God for the *Conuersion of Saul*, a mortall enemy of the Church.

13 For publike spirituall euils remoued, u praise is sung vnto the Lord in *Hezekiahs* time when the Land was purged from *Idolatry.*

14 For priuate spirituall euils preuented, x *Dauid* blessed God, who kept him from auenging himself, and shedding innocent bloud.

15 For aduersity y *Iob* blessed God: and z the Apostles reioyce for suffering persecution.

16 Finally for good things promised and not inioyed, a it is noted that the Patriarches *receiued not the promises, but saw them a far off, and beleeued them, and receiued them thankfully.*

q 1 Sa. 38. 19.
r Exod. 15. 1, &c.
s Psalme 124. 6.
t Galat. 1. 23.
u 2 Chron. 29. 30.
x 1 Sam. 25. 32.
y Iob
z Act. 5. 41.
a Heb. 11. 13.

§. 69. *Of the abundãt matter of thanksgiuing.*

HEre we see what abundant matter of thanksgiuing is offered vnto vs. If wee should spend our whole time (as the triumphant Church in heauen doth) in lauding and praising God, we could not want matter, considering that ALL THINGS are matter of thanksgiuing.

More matter of thanksgiuing then of petitiõ.

If I should say we haue more matter of thankesgiuing then of petition, I should not speake amisse: for the blessings which any of Gods childrẽ, any of those who truly beleeue in Christ, haue receiued already, are much more and far greater then the things which they want. God hath long since elected and chosen them to bee vessels of mercy: & glory when he created man, as he made man most happy, according to the image of God, so before he made man, he created all things needfull for him, that so he might be destitute of no good thing: for he made heauen and the whole hoast thereof, earth and all the fruits of it, yea the aire & water and all creatures in thẽ; in a word, God made all things that were made, for the good of man. The price of mans redemption is already paid: All true beleeuers are reconciled to God, adopted to be his children, made actuall members of Christs body, effectually called, and taken into the kingdome of grace, being perfectly iustified euen in Gods sight by the righteousnes of Christ Iesus. What are the spirituall blessings which wee want, that may bee comparable to these which we haue receiued?

Ob. 1. We haue not receiued freedom from, and full victory ouer all sinne.

How far wee are freed from sinne.

Answ. Sinne hath receiued a deadly wound: though it assaile vs, yet shal it not get conquest ouer vs. Besides the guilt & punishment of those very sins, which yet we are subiect vnto, shall not be laid vpon vs: they are clean remitted, and in that respect wee fully acquitted.

Obiect. 2. Wee want many good and comfortable graces, and faile in the measure of those wee haue: our sanctification is not perfect.

How far sanctified,

Answ. All the faithfull haue all such graces as are absolutely necessary vnto saluatiõ, actually wrought in them. As a child borne of a woman hath all the parts of soule and body, so he that is borne againe of God hath all the parts of a new man. No Saint wanteth any grace that may hinder his saluation, though he should instantly die. As for that measure which some want, it is not so great as can iustly impeach the truth of grace: that grace which they haue is true, thogh it may be weake: and their sanctification is sound, though imperfect. The perfecting of sanctification is not so great and powerfull a worke, as the first beginning of it. The most effectuall and powerful worke of Gods spirit in the faithfull, is their very new birth, the first act of their conuersion. For when a sinner is first conuerted, he is a new created: of nothing (I speak in regard of our spirituall being) hee is made something: of a man dead in sin, he is quickned, and hath spirituall life put into him, now the growth in sanctification is put a proceeding

from one degree to another in the ſame kinde: yea the very perfection of ſanctification is but an attaining to the higheſt ſtep and degree of that which was begun before. It is therefore a more powerfull worke to beget a ſinner to God, and to worke his firſt conuerſion, then after he is regenerate and conuerted to perfect that good worke which is begunne. Whence it followeth that faithfull Saints haue more matter of reioycing for the grace they haue receiued, then of mourning for the grace they want.

Obiect. Wee want the poſſeſſion of our heauenly inheritance.

How far wee are made partakers of heauen.

Anſw. 1. *The purchaſe* of it is *made*: for Chriſt by his bloud hath purchaſed it.

2 We haue receiued the firſt fruites of it, as peace of conſcience, ioy in the holy Ghoſt, free entrance vnto the throne of grace and glory, with confidence in Chriſt, and the like.

3 We are actually entered *into the kingdome of grace*, which is a part of the kingdome of glory, the firſt ſtep thereinto, and the portall (as I may ſo ſay) thereof: no entring into the kingdome of glory, but thorow the kingdome of grace.

4 Wee haue the *earneſt of the ſpirit*, as a pledge and pawne till wee come to the full poſſeſſion of the purchaſed inheritance.

Epheſ. 2.6.

5 Chriſt our *head hath full and actuall poſſeſſion* thereof: whereupon wee being members of his body, are *in him exalted, and ſet in heauenly places.*

In theſe fiue forenamed reſpects we may truely ſay that the faithfull in Chriſt haue more cauſe to glorifie God for that aſſurance they haue of inioying their heauenly inheritance, then to murmure or mourne that for a time they want the full poſſeſſion of it. Thus we ſee that in regard of ſpirituall bleſſings, wee haue more matter of praiſe for that we haue, then of petition for that we want. I might here further ranke among theſe ſpirituall bleſſings, the liberty of the Lords Sabbaths, of the Miniſtry of his word, and adminiſtration of his Sacraments, of the publike aſſemblies of Saints to worſhip God, with the like, which we among others plentifully inioy: I might alſo further declare how God hath already cauſed his whole will to be reuealed, and recorded in his word, ſo far forth as is needfull for our ſaluation, and expedient for vs to know: all which do much amplifie the forenamed point: But I haſten to ſet forth a view alſo of ſome of thoſe temporall bleſſings whereof we haue beene, and are made partakers. They are exceeding many, as our Being, Life, Nouriſhment, Education, Health, Strength, Food, Apparell, Goods, Friends, &c. Gods bleſſing on all theſe and on the Church and ſtate wherein we liue. Whetherſoeuer we turne our ſelues, or caſt our eyes, either vpwards to the heauens, and the whole hoaſt of them, or downeward on the earth, and all the fruits thereof: or vp and downe on all the creatures in the aire, on the earth, and in the waters, on the right hand or on the left, before or behinde, euery where the bleſſings of God doe preſent themſelues to our view and conſideration. By this which hath thus generally beene ſpoken, I doubt not but any of meane capacity may obſerue that none of the Saints doe want ſo many good things as they haue receiued.

Luke 16.21. Why many Saints want outward things.

Obiect. Many of the Saints do want euen neceſſaries to preſerue this temporall life, as *Lazarus*.

Anſw. 1. God ſeeth it to bee good for them to want ſuch neceſſaries.

2 In ſteed of theſe outward neceſſaries, they haue inward graces, which are much more valuable & profitable: as in ſteed of outward refreſhing of the body, they haue inward comfort of the ſoule: in ſteed of outward ornaments of the body, they haue inward graces of the ſpirit: wanting outward eaſe, they haue ſweet peace of conſcience: wanting plenty, they haue contentment: In a word, God depriueth his childrē of no outward thing, but he ſupplieth the want of it with ſome ſpirituall recompence: their want

want therefore causeth matter of thanksgiuing.

Saints are freed from more euils then shall euer fall vpon them againe.

As all the Saints haue receiued more good things then they want, so also vndoubtedly are they freed from more euils then iustly they can feare to fall vpon them. For beleeuing in Christ, they are freed from the feare of hell, from the curse of the Law, from the wrath of God, from the sting of death, from the victory of the graue, from the power of him that hath the power of death (the diuell) from the guilt and punishment of sin, from the rule and dominion of sinne, and from infinitely more, both spirituall, and bodily euils.

Obiect. Many Saints are subiect both to many spirituall euils, (as trouble of minde, doubt of Gods fauour, snares of the Diuell, fallings into sinne, with the like,) and also to many temporall distresses, as paine, sickneſſe, captiuity, imprisonment, ignominy, penury, &c.

How spirituall euils may proue matter of thanksgiuing.

Answ. Those spirituall euils are as desperate physicke for the cure of some spirituall desperate disease, as spirituall security, pride, presumption, &c. Now who will deny but that it is good in a desperate case to vse a desperate remedy? If the remedy cause recouery, he that vseth it shall be commended, and rewarded? But whensoeuer God suffereth any of his children to fall into any of the forenamed, or other like spirituall euils, hee worketh thereby a recouery from some more dangerous and desperate euill: therefore the issue and effect euen of those euils affordeth matter of thanksgiuing.

* §. 67.

As for temporall distresses, I haue shewed* before how they may be put on the score of Gods blessings. To that which was before deliuered, let me ad this, that God doth alwaies so dispose of the estate of the Saints, that he maketh the decaying of the outward man to be a renewing of the inner man. In these respects it is a vertue proper to Christians, to giue thanks to God for such things as seeme euill.

2 Cor. 4. 16. *Christianorũ propria virtus est etiam in ijs quæ aduersa putantur referre gratias Creatori.* Hier. in Ephes. 5.

Besides, God hath faithfully promised to supply in due time whatsoeuer his Saints want, and to perfect euery thing that faileth in perfection, and withall to deliuer them from all euill. Now then adde these promises (which are also matter of thanksgiuing) to the abundance of good things which already we haue receiued, and to the manifold deliuerances which we haue had from euils, and it will appeare as cleere as the light, that of all duties belonging to faithfull Christians this of praise and thanksgiuing is most beseeming them, and least of all to be neglected. It is the least that God deserueth, the most that hee requireth, and the best that we can giue vnto him: the best sacrifice in the kinde thereof which we can offer vnto God, and that which God doth best accept: for note what God saith hereof, *He that offereth praise, glorifieth me.* Psalme 50. 23.

Simile,

I might much further amplifie and inlarge these points. But as Painters, when they haue many millions, and armies of men to set downe in a small mappe, vse onely to draw out some number of heads of men and set them together, leauing the whole number of heads, and all the other parts and liniaments to the meditation of the beholder: euen so am I constrained thorow abundance of matter to propound only some generall heads of this point of thanksgiuing, and to leaue the amplification of them to your priuate meditation.

§. 70. *Of their blindneſſe who can see no matter of thanksgiuing.*

Vſe. 2.

HEere behold how palpably blind they are who can finde no matter of thanksgiuing: much more blinde are these in their vnderstanding, then they in their bodily sight, who at noone day in the midst of summer when the sun shineth most brightly, can see no light at all. Yet eyther thus blind are many, or else (which is worse) they see, and will not see: they know there is abundant matter of thanksgiuing, and yet will take no notice of any at all. Are not almost all much more ready to craue and aske, then

then to giue thanks? I ſpeake not this of the prophane men of the world, or of carnall and careleſſe profeſſors, who regard no duty due vnto God: but of thoſe who make a greater and truer profeſſion, yea who make conſcience of their duty to God. Marke and obſerue if their requeſts to God be not more frequent and feruent then their thankſgiuing. If trouble of minde or body, if any inward or outward diſtreſſes ſeaſe vpon men, if they feare any ſpirituall or temporall danger hanging ouer their heads, how inſtant and conſtant will they be in intreating the Lord to remoue his heauy hand? Or if they ſtand in need of any temporall or ſpirituall good thing, they are ready to doe the like: yea in theſe and ſuch like caſes, they will beſeech others to helpe them with their prayers. Are they as thankfull for good things beſtowed on them, and for the remouing of euils from them? I would they were: if any be, they are very rare.

Luke 17.17,18. As of the ten lepers which were cleanſed by Chriſt, onely one returned to giue praiſe vnto God: ſo of thoſe multitudes which from time to time receiue many bleſſings from the Lord, not one of tenne rendreth due praiſe to him. But I hope hereafter more will be ſtirred vp thereto.

To leaue mens priuate practiſe whereof wee cannot ſo well iudge: obſerue that which is in more open view. What publike prayer books ſo plentifull in thankſgiuing as in *requeſt*? What Miniſters almoſt ſo carefull in performing *that*, as *this?* I blame not all without exception: many there be who are conſcionable in this point: but I taxe the greater ſort. For many of them who vſe ſolemne and ample formes of Petition, commonly include all their thankeſgiuing in *this*, (or ſuch like) ſhort clauſe, *Through Ieſus Chriſt, to whom with the Father and the Holy Ghoſt, bee all honour and glory for euer, Amen.*

§. 71. *Of Mens failing in the extent of Thanksgiuing.*

BVt to let paſſe thoſe alſo that offend in the generall neglect of this duty: there are other who beeing ſome-what carefull of the duty in generall, faile exceedingly in the extent of it: they giue not thanks for ALL THINGS. Some can bee thankfull for temporall bleſſings, as for *peace, plenty, ſeaſonable weather, deliuerance frõ inuaſiõs, rebellions, treaſons, frõ fire, plagues, famine, ſicknes, &c.* But it ſeemeth they take no notice of ſpirituall bleſſings: their mouthes are very ſeldome or neuer opened to bleſſe God for them. They ſhew themſelues to be too earthly minded.

1 Some are not thankfull for ſpirituall bleſſings.

Other can be thankfull for priuate bleſſings beſtowed on themſelues, or on their families and friends; but regard not publik bleſſings beſtowed on Church or common-wealth: they account generall bleſſings no bleſſings. Theſe diſcouer too much ſelfe-loue, too little ſence of the common good.

2 Some not for publik bleſſings.

Other (who it may bee) will bee thankefull for ſuch publike bleſſings as are beſtowed on that Church and Common-wealth, whereof they themſelues are members, neuer hearken after, nor care to heare of ſuch as are beſtowed on the Churches of God in other Countries: or if they doe heare of them, very little (if at all) are they affected therewith. Much leſſe are they affected with any bleſſings beſtowed on priuate Chriſtians, who are not of their kindred, alliance, acquaintãce, with the like. This alſo ſheweth that that they haue no fellow-feeling of the good of the myſticall body of Chriſt, or of the ſeuerall members thereof, which might make them feare that they thẽſelues are ſcarce ſound members of that body: if they were, there would aſſuredly bee ſome ſympathy betwixt themſelues and other members, ſome mutuall compaſſion, and fellow-feeling: they would reioyce with them that reioyce. Nay further, theſe ſhew (which

3 Some not for the good of others.

(which is worse) what little zeale they haue of Gods glory: for to take notice of Gods mercies on others, as well as on our selues, to talk of them, to be thankfull for them, doth much amplifie the glory of Gods workes: it maketh them to be more famous. How many more the persons be that praise God for any blessings, so much greater glory redoundeth to Gods name: therefore [a] *Dauid* oft stirs vp others besides himselfe to praise God for fauours bestowed on himselfe.

a Psal. 118. 1, &c.

Further, many may bee thankfull for prosperity, but very few will bee so for aduersity. To bee thankefull for paine, sicknes, penury, ignominy, imprisonment, losse of goods, losse of friends, with the like, is a rare matter. These things cause rather in most men murmuring, and repining against God. For few consider the blessed fruit that commeth frō those things, neither thinke that they can bee any blessings. These shew how they walk by sence, and not by faith.

4 Some not for aduersity.

Finally, among those who are thankfull for such blessings as they enioy, how few lift vp the eyes of their faith further then the eyes of their body can reach? how few consider those good things which God hath promised for the time to come? how few can praise God for any good thing, whereof they haue not the present fruition? Most thinke it enough to praise God for such things as they haue; they little cōsider that the matter of thanksgiuing extendeth not only to benefits receiued, but also to benefits promised: These manifest little credence to the truth of Gods word: if they were fully resolued thereof, they would account Gods words to be very deeds.

5 Some not for blessings to come

Thus we see how faulty most are in the performance of this duty, and how short they come of this generall extent of Thanksgiuing, which is without restraint; for ALL THINGS. Let vs examine our owne soules in this point, and be conscionable euen in this extent.

Because this fourth branch concerning the *matter of Thanksgiuing*, [e] on the one side a point worthy to be obserued: and on the other side, a point too too much neglected, I haue beene bold to insist the longer vpon it.

§. 72. *Of the time of giuing thanks: when and how oft the duty is to bee performed.*

THe last branch about *giuing thanks* respecteth the *time*, which is expressed vnder as [a] large an *extent* as the former branch concerning the *Matter*. *That* was for ALL-THINGS, *This* is [b] ALL-WAIES.

a Ephes. 6. 20. marg. 1.

b See §. 117.

Quest. How is it possible that while we liue in this world wee should bee *All-waies* giuing thanks?

Answ. 1. By doing [c] all things to the praise of God. The doing of a thing to the glory and praise of God is a reall thankesgiuing. If all things then bee so done, by so doing God is alwaies praised.

c 1 Cor. 10. 31.

2 By [d] being frequent in giuing thankes: for that which is [e] frequently done is said said to be done *alwaies*. [*] *Seuen times a day doe I praise thee* (saith the Psalmist) that is very oft: a set and definite number is put for an indefinite.

d Psalme 34. 1.
e 2 Peter 1. 12.
* Psal. 119. 164.

3 By giuing thanks [f] so oft as wee pray. They who neuer goe to the throne of grace to aske any blessing, without rendring praise for blessings receiued, are truly said to giue thanks *alwaies*.

f 1 Thes. 1, 2, 3. Phil. 1. 3, 4.

4 By giuing thanks time after time. The Iewes who time after time resisted the holy Ghost, are said to resist him [g] *alway*. And [h] *Dauid* ioyneth together these too words, *continually*, *daily*, as importing one and the same thing: or as expounding the former by the latter.

g Acts 7. 51.
h Psal. 72. 15.

5 By a constant obseruing of such times as are set apart for thanksgiuing. Thus the Disciples who constantly went to the temple at the times of praising God, are said, to be [i] *continually in the temple, praising and blessing God*.

i Luke 24. 53.

6 By giuing thanks in all places: as [k] pub-

k publikely in Churches, and priuatly in families, or m some few friends together, so n secretly betwixt God and our selues. That which is *in all places* done, is done *alwaies*.

7 By giuing thanks *day and night*. o The demoniack that was *day and night* in the mountaines, is in that respect said to be there *alwaies*: we haue a worthy patterne hereof in *Dauid*, who contented not himselfe in the day-time to praise God, but p profesſeth P *to rise at midnight* to giue thanks.

8 By taking all occasions of giuing thanks: not only at set times, but whensoeuer any of Gods blessings come to our mind by q the relation of others, by r our owne apprehension, by s a present fruition, or taste of the sweetnesse of them, or by any other meanes: like to the little birds which lift vp their bils to heauen, so oft as they take a little water into them.

9 By a ready disposition of heart at any time to blesse God; of which mind *Dauid* was, who said, t *My heart is prepared, O God, my heart is prepared: I will sing and giue praise.* God, who knoweth the truth of the heart, accepteth that which a man is ready to doe, as if indeed he did it actually. On this ground u Saint *Peter* exhorteth Christians to bee *ready alwaies to giue an answer to euery one that asketh them a reason of their hope.*

10 By giuing thanks for all things: for that which is done for all things, must needs be done *alwaies*. The Apostle therefore ioyneth these too together, x *giuing thankes alwaies for all things.*

11 By perseuering to giue thanks so long as we liue. y *Iehoiachin* is said to eate bread before *Euilmerodach*, *alwaies*, or *continually*, because he did so all the dayes of his life. Thus saith the Psalmist, z *While I liue, will I praise the Lord: I will sing praises vnto my God while I haue any being.*

In all the forenamed branches of praising God, that man that was a *a man after Gods owne heart*, that b *sweet singer of Israel*, hath giuen vs an excellent patterne. As hee was very frequent vpon all occasions in making petitions to God, so also in thanksgiuing. Many Psalmes he beginneth and endeth with praise: yea euery verse of some c Psalmes beginneth with an exhortation hereunto: and euery verse of other d Psalmes endeth with a thankfull acknowledgement of Gods mercy. Diuers verses in many e Psalmes both beginne and end with praising God. Euery figure of repetition in Rhetoricke may be exemplified out of that book of Psalmes, by the elegant repeating of this phrase, *Praise the Lord.* There is nothing which that booke more tumbleth vp and downe (repeating it very oft againe and againe in the beginning, in the middest, in the end of sentences) then the said phrase, *Praise the Lord.* Hereby he shewed on whom his heart was set: yea, hereby hee shewed himselfe on earth to bee in heauen. The more frequent wee are in thanksgiuing and in praysing God, the more doe we resemble the triumphant Church in heauen, which f *cease not day nor night, saying, Holy, Holy, Holy, Lord God Almighty.* g In the booke of the Reuelation it is oft noted, that the heauenly Spirits, so soone as any occasion was offered, presently fell vpon their faces, and gaue glory to God. h They doe after * an holy manner rebound vp and downe this Word *Hallelujas* one from another. Thus doe they alwaies giue thanks. This well beseemeth them. How can it then but well beseeme vs?

We must endeuour to be like them. Only herein lyeth a differēce betwixt them and vs, that all teares are wiped away from their eyes, so as they haue not such matter of supplication as wee haue. Wee must mixe petition and thanks together: and so giue thankes *alwaies*, as wee make supplication *alwaies*. For to both these parts of prayer is this extent to bee applied. One must not exclude the other: neither must either of them exclude any other duty.

Iust and weighty reasons there are for praising God *alwayes*. For

1 He

k Psal.22.22.
l Dan.6.10.
m Luke 2.20.
n Dan.2.19.
o Mar.5.5.
p Psalme 119.62.
q Act.11.18.
r Dan.2.19.
s Deut.8.10.
Psalme 57.7.
u 1 Pet.3.15.
x Eph.5.20.
y 2 King.25.29.
z Psal.146.2.
a Acts 13.22.
b 2 Sam.23.1.
c Psal.150.
d Psal.136.
e Psal.135.19, 20,21.
f Reu.4.8.
g Reu.5.13 & 7.12
h Reu.19.1,3,4,6
* הללויה. *Hallelujas* is an Hebrew compound word, which to translate it, word for word, is, Praise to the LORD.

k Mal. 3.

l Psal. 136. 1, &c.

m Psalme 68. 19.

1 He is [k] *Iehouah that changeth not*, one and the same God that euer hee was: the same in nature, the same in excellency, euery way the same: as worthy of praise as euer he was.

2 [l] *His mercy indureth for euer.* Why therfore shall not thanks be giuen to him for euer? If *Dauid* in his time praised God for that mercy of God which endureth for euer, yea, and other Saints before and after his time, why should not wee also in our time, and others after vs, because his mercy endureth for euer?

3 [m] *He laoeth vs daily with his blessings.* Euery day, yea euery houre, both Gods former blessings are continued and renewed; and also new blessings bestowed. Is thy life, health, liberty, or any other blessing, matter of thanksgiuing this day? Then if the same be renewed the next day, it is also matter of thanksgiuing the next day, and so day after day. Continuall matter of thankesgiuing, requireth continuall thanksgiuing.

§. 73. *Of Directions for thankesgiuing.*

BEfore I conclude this heauenly duty of thanksgiuing, I desire to giue some directions for the better performing thereof: and those both *generall* for all manner of thanksgiuing, and also *particular* for extraordinary and solemne thankesgiuing as proper thereunto.

Generall directions.

The *generall* directions are such as these:

1 Lift eyes to the Author of blessings. * Iob 14. 21. Psalme 139. 14.

The first is, that we lift vp our eyes vnto the * Author of all blessings, and be perswaded that they come from God, and are brought vnto vs by Gods good guiding prouidence; and not (as the vulgar and ignorant sort of people thinke and speake) by chance, lucke, fortune, and the like. It was *Israels* fault, that [a] *she did not know that God gaue her corn and wine, &c.* which made her so vngratefull and rebellious against God. The like reason is giuen of *Iudahs* ingratitude, in which respect she is made worse then the most brutish beasts that be, namely, the Oxe and the Asse: for [b] *the Oxe knoweth his Owner, and the Asse his Masters crib, but my people* (saith God) *hath not vnderstood.* What, vnderstood they not, namely, who bestowed on them the good things which they enioied? The truth is, that most men are like swine, which eat the fruit that falleth frō the tree, but looke not vp to the tree from whence it falleth. Many who daily tast of the sweetnes of Gods blessings, neuer lift vp their hearts to the Author of them. They thinke it is a good fortune, a good hap or chance that they haue what they haue. This is an heathenish conceit, very vnbeseeming Christians, yea, an impious and sacrilegious conceit, derogatory to the honour of God. What a shame is it then for Christians to nourish it in their hearts, and professe it with their mouthes? For our parts let vs duely consider, that all good things are by Gods prouidence bestowed on vs, that so our hearts may bee raised vp to him, and we moued to be the more thankfull.

a Hos. 2. 8.

b Isa. 1. 3.

Simile.

An impious thing to attribute Gods blessings to fortune.

2 Learne what moueth God to doe the good which he doth.

The second is, that wee be well instructed in the ground or cause which moueth God to doe the good which he doth. That can bee nothing out of himselfe, but only his own free grace. For [c] *I will*, saith he, *bee gracious to whō I will be gracious, and I will shew mercy on whom I will shew mercy.* This sheweth that God is most worthy of all thanksgiuing. A gift the more free it is, is the more praise-worthy. This quickned the Spirit of Christ himself to giue thanks to his Father. [d] *I thank thee, O Father*, saith he, *that thou hast reuealed these things vnto babes, because thy good pleasure was such.*

c Exo. 33. 19.

d Mat. 11. 25, 26.

3 Take particular notice of Gods blessings.

The third is, that we take distinct notice of Gods blessings: and in particular acknowledge them, and accordingly giue thanks for them vnto the Lord. (Reade for this purpose, *Psalme* 103, & 105, & 106, & 135) Particular notice of distinct blessings maketh vs the better prize them, and so [e] enlargeth our hearts the more to praise God for them. A generall Thankesgiuing, is for the most part a colde thanks-

e 2 Sam. 7. 18, 19.

thankſgiuing. What life is there in this form, *God be thanked for all*, when nothing at all is acknowledged? Yet is this generall forme of Thankſgiuing, all the thankſgiuing which many yeeld vnto the Lord.

4 Accept Gods bleſſings as tokens of his fauour.

The fourth is, that we accept Gods bleſſings as tokens of his loue and fauour, and accordingly reioice in them. *Dauid* obſerued the kindnes of the Lord, in the bleſſings which God beſtowed on him, and thereupon ſaith vnto God; *I wil praiſe thy name, becauſe of thy kindneſſe.* Where no ſweetneſſe of Gods bleſſings is taſted, there can no ſound thankes be rendred. Now, vnleſſe we be perſwaded that God in *Loue* beſtoweth his bleſſings on vs, what ſweet relliſh can they giue vnto vs? If wee feared that Gods bleſſings were like hot coales heaped on our heads, giuen in wrath (as a King was giuen to *Iſrael*) little deuotion could we haue to thank God for them: nothing more ſtirreth vp gratefulneſſe, then a perſwaſion of kindneſſe.

Pſal. 138. 2.

Oſe. 13. 11.

5 Obſerue what we haue receiued aboue others.

The fift is, that we obſerue what God hath beſtowed on vs aboue others, and what others want that we haue: Thus did *Dauid* amplifie Gods mercies ſhewed to *Iſrael*, ſaying; *He hath not dealt ſo with euery nation, neither haue they knowledge of his iudgements.* Thus doe Gods children, in their formes of thankſgiuing, vſe alſo to amplifie Gods bleſſings, ſaying vnto him; *Such and ſuch fauours haſt thou beſtowed on vs, which many, more worthy then wee, haue wanted.* Wherefore let vs not ſo much conſider what others haue more then we, (for that will but make vs murmur and repine againſt God, and enuy our brethren) as what wee haue more then other. This will make vs truly thankefull.

Pſal. 147. 19, 20.

6 Conſider our vnworthines of the leaſt bleſſing.

The ſixt is, that we duly weigh how vnworthy we are of the very leaſt of Gods fauours, euen of the leaſt crum of bread which wee eate, and of the leaſt drop of drinke which we take. Thus did *Iacob*, ſaying to God; *I am not worthy of the leaſt of thy mercies, &c.* Who will giue thanks for that which he thinketh of due belongeth vnto him? But whē we conſider how we deſerue no fauour at all, then the leaſt fauour will bee moſt acceptable to vs, and wee ſhall bee moued to giue the greater thanks for it.

Gen. 32. 10.

The particular directions for extraordinary and ſolemne thankſgiuing, are theſe following:

Directions for ſolemne thankſgiuing.

1 A day muſt bee ſanctified thereto. For this we haue a good patterne in *Eſters* time. As for ſolemne humiliation ſo, for ſolemne thankeſgiuing, it is meet that a whole day bee ſet apart.

Eſter 9. 17, &c.

2 Aſſemblies of all ſorts muſt meet together. Thus *Iehoſaphat*, on a day ſet apart to praiſe God ſolemnly, *aſſembled themſelues in the valley of Berachah: for there they bleſſed the Lord.* By this meanes they will quicken one anothers ſpirit.

2 Chron. 20. 26.

3 Solemne worſhip muſt on that day be performed to God. The Iewes in their time were wont to offer many ſacrifices, which were then eſpeciall parts of Gods worſhip. Now, the ſacrifices, which, as parts of Gods worſhip, are required of vs, are the *calues and fruit of our lips*: which are praiers and praiſes.

2 Chron. 15. 11.

Hoſ. 4. 2. Heb. 13. 15.

4 The ſanctification of that day muſt bee helped by preaching the Word, whereby we may bee the better directed, and the more quickned vnto the maine duty of thankſgiuing. This helpe the people of God deſired, and obtained in *Ezra* his time.

Neh. 8. 1, &c.

5 A ſolemne vow and couenant muſt then be made with God, to bind vs more carefully and conſcionably to teſtifie the truth of our thankfulneſſe, by our conſtant and faithfull ſubiection to his will. The Iewes in *Aſa* his time ſo farre proceeded herein, as by a ſacred oath they bound themſelues thereto, and made a law, that *whoſoeuer would not obſerue the couenant, ſhould be put to death, whether ſmall or great, man or woman.*

2 Chro. 15. 12, &c.

6 Pſalmes of praiſe muſt then be ſung. For ſinging is moſt proper in a day of mirth: and by ſinging the ſpirit is more quickned, and ſtirred vp to

Iam. 5. 13.

to praise God. This helpe doth the Psalmist much presse.

Psal.81.1,2,&c.

7 It is meet that feasts be then made. In times of reioycing, Gods creatures may be more liberally vsed, then at other times: and of Gods creatures, the best that may conueniently be had.

Thus therefore on a day of reioycing it was said to the people of God, *Eate the fat, and drinke the sweet.* This liberty is the rather granted for these reasons following.

Neh.8.10.

Grounds of feasting.

Ester 4.16,9,22.

1 To put difference betwixt times of humiliation & reioycing. On solemne daies of humiliation, fasting is enioyned: and feasting is permitted on solemne dayes of reioycing.

2 To testifie our inward reioycing by that outward signe thereof. A maine end of fasting is to testifie the humiliation of our soules: answerably an end of feasting is to be a visible euidence of our spirituall reioycing. Therefore a day of *feasting* is called a day of *ioy* or gladnesse.

Ester 9.19.

3 They haue a sensible euidence of Gods mercy, bounty and liberality towards vs. The liberall and bountifull vse of Gods creatures ouer and aboue that which is necessary, putteth vs children of men, who are much affected with external sensible things in minde of Gods abundant goodnesse: and stirreth vs vp thereby the more heartily and feruently to praise him. By this were the children of Israel moued, after the dedication of the temple, to goe home with ioyfull and glad hearts.

2 King.8.66.

Most are very prone to abuse the liberty of feasting permitted through Gods indulgency. Wee must therefore be very watchful in the vse thereof, that this liberty be not vsed *for an occasion to the flesh.* For which end these rules following are to be obserued.

Gal.5.13.

Rules for well vsing feasts. Eph.5.18.

1 All excesse must bee auoided in eating and drinking. *Be not drunk with wine, wherein is excesse.* Excesse peruerteth the maine end of holy feasts, which is, to quicken the spirit to holy duties. For it duls the spirit, and maketh it heauy and drowzy. Not without cause therefore doth Christ giue this caueat, *Take heed to your selues, Lest at any time your hearts bee ouercharged with surfetting and drunkennes.*

Luke 21.34.

2 Feasting must be sanctified with holy conferences. It was an vsuall practice of Christ, when he was inuited to feasts, to fall into such *communication as was good to the vse of edifying, that it might minister grace vnto the hearers,* Luke 5.29, &c. and 7.36, &c. and 14.17 &c.

Ephes.4.29.

3 Blessing before and after feasts must be vsed. This also was [a] Christs vsuall practice; to lift vp his eyes to heauen, and blesse the meat before he did eate thereof. This was an vsuall practice of Gods people, [b] before and [c] after Christs time. [d] The Law doth also expressly inioyne vs, *when we haue eaten and filled our selues, to blesse the Lord.*

a Mat.14.19,15.36,26,16.

b 1 Sam.9.13.
c Acts 27.35.
d Deut.8.10.

4 The plenty which God affordeth, must put vs in mind of Gods bounty; that notwithstanding our vnworthinesse of the least and meanest of Gods creatures euen for meere necessity, it pleaseth him to afford vs plenty of the choisest of them. *Remember the Lord thy God,* saith the man of God, *for it is he that giueth thee power to get wealth.*

Deut.8.18.

8 The day of feasting is a fit season of testifying mutuall loue one to another, by sending portions and gifts from one to another. This is a commendable custome, of old [f] enioyned to Gods people, and [g] practised by them. Thus by Gods manifesting his bounty to vs, we take occasion of our testifying bounty one to another.

f Ester 9.22.
g Ezr.8.12.

9 The poore must then especially be remembred. This is expressly commanded to bee done in the dayes of feasting. God doth purposely giue plenty to some, that they should communicate of their abundance to such as haue not sufficiency, but want necessaries.

Neh.8.10. Ester 9.22.

10 In the middest of thy greatest mirth, thinke of the distresses of those that are afflicted. The Prophets complaint (against those *that eat the lambs*

Amos 6.4,5,6.

out

out of the flocke, and calues out of the midst of the stall: that chant to the sound of the viole: that drinke wine in bowles, and anoynt themselues with the chiefe ointments, but are not grieued for the affliction of Ioseph) sheweth that this is a needfull and an vsefull duty. For this will somewhat the more enlarge our hearts to blesse God for his gracious prouidence to vs, which is not so abundantly extended to others: and also it will keepe vs from ouermuch insolency. For if others affections be deeply and duely considered, they cannot but affect and afflict vs in our greatest mirth.

11 In the end of this reioycing examine thy carriage all that day; and consider whether any thing haue passed from thee offensiue to God and man: and earnestly craue pardon for the same: lest they take away the true comfort of all thy reioycing. Yea further, suspect the worst, lest any thing vnawares haue beene thought, spoken or done by thee, which may prouoke God: and seeke mercy of God: As *Iob*, who at the end of his childrens feasting *offered burnt offerings, according to the number of them all: For* Iob *said, It may bee that my Sons haue sinned and cursed God in their hearts. Thus did* Iob *continually.*

Iob 1.5.

§. 74. *Of mentall Prayer.*

What be the kinds of prayer in regard of the manner.

HItherto haue we heard of the distinct kinds of prayer in respect of the matter. There are other distinctions in regard of the manner, as

1 Mentall, Vocall.
2 Sudden, composed.
3 Conceiued, prescribed.
4 Publique, Priuate.
5 Ordinary, extraordinary.

Mentall prayer.

1 *Mentall* praier is an inward opening of the desire of a mans heart to God, without any outward manifestation of the same by word. Such a prayer was that which [a] *Nehemiah* made to the *God of heauen*, euen when he was talking with the King: and [b] *Moses*, when he was incouraging the people: and [c] *Annah*, who is said to *speake in her heart.*

a Neh. 2.4.

b Exo. 14.15.

c 1 Sam. 1.13.

This may bee as feruent as if it were vttered. For in regard of the ardency of *Moses* mentall praier, God saith, *Why criest thou vnto me?* And *Annah* saith, *She powred out her soule before the Lord.* This oftentimes causeth the eies and hands to be lift vp, or cast downe, and forceth such outward signes.

Reason.

This is vsed, because God is a searcher of the hearts, and knoweth the secrets thereof, and needeth not words to haue a mans thoughts made knowne to him, as we shewed [*] before.

* §. 4. and 6.

Vse.

By this wee see that nothing can hinder prayer: but that in company, in the midst of businesses, when wee are ouerwhelmed with temptations, we may pray vnto God: here learne to doe it.

§. 75. *Of vocall prayer.*

2 Vocall prayer. d 1 King. 8.23.

2 VOcall prayer is that which is vttered with words, as [d] that prayer which *Salomon* made at the dedication of the Temple.

Quest. Seeing God knoweth the secrets of the heart, what need words to expresse the meaning thereof?

Answ. First, because of Gods ordinance, as was shewed [*] before.

Reasons. Why prayer is to be vttered with words. * §. 6.

Secondly, that men might know the desires of one anothers heart, and so partake of the mutuall prayers one of another: as in publique assemblies, in priuate families, and when friends meet together for that end. For words doe most liuely and plainely set forth the desire of a mans heart, and men can best and most distinctly vnderstand them.

3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which cōmeth from the chimney, maketh the fire hotter: so the ardency of the heart prouoketh words, and words make the heart more ardent and earnest.

4 Words

4 Words are an especiall meanes to keepe the minde in praier from wandering, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the vttering of words will bee a good meanes to preuent that interruption.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. [e] *Therewith especially blesse wee God,* and therefore by an excellenly it is called *glory*. As *Dauid* speaking of his tongue saith, [f] *My glory reioyceth*. And againe, [g] *Awake my glory*. And againe, [h] *I will sing and giue praise with my glory*. In regard of these three last reasons, it is meet to vse words euen in priuate prayers when we are alone: Prouided that it be not for ostentation to be known to pray, for that is a note of hypocrisie [i] condemned by our Lord in the Scribes & Pharisies.

e Iames 3.9.

f Psalme 16.9. g and 57.8. h and 108.1.

i Mat.6.5.

§.76. *Of sudden prayer.*

3 Sudden praier

SVdden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it be only by some sighes of the heart, or by some few words vttered. It is likely that [k] *Nehemiahs* prayer was some sudden desire of the heart. For the King offering speech vnto him, gaue him occasion to make a suit vnto the King, which that he might obtaine, hee presently lift vp his heart to God.

k Neh.2.4.

Simile.

These sudden prayers are called *eiaculations of the heart*, which are to be vsed as salt with meat: with euery bit of meat we commonly take a little salt to season it. So when we doe any thing, when we confer of any thing, when we goe any whether, vpon all occasions wee must lift vp our hearts to God.

Reason.

This argueth an holy familiarity with God: yea it manifesteth an heauenly minde, euen as those things which are ready vpon all occasions to fly vpward, appeare to bee of a light aerial or fiery nature, not earthly, heauy, and weighty.

Simile.

This kind of prayer must so be vsed as it be added to solemne and set praiers, and not make them to bee neglected. No man maketh a meale of salt alone, and refuseth other solid meat, because salt is now & then to be eaten. Much lesse must these sudden praiers hinder solemne or composed praiers.

§.77. *Of composed prayer.*

4 Composed prayer.

COmposed prayer is when a Christian betteth himselfe to make some solemne prayer vnto God whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceiued in heart: as the morning and euening prayer which Christians vse to make, or the prayer at solemne assemblies, with the like. [l] Such were the prayers that *Daniel* vsed to make three times a day.

l Dan.6.10.

Reasons.

God to whom we make our praier is a great God of excellent Maiesty, not lightly, but with all due reuerence to bee regarded, and therefore most meet that wee should compose our selues in a solemne manner to appeare before his glorious presence.

§.78. *Of preparation before prayer.*

Preparation needfull.

THat this kind of prayer may bee the better performed, preparation is very needfull, which the Preacher implyeth saying, [a] *Be not rash with thy mouth, and let not thine heart bee hasty to vtter any thing before God.*

a Eccles.5.1.

In preparation vnto prayer two things are to bee performed. First wee must empty our soules of all such things as may hinder prayer. Secondly, fill them with such things as may be helpfull thereunto.

The things that hinder, are either wicked or worldly.

Wicked things are against God, or against man.

Hinderances of Prayer.

Against God are all sinnes, & transgressions of his Law. These we must search out, and hauing found them out, set our selues with a full and honest purpose of heart vtterly to forsake them. [b] *If wee regard wickednes, God will not heare our prayer.* Whereupon saith [c] *Dauid, I will wash mine hands in innocency, O Lord, and compasse thine altar.*

b Psal.66.18.

c and 26,6.

Against man are wrath, anger, malice, and such like reuengefull affections, in regard whereof the Apostle exhorteth to [d] *lift vp pure hands without wrath.* And [e] Christ commanded to be reconciled before the gift be offered. In a word then, that wee may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull. First repentance towards God: secondly, reconciliation with man.

d 1 Tim.2.8.
e Mat.5.24.

Worldly things are such cares, as concerne the things of this life, our temporall estate, and earthly affaires; which though at other times they may be warrantable, commendable, and needfull, yet may be an incumberance and hinderance vnto prayer. This was prefigured vnder the Law. by that rite [f] of plucking off shooes when men appeared before the Lord. Shooes are lawfull to bee worne, yea very needfull, yet in approaching before the Lord they must bee put off. So moderate cares concerning the businesse and affaires of this world are lawfull and needfull, yet when we go to prayer, they must be laid aside, and our soules emptied of them. For they are as heauy burdens, & clogs which will hold downe our hearts, and keep them frō flying vp into heauen. Now note the counsel of the Apostle, [g] *Cast away euery thing that presseth down.*

f Exo.3.5. Iosh.5.15.

g Heb.12.1. Helps to prayer.

If our soules be onely emptied of these things, they are like that [h] empty house which the vncleane spirit finding, entreth into with seauen other spirits. Wherefore that we may be prepared to prayer, wee must bee filled with such spirituall matters as fit praier: which are concerning God and our selues. Gods greatnesse is to be meditated of, to strike our hearts with reuerence: and his goodnesse to breed faith in vs. Yea also his blessings bestowed, to fill our mouthes with praise. Our wretchednesse is duly to be weighed, that wee may bee truely humbled: and our wants are to bee obserued, that we may know what to aske. Thus are wee to come prepared to composed prayer.

h Mat.12.44,45.

§.79. *Of conceiued prayer.*

Conceiued prayer.

Conceiued prayer is that which he who vttereth the prayer inuenteth and conceiueth himselfe, as are most of the prayers recorded in the Scripture. This kind of prayer the Saints in all ages haue vsed, It is very commendable, expedient, and needfull. For,

Reasons.

1 It manifesteth the gift and power of the Spirit, who can giue both matter and manner, words and affections: who can suggest what to pray, and how to pray.

2 Euery day we haue new wants, new assaults, new sins. Is it not needfull then that our prayers bee conceiued and framed accordingly, that our petitions be made according to our present wants, our supplications according to our particular assaults, our cōfession according to our seuerall sins?

3 As God daily continueth and reneweth old blessings, so also he addeth new to them. Is it not most meet that notice bee taken of those new blessings, and accordingly thanks be giuen in particular for them?

Obiect. This present inuenting and conceiuing of prayer, maketh prayer to be confused, and either very defectiue, or very tedious.

Answ. In thē that haue not ability to pray, or suddenly and rashly come vnto prayer, it may be so But if a man haue any competent ability, if he premeditate before hand what to pray, if he set vnto himself any good method and order, such defect, tediousnesse, and confusion (as is supposed) will be easily auoided.

§ 80.

§. 80. *Of preſcribed prayer.*

6 Preſcribed prayer.

Preſcribed prayer is, when a ſet conſtant forme is laid downe before hand, and either conned by heart or read out of a booke or paper by him that vttereth it, and that whether he be alone, or in company.

Queſt. Is a ſet and preſcribed forme of prayer lawfull?

Anſw. Yea verily, and that for theſe reaſons.

Reaſons.

1 God preſcribed a ſet forme of bleſſing for the Prieſts conſtantly to vſe. The 92. Pſalme, which is a Pſalm of praiſe, was preſcribed *a ſong for the Sabbath day*: & 102. Pſalm preſcribeth *a praier for the afflicted when he is ouerwhelmed, and powreth out his complaint before the Lord.* [a] The 136. *Pſalme* was ſung after *Dauids* time. [b] *Hezekiah the King, and the Princes commanded the Leuits to praiſe the Lord with the words of Dauid, and of Aſaph the Seer.* If a preſcribed forme of praiſe may be vſed, then alſo of prayer: for there is the ſame reaſon of both.

i Num. 6. 24.

a 2 Chr. 20. 21.

b and 29. 30.

Beſides, Chriſt himſelfe preſcribed an excellent forme of prayer which hath beene vſed in all ages of the Church ſince this time, and is by an excellency called *the Lords prayer*. Saint *Paul* obſerues a ſet forme of bleſſing in the beginning and end of his Epiſtles. Thus we ſee preſcribed prayer warranted by Gods Word.

2 Many weake ones who haue good affections, but want inuention, vtterance, and ſuch like parts, are much helped by preſcribed formes: for when they read or heare words fitting their wants & occaſions, their hearts can well go with their words, yet can they not inuent fit words.

3 Preſcribed formes of Prayer in the publik worſhip, is a good meanes to maintaine vniformity in ſeuerall Churches.

Obiect. The ſpirit is ſtinted hereby: neither can a man vtter that which the ſpirit moueth him vnto, when he hath a ſet forme preſcribed.

Anſ. The ſpirit in him which prayeth by a ſet forme, is no more ſtinted, then the ſpirit is ſtinted in thoſe which heare another pray: for to them which heare others, words are preſcribed. To the hearers it is all one whether he that prayeth vſeth a preſcribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

They who ſimply and altogether condemne preſcribed prayer, doe think too childiſhly of God, and deale too iniuriouſly with Gods little ones They conceit God to bee affected with variety, and make the power of prayer to conſiſt in copy of words, and nouelty of matter, which is many times an hinderance to true deuotion: for while the minde is is too much occupied in inuention, the hart cannot be ſo free to deuotion, as otherwiſe it might bee. Prayer is not like a noſe-gay, which is no longer ſweet then the flowers are new and freſh: For the ſweet ſauour of prayer conſiſteth in the ſincerity of heart, & ardency of affection, whereby alſo the power of the ſpirit is manifeſted.

The iniury which is done to Gods little one is this, that they ſeek to depriue them of an eſpeciall help, whereby their weaknes might bee ſupported, yea to hinder them of the benefit of prayer. For many are not able to conceiue a prayer of themſelues, yet if they finde a forme anſwerable to their occaſions, they can pray heartily and earneſtly.

Thus we ſee that preſcribe d praier is not only lawfull, but alſo needfull. So far forth as we finde it an help to deuotion, we may vſe it: but yet wee may not alwaies tie our ſelues vnto it: to ſay the leaſt, they are very weak Chriſtians that cannot pray without a preſcribed forme.

Now it is a ſhame for any Chriſtian to be a weake one all the daies of his life: it is required at our hands to grow in knowledge, iudgement, diſcretion, faith, and other like graces.

§. 81. *Direction to conceiue a Prayer.*

IF the weakeſt Chriſtians doe but carefully obſerue the order that others vſe, and

withall take notice of their owne sins in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to cõceiue a good Prayer. And when once in any competent measure they can pray for themselues, by degrees they come to pray for others also. But many are too idle and sluggish in making triall: they will not offer to make experience of the gift of Gods Spirit: but rather vtterly quench it, as a man may doe, and too many so do, by tying themselues too much to set formes.

Though publike leiturgies for vniformity sake are to be constantly vsed in set formes (prouided that there be seuerall prayers fit for diuers, yea, for all publik occasions so neere as may bee) yet it is not so meet for particular persons alwaies to tie themselues to one set forme. For what can that argue but that they litte obserue Gods different manner of dealing with them at seuerall times.

§.82. *Of publike Prayer, and of the Ministers function therein.*

7 Publik prayer.

PVblike Prayer is when an assembly of Saints publikely with one ioynt consent call vpon God.

In publike prayer, three things are requisite.

1 Meete persons.
2 A fit place.
3 A right manner.

1 The persons who make publike prayer.

1 The *Persons* must bee a publike *Minister* of the Word and *People*. I shewed before that Prayer was a principall part of Gods publike worship. Now in all publike worship there is required a *Minister* for one party, and *People* for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and wil vnto his people. Another to stand in the Peoples roome, and in their name to declare their minde and desire to God.

The former he doth in preaching the Word and administring the Sacramenrs. For *God* (saith the Apostle) [a] *Hath committed to vs the Word of reconciliation: now then are we Embassadors for Christ, &c.* Expresly it is said, that Ministers are Christs Embassadors, which is in regard of the Word. that also they are such in regard of the Sacraments, is implied in that commission giuen to the Apostles, [b] *Goe teach all Nations, and baptize them in the name of the Father, &c.*

[a] 2 Cor.5.19,20.

[b] Mat.28.19.

The latter hee doth in making Petitions and giuing thankes to God: [c] When the Prophet had exhorted the people to assemble together publikely to pray: hee saith, *Let the Priests, the Ministers of the Lord say, Spare thy people O Lord, and giue not thine heritage into reproach, &c.* Ministers therefore in publike Assemblies are to vtter the petitions of people: so it is noted that [d] when the people were assembled to giue thankes to God, *Ezra* the Priest *praised the Lord.* [e] The incense which vnder the Law was offered by the Priest to God, did prefigure thus much.

[c] Ioel.2.16,17.

[d] Neh.8.1,6.

[e] Exod.30.7.

Thus as in preaching a Minister is Gods mouth to the people, so in praing, the peoples mouth to God. Wherfore also there must be people to ioyne with him: for if a Minister be alone, his Prayer is but a priuate Prayer.

§.83. *Of the Peoples consent in publike prayer, manifested by Amen.*

THat which is required of people in Publike Prayer, is to testifie their consent to that which the Minister vttereth: for the Prayer of the Minister is their prayer: though for order sake to auoid confusion there bee but one voyce vttered, yet the hearts of all present must goe along with that voyce and giue an inward assent and not so onely, but also it is very expedient to testifie the same, so as the Minister may heare their consent, as well as they heare his prayer.

The

The ordinary way and the best way for people to manifest their cõsent, is with a distinct and audible voice to say *Amen*. Thus the people were commanded to say *Amen*, *Deut.* 27.15, *&c.* And accordingly was it practised, *Nehe.*8.6. It is a sound well beseeming Gods publike worship, to make the place ring againe (as wee speake) with a ioynt Amen of the people. The Iewes vttered this word with great ardency, and therefore vsed to double it, saying, *Amen, Amen*, *Neh.* 8.6. Of old the whole assembly was wõt iointly with so loud a voice to vtter *Amen* as the sound thereof was like an heauẽly thunder. This is the way for old men and babes, yong men & maids, all of all sorts to praise the Lord. For all of all sorts ought to vtter this word : and by vttering it aright they doe as much as the Minister that hath vttered a long effectuall prayer.

Amen, is originally an Hebrew word, yet vsed in all languages : it signifieth *Truth* or *Faith* : the vttering of it, after a Prayer, implieth an assent vnto the Prayer, together with earnestnesse of desire, and faith for obtaining that which is prayed for.

At similitudinem cœlestis tonitrui, Amen reboat. *Hier. proam. in.2. Lcomment. ad Gal.*

84. *Of the place of publike Prayer.*

2 The place of publike Prayer. *Gen.*4.26.

2 THe place must be publike: such a place as al that ought to meet, may know, and haue liberty to come vnto. At first, this was in some Family: yea, afterwards whẽ all the world almost forsooke God, God chose out of the world some peculiar families, who with their household worshipped God in their houses ; as *Noah* in his time, so *Abraham*, *Isaac*, *Iacob*, in their times. But when Gods people increased in the wildernes, he caused a Tabernacle to be built; That then was their place of publike worship; afterwards a Temple was built, which because it was the place of publike worship, was by a propriety called [l] *The house of Prayer*. To this place if the people could not come, [m] they would at least pray towards it : for which they had their warrant from [n] *Salomons* prayer.

[l] Isa. 56.7.
[m] Dan. 6.10.
[n] 1 Kings 8.44.

After that, Christ came, by whom the partition wall betwixt *Iewes* and *Gentiles* was broken down, and both made one people to God, [o] all places were sanctified for Prayer : in which respect Christ said ; [p] *The houre commeth whẽ yee shall neither in this mountaine, nor at Ierusalem worship the Father*. So as vnder the Gospell no one place is more holy then another. Yet it being Gods will to bee worshipped publikely, needfull it is that there should be places fit for that purpose. Thus [q] the Corinthians had one place to worship God in.

[o] 1 Tim.2.8.
[p] Ioh.4.21.
[q] 1 Cor.11.20.

In Kingdomes and Nations where Gods worship is maintained, are Churches & Chappels built for that purpose. These beeing set apart for Gods publike worship, Ministers and people are to resort vnto them.

Yet I deny not but in times of persecution, secret and vnknowne places (secret I say, and vnknown to haters and persecutors of Religion, but knowne to true Professors) may bee vsed for publike prayer : [r] as certaine Inhabitants of *Philippi* went out to a Riuers side to pray on the Sabbath day.

[r] Acts 16.13.

Separatists exc-ed.

Separatists, which liue in this Land and other like places, where are publike places for prayer appointed, whereunto all haue liberty to resort, commit a double fault : one, in abstaining from such publik places, whereby they shew themselues cõtemners of publik Prayer: the other, that they seeke priuate places, as houses, woods and boates, for publike prayer: whereby (to say the least) they turne Gods publike worship into a priuate worship. Too neere to these doe many Schismatikes come, who though they frequent our Churches to heare the Word preached, yet will they not bee present in time of publike prayer, whereby they depriue God of one part, and that, the most principall part of his publike worship.

§ 85. *Of vnanimity in publike prayer.*

3 The manner of publike prayer.

3 FOr the manner of publike prayer, two things are requisite,
§ Vnanimity.
§ Vniformity.

1 Vnanimity.

Vnanimity respecteth the heart and affections, that all which assemble together, may cõtinue in the Church (as is noted of the Christians in the Primitiue Church,) *with one accord.* For this end in publike worship a voyce is necessary: for how can there bee a consent of heart, vnlesse one know anothers minde? how can that be knowne but by the voice? it is the principall end of speech, to make knowne a mans minde. A voyce vsed in publike prayer must bee
§ Audible.
§ Intelligible.

[a] Acts 2.46. ὁμοθυμαδὸν.

§. 86. *Of vttering publike prayer with an audible voice.*

The Ministers voice must be audible.

1 IT must be so lowd as all that are present (if it bee possible) may heare it. For a voyce not heard is a no voyce to them which heare it not: they can giue no assent, and so pray not: it is noted that [a] *Salomon Blessed all the congregation with a lowd voyce.*

a 1 Kings 8.55.

It is a fault for a Minister in the Church to pray so softly, as all the people cannot heare him: Some that are able to vtter a loud voyce, & that preach loud inough, in prayer cannot be heard: is there not as much reason that people should heare their Minister pray, as preach? other that are loud inough, in the middle & ending of their prayer, cannot bee heard in the beginning: but euery word ought so to be vttered, as it may bee heard. It is a fault also in people,

Amen to bee vttered aloud.

so to say *Amen*, as they cannot bee heard: why should not the Minister as well heare the assent of his people, as they heare his prayer? it cannot but slacken the ardency of a Ministers affection, when hee cannot perceiue any consent in people to that which he prayeth: but a cheerefull and euident assent doth quicken and cheare vp his spirit.

§. 87. *Of praying in a knowne tongue.*

The Ministers voice must be intelligible.

2 IT must be such a kinde of voice, and so vttered, as all that heare it may vnderstand it: for so saith the Apostle, speaking of publike prayer, [b] *I will pray with vnderstanding*, that is, so as others may vnderstand me. Otherwise a lowd voyce is no benefit at all: If a trumpet should bee sounded, & the sound not discerned, [c] *who shall prepare himselfe to battaile thereby?* That a mans voyce may be intelligible, his language wherein he speaketh must bee knowne, and his speech distinct.

b 1 Cor. 14.15.

c 1 Cor. 14.8.

§. 88. *Of the aberrations contrary to praying with vnderstanding.*

Vnlawful to pray in a strange tongue.

IT is vtterly vnlawfull to pray in a strange tongue: [c] a thing against which the Apostle purposely and copiously disputeth. To omit many other arguments, which might be alledged against prayer in an vnknown tongue, let this one be noted, that an vnknown tongue depriueth a man of the sence of Gods fauour in hearing his prayer. For how can he, who knoweth not what hee hath asked, know when his petition is granted.

c 1 Cor. 14.6, &c.

Prayer in a known tongue hath respect both to the party that vttereth the prayer (he must vnderstand what he vttereth, or else his prayer is but a lippe-labour, euen meere babling, which [d] Christ condemneth) and also to them who heare it, their hearing if they vnderstand not, is no hearing, they cãnot be edified thereby. Prayer in an vnknown tongue depriueth vs of the sence of Gods fauour in hearing our prayer. For how can he which knoweth not what hee hath asked, know when his petition is granted?

d Mat. 6.7.

e 1 Cor. 14.17, 23.

1 They teach children, women, lay-men, such as vnderstand not one word of Latine, to make all

all their prayers in Latine.

2 They prescribe their publike prayers, whereof all the people partake, to be made in Latine.

§. 89. *Of curiosity and carelessnesse in prayer.*

a To vse curious phrases in prayer.

TO affect in prayer such vncouth words, and curious phrases as exceed the capacity of the vnlearned, is little better then to pray in a strange tongue. [f] The Apostle sheweth that prayers must bee so vttered, as the vnlearned may say *Amen*.

f 1 Cor. 14. 16.

b To vmble ouer a praier too fast.

Contrary to distinct praying, it is for a Minister to mumble and tumble ouer his words too fast: it argueth want of reuerence, it hindereth deuotion and affection of heart (for when a prayer is too fast posted ouer, what time can there be for the heart to worke) it also hindereth attention, and vnderstanding in the hearer.

§. 90. *Of vniformity in publike prayer.*

VNiformity respecteth the outward carriage and gesture in prayer. Of reuerend and humble gesture I spake * before. The point now to bee noted, is, that all which assemble together in one place to pray, doe vse one and the same seemly gesture, [g] which is noted of the people in *Ezraes* time: when he opened the booke to reade, *all stood vp*, [h] and when he praised the Lord, *they all bowed themselues*, &c. This outward vniformity preuenteth a preposterous censuring of one another, and may be a meanes of stirring vp one anothers affections: for when one seeth others humbly to kneele downe, his heart may be so struck, as he will bee moued with reuerence to humble his owne soule: but diuersity of gestures may cause distractions, and hinder deuotions: Vniformity in that which is lawfull and warrantable is an especiall part of good order: diuersity of gestures causeth a kind of confusion. Now [i] *God is not the author of confusion*: wherefore [k] *all things are to bee done decently and in good order*. The best generall rule that we can obserue to keepe order, is, to yeeld to such commendable, and warrantable gestures, as the Church wherein wee liue prescribeth and practiseth.

* §. 11.

g Neh. 8. 5.

h Verse 6.

i 1 Cor. 14. 33.

k Vers. 40.

§. 91. *Of motiues to publike prayer.*

Motiues to publike prayer.

THus hauing giuen some directions for publike prayer, I will lay downe some motiues to stir vs with conscience to perforne it.

1 It is more honorable and acceptable.

1 The more publike prayer is, the more honourable and acceptable it is to God. If it be an honour to God for one to pray, the more do ioyne together therein, the more honourable it must needs bee: It is also the more acceptable, because God delights in the ioynt consent of his Saints worshipping him: whereupon God promised, [l] *Where two or three were gathered together in his name, to bee in the midst of them.*

l Mat. 18. 20.

2 It is more powerfull.

2 It is also more powerfull: the cries of many ioyned together, make a lowd cry in Gods eares, and moue him the sooner to open his eares. Hereupon, when there was a iudgement in the Land, [m] the Prophet calleth all the people to assemble together to pray: and so did [n] the King of *Nineueh*, when the ruine thereof was threatned.

m Ioel. 2. 16, 17.

n Ionah. 3. 8.

3 It is a signe of communion.

3 It is an outward signe, whereby wee manifest our selues to bee of the chosen and called flocke of Christ.

4 It is a meanes of edification.

4 It is an especiall meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another.

5 The neglect of it, is a note of prophanenesse.

5 The neglect of it is a note of prophanenesse, from which blame Separatists, & Shismatiques, though they would seeme very religious, cannot well acquit themselues.

These and such other like reasons made [o] *Dauid* reioyce, when he said, *We will goe into the house of the Lord*; and mourne, when he could not come into the house of Prayer.

o Psal. 122. 1.

p & 43. 4, &c.

§. 92. *Of priuate Prayer.*

Priuate prayer.

PRiuate prayer is that, which is made by some few together, or by one alone: by few, as when two or three friends goe together into some secret place (as [a] when *Elisha* and his seruant were alone in a chamber praying for the Shunamites childe: and [b] Christ *tooke Peter, and Iohn, and Iames, and went into a mountaine to pray*) or an whole houshold pray together in the family, as [c] when *Cornelius* prayed in his house. This charge especially belongeth to the Master of the family: For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of prayer: as a Minister in the Church, so hee in the house must vtter the praier (or at least prouide one to performe that duty) and withall, cause his whole household to be present thereat.

a 2 Kings 4.33.

b Luke 9.28.

c Acts 10.30.

§. 93. *Of prayer in a family.*

Reasons for praier in a family.

1 The need of it

1 THe family hath ned of peculiar blessings, which by praier are to be sought, besides the publike and common blessings which in the Church are prayed for: yea it receiueth many blessings, for which, peculiar thanks are to bee giuen in the house.

2 The honor of it.

2 A Christians house is made Gods Church, if Gods worship (a principall part whereof is prayer) be there from time to time performed, which is a great honor vnto a family. Wherefore, for honours sake, Saint *Paul* mentioneth [d] the Church in the house of *Priscilla* and *Aquila*, and [e] of *Philemon*.

d Rom. 16.5.

e Phil. v. 2.

3 The profit of it.

3 By prayer a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpō, there is he present to bestow his blessing, as [f] hee blessed *Obed-edom*, and all his houshold, while the Arke was in his house. Prayer then bringeth both honour and profit vnto a Family.

f 2 Sam. 6. 11.

Vnworthy they are to bee gouernours of a family, who omit this duty therein. They cause Gods curse to lie vpon their house, and depriue themselues of a iust right vnto al the goods which are therein. For by Prayer they are all sanctified: hee that vseth any thing without prayer, is an vsurper and a robber; and shall another day dearly answere for it. They who frequent publike prayer at Church, and neglect priuate prayer at home, are either superstitious, or hypocriticall persons.

Vse.

Reproofe of those who neglect prayer in their families.

§. 94. *Of secret Prayer.*

9 Secret prayer.

THe prayer which is made by one alone, none beeing present but God and hee which prayeth, I may call *Secret* prayer. This may bee in [g] a close chamber, or closet, [h] or on a desolate mountaine, [i] or in a secret field, or [k] on any house top, [l] or in any other place.

g Mat. 6.6.
h Marke 1.35.
i Gen. 24.63.
k Act. 10.9.
l 1 Tim. 2.8.

Reasons for secret prayer.

It is very needfull that secret prayer bee added both to publike prayer at Church, and priuate prayer in Family, for these reasons:

1. In it we may most freely make knowne our whole minde.

1 Hereby wee may more freely powre out our whole hearts vnto God: It is not meete that any other person should know many things which are knowne to God, and cannot bee concealed from him. Euery one is guilty of such particular sins, as are to bee acknowledged alone before God, and euery one hath particular wants to be prayed for by himselfe. Hereby also wee may by name mention in our prayers to God our deerest friends, which is not so meete to doe in company. I thinke Saint *Paul* meant such *Secret* prayers, when he said, [m] *I make mention of you alwaies in my prayers.*

m Rom. 1.9,10.

2. By it truest triall of our vprightnes is made

2 This kind of prayer affordeth the truest triall of the vprightnesse of a mans heart: for a man may long continue to pray in the Church and in a family, and his prayer be meere formall, euen for company sake: but he that alone in secret, when & where no other man knoweth, calleth vpon God,

God, surely maketh conscience of prayer, and hath an honest heart (though he may haue much weakenesse, and many imperfections) or else hee would soone omit his course of praying in secret. For what by-respect is there that should moue him to continue it, vnlesse he bee Popish, and thinke that the saying of a few prayers in secret is a meritorious worke?

3 It argueth familiarity with God.

3 This argueth a great familiarity with God. When a subiect vseth to goe alone to his Soueraigne, it argueth much more familiarity, then when hee commeth with a petition in the company of others.

4 It bringeth much comfort.

4 It bringeth greatest comfort vnto a mans heart: for such is the corruption of our nature, that wee cannot performe any holy exercise as we ought (*[n] When we would do good, euill is present with vs*) whereby it commeth to passe, that the comfort of such holy exercises, which we performe in Church or house, is taken away. This maketh Christians to run to God in secret, to humble themselues for the imperfections of their publike prayers. Christians would much doubt, and euen faint oftentimes, if it were not for their secret prayers. They which content themselues with Church & family prayers, haue iust cause to suspect themselues.

n Rom. 7. 21.

5 By it supply is made in want of other prayers.

5 Such wiues, children, seruants and other inferiours, which liue in any house vnder profane gouernors, that will not haue prayers in their families, may by this kinde of prayer make supply thereof vnto their owne soules: none can hinder secret praier.

Obiect. We can haue neither time nor place to pray secretly.

Answ. Doe yee not finde many times and places to commit sinne so secretly, as none can see you? if you had as great delight in prayer as in sin, you would find time and place.

Direction.

This kinde of prayer (so neere as may be) is to be performed so secretly, as no other may know it, lest the knowledge which others haue of it, may minister occasion of inward pride? [o] *Shut the doore*, saith Christ. It is not meet to vtter secret prayer so lowd, as any other should heare it.

o Mat. 6. 6.

§. 95. *Of extraordinary prayer.*

THe last distinction of prayer, is ordinary and extraordinary. All the forenamed kinds are ordinary, therefore I shall not need to speake of it.

10 Extraordinary prayer.

Extraordinary prayer is that, which after an extraordinary manner, euen aboue our vsuall custome, is powred out before God. This consisteth partly in ardency of affection, and partly in continuance of time. [q] The King of *Niniueh* required an extraordinary ardency, when he commanded his people *to cry mightily vnto God*. We haue a memorable example hereof in *Moses*, who was so earnest in his prayer, that [r] rather then not haue his petition granted, hee desired to bee raised out of Gods Booke. Christs ardency yet exceeded this. It is noted that he prayed [s] *earnestly*, [t] *with strong crying and teares*. Yea his ardency made *his sweat to bee as great drops of blood falling downe to the ground*.

q Ion. 3. 8.

r Exod. 32. 32.

s Luke 22. 44.
t Heb. 5. 7.
Βρίμωσεν ἱμάντος.

This ardency is in Scripture set forth by diuers Metaphors, as, [u] *renting the heart*, [x] *crying*, [y] *striuing*, [z] *wrestling with God*, &c.

u Ioel 2. 13.
x Exod. 14. 15.
y Rom. 15. 30.
z Gen. 32. 24.

Though this ardency bee an inward work, yet can it hardly contain it selfe within a man: but as thunder which is an heate conceiued within a cloud, because of the ardency of of that inward heate burſteth forth, and causeth lightning, rumbling and raine; so a vehement and earnest desire of the heart will some way or other manifest and declare it selfe. Many waies are noted in the Scripture, whereby it hath beene manifested.

§. 96. *Of the signes of extraordinary ardency.*

THe signes of extraordinary ardency are such as these.

1 Extra-

Iudgements are either ſinnes, or puniſhments of ſins. In regard of ſins, extraordinary prayer is to bee made, either to free vs from temptations thereunto, (as [c] *Paul* prayed with great ardency, ſaying, *O wretched man that I am, who ſhall deliuer me from the body of this death!* [d] And againe, hee prayed thrice againſt a temptation: yea [e] Chriſt expreſly commandeth his Diſciples to watch and pray, that they enter not into temptation) or to pardon ſuch ſins as haue beene committed, and lye heauy vpon our conſcience, becauſe they are in their kind notorious, or we haue long continued in them, (this [f] mooued *Dauid* very earneſtly to pray, as alſo [g] *Peter*, and [h] *Manaſſeh*.

4 Temptations to ſin.

c Rom. 7. 24.

d 2 Cor. 12. 8.

e Mat. 26. 41.

5 Burden of ſin.

f Pſal. 51. 1, &c.

g Mat 26. 75.

h 2 Chron. 33. 13.

Puniſhments of ſinne are either threatned, or inflicted. *They* may by extraordinary prayer bee preuented, (*as* [i] the deſtruction of *Niniueh*, threatned by *Ionah* was.) *Theſe* may be remoued (as [k] *Manaſſes* captiuity was.)

6 Puniſhments for ſin.

i Ionah. 3. 9, 10.

k 2 Chr. 33. 12.

As ordinary prayer is to be made for others, as well as for our ſelues: ſo likewiſe extraordinary prayer is to be made for others, as iuſt occaſion is offered. [l] *Moſes* his extraordinary prayer was for the ſinne of the *Iſraelites*, & for Gods iudgement thretned againſt them; ſo was [m] *Ezraes* prayer.

7 Others need.

l Exod. 32. 31, 32.

m Ezra 9. 1, &c.

§. 100. *Of the ſundry kinds of Faſts.*

THe helps affoorded to extraordinary prayer, are eſpecially two,

Faſting.
Vowing.

Faſting, an helpe to extraordinary prayer.

To *Faſt*, according to the notation of the [*] Greeke words, ſignifieth to abſtaine from food. In this generall and large acceptation, a *Faſt* is diuerſly taken. For there is a phyſicall, politicke, inforced, morall ſpirituall, extraordinary, hypocriticall, ſuperſtitious, hereticall, and religious faſt.

νηστεία δοτικόν

1 A *phyſicall faſt*, is, when for health ſake a man forbeareth foode. In many caſes Phyſicians giue direction to their Patients to abſtaine from eating and drinking for a time.

1 The ſicke mans faſt.

2 A *politike faſt*, is, when ſome times of abſtaining from foode, are enioyned for the preſeruation of plenty, and preuention of penury.

2 The Statemans faſt.

3 An *inforced* and neceſſary *Faſt*, is, when men haue not ſufficient for ordinary meales: as in a City beſieged, or in a ſhip on Sea farre from Land, prouiſion being very ſcarce, men are forced to take but one meale a day, or to make euery other day a faſting day. Thus many poore folke are forced oftentimes to faſt, becauſe they haue nothing to eate.

3 The poore mans faſt.

4 A *morall faſt*, is, when men eat and drink ſparingly, not ſo much as their appetite deſireth but only ſo much as may preſerue nature, and maintaine health and ſtrength, that their wanton and luſtfull fleſh may not be pampred, but rather kept vnder: to which purpoſe tendeth this exhortation of of Chriſt; *Take heed to your ſelues, leſt at any time your hearts be ouercharged with ſurfetting and drunkenneſſe.* This is not properly a faſt, becauſe ſomething is taken, but onely reſpectiuely, becauſe ſomething is forborne.

4 The ſober mans faſt.

Luke 21. 34.

5 A ſpirituall faſt, is, when men abſtaine from vice, which is as food to their corrupt nature: Hereof the Lord ſpeaketh, where he ſaith; *Is not this the faſt which I haue choſen, to looſe the bonds of wickedneſſe?* This is called a faſt onely by way of reſemblance.

5 The ſanctified mans faſt.

Iſa. 58. 6.

6 A *miraculous faſt*, is, when men extraordinarily aſſiſted by the power of God, abſtaine from all manner of food, longer then the nature of man is able to endure: ſuch were the faſts of *Moſes*, *Eliah*, and *Chriſt*, who faſted forty dayes together.

6 The extraordinary mans faſt. Exod. 34. 28. 1 King. 19. 8. Mat. 4. 2.

7 An *hypocriticall faſt*, is, when men, without reſpect to any occaſion of faſting [e] appoint ſet times weekly, or monthly, or quarterly to faſt. Thus the Phariſes ([a] whom *Chriſt* taxeth of hypocriſie) *faſted* [b] *twice in a weeke*; and blamed *Chriſt* becauſe his Diſciples faſted not, not regarding the occaſion, as [c] *Chriſt* noteth in his anſwer to them.

7 The hypocrites faſt.

a Mat. 6. 16.

b Luke 18. 12.

c Mat 9. 15.

8 A

8 The superstitious mans fast.

8 A *superstitious fast*, is when men place Religion and holinesse in the abstaining from meate, making the very outward act of fasting to bee a part of Gods worship: contrary to that which the Apostle saith both of it, and other like outward exercises; *Bodily exercise profiteth little.*

1 Tim. 4 8.

9 The heretikes fast.

9 An *hereticall fast*, is when men making difference betwixt meats for conscience sake abstaine from one kind, and glut themselues with another kind, and yet count this a fast. So did the *Manichees* of old, and so doe the Papists at this day. This the Apostle reckoneth vp among the *doctrine of Diuels.*

Aug. de mor. Manich. l. 2. c. 13.

1 Tim 4. 1, 3.

10 The true Christians fast.

10 A *religious fast*, is when men seasonably abstaine from refreshing their bodies, to make them fitter for religious duties.

§. 101. *Of the difference betwixt a religious fast, and other fasts.*

THis religious fast, is the fast which is to be vsed as an helpe to extraordinary prayer. I wil therefore more fully vnfold the description of it, and declare,

1 How far we must abstaine from refreshing the body.

2 What is the *seasonable* abstinence here meant.

3 What are the religious duties whereunto wee are made more fit by fasting.

A religious fast, is in these three points distinguished from all the other forenamed fasts.

By the *first* from a morall, spirituall, and hereticall fast. For a morall fast, though it keepe a man from pampering and glutting his body, yet it hindereth not a comfortable nourishing, and refreshing of it, as a religious fast doth for the time of the fast. A spirituall fast is no whit hindered by the bodies sustenance, if it be moderate. As for the hereticall fast therein it is permitted euen to glut the body with fish, sweet meates, and such like delicates, so flesh bee forborne.

By the *second*, from a miraculous fast, which is not according to the course of nature seasonable; and from an hypocriticall fast, which for the occasion of it is not seasonable; whereas the religious fast is both for time and occasion (as we shall * after heare) seasonable.

* §. 104. 106.

By the *third*, from a physicall, politicke, forced, and superstitious fast: all which haue other ends then a religious fast.

Obserue those things which more largely and fully shall bee deliuered in explication of the three forenamed points concerning a religious Fast; and compare them with the descriptions of other Fasts, and the said differences betwixt a religious Fast, and other Fasts will bee easily discerned.

§. 102. *Of forbearing to eate and drinke in the time of a Fast.*

VNder this phrase of *refreshing the Body*, is eating and drinking especially meant: for thereby is the body more then by any other thing nourished and refreshed; nothing so absolutely necessary thereto as food. Besides the generall nature and matter of a Fast consisteth therein especially: and therefore the Scripture most vsually expresseth abstinence from food when it mentioneth a fast. *Fast* (saith *Ester*) *and neither eate nor drinke. Let neither man nor beast* (saith the King of *Nineueh*, when he proclaimed a Fast) *taste any thing: let them not feede, nor drinke water.* Of *Dauid* it is also noted, that in the day of his Fast, *he would not eate meate.*

1. Point. How far we must abstaine from refreshing the body in a Fast.

Est. 4. 16.

Ion. 3. 7.

2 Sam. 12. 16, 17.

Quest. May not then in the time of a religious Fast any nourishment be taken?

Whether it bee lawfull to eate or drinke in the time of a fast.

Answ. To resolue this doubt, respect must be had both to the continuance of a Fast, and also to the persons that fast.

1 * There may be occasions to continue a Fast longer then the strength of man is able to endure, and then so much food as may preserue nature, and

* See §. 106.

and maintaine health, and ſtrength, may, and muſt bee taken : yet with theſe two prouiſoes.

1 That the food which in ſuch a caſe is taken, be not delicate, but rather courſe ; ſo it bee agreeable to his nature that taketh it.

2 That it be not taken vnto fulneſſe, but rather ſo ſparingly, as the perſon which faſteth may feele the want of foode ; ſo as no more then needs muſt for the preſeruation of health and ſtrength, is to be taken.

Such a Faſt as this, was that which *Daniel* kept for three weekes; and with the forenamed prouiſoes was it obſerued. Dan.10 2,3.

2 Among the perſons that keepe a Faſt, ſome may be of a good & ſtrong conſtitution, and able without weakning their bodies to abſtaine from all ſuſtenance a day or two : theſe ought altogether to abſtaine, though they feele ſome want of foode. Others are ſo weake, as if their ſtomacks be clean empty of all food, they are vnfit for any good duty : yea, if long they continue empty, they may be ſo weakned as hardly they will recouer their ſtrength againe. Many women when they are breeding and with childe, cannot leaue reatching (as we ſpeak) after they riſe in a morning, till they haue eaten ſomething. Foure and twenty houres faſting may make many aged & ſickly perſons ſo weak, as they cannot be able with comfort to performe any religious duty. Such perſons therefore may ſo farre forth refreſh themſelues as their need and weakneſſe require. Though we haue no example of this caſe propounded in Scripture, yet we haue a ſufficient ground for it, namely, that rule which both in the old and alſo in the new Teſtament is laid downe in theſe words, *I will haue mercy, and not ſacrifice*. To *Faſt*, is not more then Sacrifice to *ſuccour the body* according to the need thereof, is *mercy*. Hoſe.6.6. Mat.12.7.

§. 103. *Of forbearing other things beſide food in a Faſt.*

What things are to be forborne in a Faſt.

1 *Foode.*

1 AS food is moſt eſpecially to bee forborne in a Religious Faſt, being principally intended vnder this phraſe of *refreſhing bodies*; ſo are ſundry other things alſo tending thereto implied, as theſe which follow.

2 *Sleepe.*

2 *Sleepe*, which is intimated in the direction that the Prophet giueth in theſe words, *Lie all night in ſackcloth*, whereby is intended that either they ſhould all night forbeare ſleepe, or elſe that by wearing ſackcloth, they ſhould be kept from ouermuch ſleepe (wherein, they that lie in fine linnen and ſoft beds, are prone to exceed.) Thus *Dauid* to keepe himſelf from ſleep in the time of his faſt, would not come into a bed, but *lay all night vpon the earth*. Though thoſe particular rites of wearing ſackcloth, lying on the earth, ſitting vp all night with the like, be not ouerſtrictly to be vrged, or vſed, yet the equity of them is ſtill to be obſerued, which is, that in the day of a Faſt wee ſleepe leſſe, and riſe ſooner then at other times, that ſo the body may be ſomewhat the more afflicted thereby, and that the more time may bee gained for religious duties. If ſome ſleepe be not forborne, the want of food will not be ſo much felt, nor the body ſo humbled and afflicted as it ſhould bee. Ioel 1.13. *Non ſolum a cibis ſed à cunctis illecebris abſtinendum. Hieron.* 2 Sam.12.16.

3 Braue apparell.

3 *Soft and braue apparrell*: The Lord expreſly commanded his people, *to put off their coſtly rayment*; and ſo they did in the day of their humiliation. It is recorded and commended, that the King of *Niniueh* in the day of a faſt *laide his robe from him*. When the time of *Dauids* Faſt was ended, then *he changed his apparell*: whereby is intimated, that in his Faſt he did not weare ſuch apparrell as at other times he did. If Kings thus laid aſide their royall apparrell, much more muſt others lay aſide braue and coſtly apparrell. The rite of putting on ſackcloth which the Iewes vſed, ſheweth Exod.33.4,6. Ionah.3.6. 2 Sam.12.20.

sheweth that braue apparrell may not be worne; no not such as at other times is lawfull. Our Gentry vpon meere fashion retaine some shadow hereof, in that for the time of Lent, they lay aside all light colours, and goe in blacke.

4 Matrimoniall beneuolence.

1 Cor.7.5.

4 *Matrimoniall beneuolence*, The exception which the Apostle maketh of fasting and prayer, when hee dissuadeth man and wife from *defrauding one another*, sheweth that this in the time of a Fast must be forborne: which also *Ioel* implieth, by bidding the *Bridegroome and Bridegoe out of their Chamber*.

Ioel.2.16.

5 Workes of our calling.

Leu.16 29,31. and 23.28,32.

5 *Ordinary workes of our calling*: for they are expressly forbidden in the Law, and in that it saith, that the day of a Fast shall be *a Sabbath of rest*; it implieth, that as a Sabbath it must be sanctified, and no manner of worke done therein.

6 All pleasant things.

2 Sam.12.20. Dan.10.3.

6 *All pleasant and delightsome things*. The Iewes who at other times were wont to vse sweet smelling oyle, wherewith they annointed their head, and other parts of their body, did in the time of their Fast forbeare to vse it, as is noted in the examples of *Dauid* and *Daniel*: euen so ought such delightfull things as are in vse among vs to bee laid aside.

7 Sports.

Isa.58.3.

7 *All manner of sports, pastimes, and recreations*: for recreation of the body by sports, is contrary to humiliation. If food, sleep, costly apparell, matrimonial beneuolence, workes of our calling, sweet perfumes, with the like, must be forborne, much more recreations, which are not so necessary as the other, and yet more delightsome.

To conclude, such forbearance of refreshing the body is required in the time of a Fast, as may be felt, and by the fierce thereof, the body something afflicted: so did the Iewes, as may be gathered out of this their expostulation, *Wherefore haue we fasted, and afflicted our soule?* which though it were the expostulation of hypocrites, yet of such as in outward religious exercises imitated the Saints. But more directly is this proued by a like phrase which *Ezra* that good and learned Scribe vsed, saying; *I proclaimed a fast, that wee might afflict our selues before God*.

Ezr.8.21.

Col.2.23. expounded.

Obiect. This is such a superstitious practise, as the Apostle reproueth vnder this phrase of *not sparing the body*.

1 Cor.9.27. Expounded.

Answ. Not so: for then should he condemne his owne practise in *keeping vnder his body, and bringing it into subiection*. There is a great difference betwixt *not sparing the body*, and *keeping the body vnder*. By *not sparing the body* (to omit the superstitious conceit, which they whom the Apostle reproueth, had of pleasing God thereby) hee meaneth such an excesse as weakeneth nature: but by *keeping vnder his body*, hee meaneth such a moderate forbearance of the things wherein the body delighted, as the corrupt flesh, euen the old man might be subdued, & not pampered. In the former place a mans outward body is weakned, and the corrupt flesh not subdued: in the latter place, the corrupt flesh is tamed, and yet the strength of a mans outward body not impaired. What contradiction then is there betwixt these two places?

§.104. *Of the occasions of a fast*.

II. Point. What is meant by seasonable abstinence.

THis word, *Seasonable*, in the description of a religious Fast, hath respect to the *time* of a Fast: vnder which circumstance, both the occasion, and also the continuance of a Fast is comprized. For that is *seasonably* and in *due time* done, which on iust occasion is done, and which is so far done as may stand with a mans ability to endure, without destroying or impairing nature. Here therefore we will consider:

1 The occasions of a Fast.

2 The continuance thereof.

The occasions of fasting must bee (as wee heard * before of extraordinary prayer) *extraordinary*, as when any

* §.99.

any extraordinary blessing is withheld, or taken away from vs: or any iudgement is threatned, or inflicted: or else when any grieuous sin is committed, for which there is cause to feare Gods heauy vengeance, with the like: and that either in our owne behalfe, or in the behalfe of others.

1 Sam. 1.7. The blessing for which *Annah* fasted as well as prayed, (for the text saith, *she did not eate*) though it were but a priuate and temporary blessing, was *extraordinary*. So also that deliuerance for obtaining whereof, 2 Cor. 20.3. *Iehosaphat* with the Iewes in his time, and Est. 4.16,17. *Esther* and *Mordecai* with the Iewes in their time fasted, was *extraordinary*.

Act. 13.3, & 14.23 The spirituall blessing for which the Church fasted when they sent forth Apostles and ordained Elders, was, *extraordinary*.

Ionah 3.7. The iudgement which was denounced against *Niniueh* (for preuenting whereof they fasted) and Ioel. 1.13,14. which was inflicted on *Israel* in *Ioels* time (for remouing whereof they also fasted) were *extraordinary*.

1 Sam. 7.4,6. The sinne, for committing whereof, the Israelites fasted in *Samuels* time, was *extraordinary*.

Ezra 9.2, &c. Nehe. 1.4. Est. 4.16. The occasions which moued *Ezra*, *Nehemiah* and *Esther* to fast in the behalfe of others, were *extraordinary*.

Read all the solemne fasts recorded and approued in the Scripture, and yee shall finde the occasions of them to be *extraordinary*.

§. 105. *Of set times of Fast.*

THis is to be noted against the superstitious weekely, monethly, quarterly, and yeerely set fasts of Papists, who hauing no respect at all to the occasion, inioyne people for conscience sake to fast euery fryday, the eues before most of their holydayes, euery ember weeke and the time of Lent: at which times may fall out occasions of reioycing. So common a practise of fasting without due respect had to the occasion, maketh it lose the due respect thereof.

Zech. 8.19. Expounded. *Obiect.* The Iewes in the time of the captiuity had many set fasts in the yeer, as in the fourth, fift, seuenth, and tenth moneths.

Answ. They had speciall and extraordinary occasions both to fast in those moneths, and also to continue euery yeere to fast in them so long as they did fast. The occasions were these: In the [a] tenth month *Ierusalem* began to be besieged, which was the first signe of that horrible vengeance, that God by his Prophets had oft threatned to take of the rebellious Iewes. In the [b] fourth moneth, the City was broken vp, whereby God openly shewed that now he had forsaken that City. In the [c] fift month were not onely the Kings house and all the the houses of *Ierusalem*, but also the house of God, that famous Temple which *Solomon* built, burnt downe to the ground, whereby the Lord declared that now his presence and protection was cleane taken away from them. In the [d] seuenth month *Gedaliah* was slaine. This *Gedaliah* was appointed a Gouernour ouer that remnant of people which were left in *Iudea*, after the greater sort of them were carried away captiues: now when he was slaine, euen all that remnant also was scattered, none remained; which was a further declaration of the extent of Gods wrath against them. Thus God many waies manifesting his indignation against the *Iewes*, they had iust cause euen with fasting to humble themselues all those times: and because they felt the smart of euery one of those strokes all the time of the captiuity, they continued (as there was iust cause) their times of humiliation by fasting, till the captiuity was ended; but after that Gods fauourable countenance was turned to them againe, they left off those dayes of fast. Now the Papists can shew no such cause of their forenamed set fasts: so as the example of the Iewes can bee no warrant to them.

[a] 2 King. 25.1. Ier. 52.4.

[b] Ier. 52.6,7.

[c] Ier. 52.12,13.

[d] 2 King. 25.25. Ier. 41.1.

Zac. 8.19.

2 *Obiect.* The same daies are obserued

serued in our Church for fasting dayes.

Answ. They are retained by vs only as politicke and ciuill fasts, for the better preseruation of flesh, but maintained by them as religious fasts.

§. 106. *Of the continuance of a Fast.*

TO know the right and due continuance of a fast, it is needfull to put difference betwixt a fast *in whole*, & *in part*. A fast *in whole* is such a fast as we haue described, wherin there is an vtter abstinence (except in case of necessity) from refreshing the body with any food at all. A fast *in part*, is when a man taketh some nourishment in the dayes of his fast: and this is when there is occasion of fasting longer then a man is able to forbeare all manner of sustenance. For example, a man of great vse, whose death is a very great losse, is strucken with a dangerous sicknes, and lieth betwixt hope and feare some weeke or more: the issue being vnknowne, his friends earnestly desirous of his life, continue to fast and pray euery day, till they see what issue the Lord will giue: now because of the long continuance of such a fast, euery day they take one meale to preserue the strength of their body. The like fast may be vsed when a City is besieged, and the inhabitants inclosed by their enemies on euery side. Now because such a fast may be long indured, and the occasion thereof may be longer or shorter, no set time can be set for the continuance of it, but only that it be ordered according to the occasion that God giueth.

What is a fast in part.

As for the other more true and proper Fast, a Fast *in whole*, which was described* before, and whereof wee doe now especially speake, a whole naturall day is a fit time for the continuance of it. Our naturall day consisteth of foure and twenty houres. Of lesse continuance a Religious Fast (as I take it) may not be. These phrases, *The day of a Fast*, *humbling the soule fast a day* import as much. In the Law the day of a fast is called a Sabbath: the time of a Sabbath must therefore be allotted vnto it: now a Sabbath containeth the seuenth part of a weeke, which is foure and twenty houres. Where *Esther* inioyneth a Fast of three dayes, she mentioneth the night as well as the dayes, shewing thereby, that the night must bee reckoned as a part of that day wherein a Fast is obserued. Est. 4. 16.

In the space of foure and twenty houres only one ordinary meale is forborne, (the Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken:) but lesse then one meale in a Fast cannot be forborne. This therefore is the shortest time, which yet will appeare to be long enough, if a Fast be rightly and duly obserued. For the last meale which is taken before a Fast, ought to be a very moderate and spare meale; so moderate, as so soone as it is taken, we may without heauinesse, drowsinesse, and dulnesse, set our selues to examination, meditation, conference reading, prayer, and such like religious exercises in priuate, as a preparation vnto the more solemne exercises to be performed in a Fast. Most meet it is that this preparation bee in the euening, and the Fast then to begin. *From euen to euen* (saith the Law) *shall yee celebrate your Sabbath*: meaning a Fast. So as immediatly after a spare supper, all seruile workes of our calling laid aside, the forenamed preparation is to beginne, and continue so long as conueniently we can sit vp, euen longer and later then on other dayes we vse to goe to bed. Then after some sleepe is taken, in the next morning rising sooner then ordinarily we vse to doe, after some renewing of our preparation, the rest of the time euen till the foure and twenty houres from the beginning of our euening preparation, be ended, is to be spent in the solemne exercises of Religion appertaining to a Fast. If a Fast be continued, as hath been before set downe, two whole dayes, it is as much as our weak nature can well Leu. 23. 32.

* 5. 102. and 103.

A naturall day is a fit time for a proper Fast. Isa. 58. 3, 5. Leu. 16. 31.

indure, without impairing the health and ſtrength of our body.

Act.27.33. *Obiect. Paul*, and they which were in the ſhip with him, *faſted fourteene dayes, and tooke nothing.*

In what ſence *Paul* & his company are ſaid to faſt 14. dayes. *Anſw.* They are ſaid to faſt, becauſe being all that time in danger of their liues, much perplexed, and buſied in ſauing the ſhip, they had no leaſure to take one ordinary meale: ſo as that was not a propper Faſt, but yet an extraordinary abſtinence, no more taken then was neceſſary to preſerue life: and therefore *Paul* fearing leſt ſome of them might faint, exhorted them *to take ſome meate*, adding this reaſō, *This is for your health.* As for this phraſe, (*They tooke nothing*) it is but an *hyperbolicall* ſpeech.

Eſt.4.16. 2 *Obiect. Eſther*, and the Iewes in her time faſted *three dayes and three nights together.*

Anſw. The Iewes liued vnder an hotter climate then we doe, and in that reſpect could endure to faſt longer then wee which liue in the Northerne and colder part of the world.

§. 107. *Of Supplication, the moſt principall end of a Religious Faſt.*

THe laſt point noted in the deſcription of a Religious Faſt, concerneth thoſe duties of Religion which are the end of a Faſt, and for our better fitting whereunto, a Faſt is vndertaken. The moſt principall duty of all is *ſupplication*: whereunto as ſubordinate to prayer, may bee added *Examination, humiliation, mortification, &c.* Becauſe extraordinary prayer is the moſt eſpeciall end of faſting, I haue annexed faſting as an helpe thereunto: for which I haue good warrant by the vſual tenour of the Scripture, which ioyneth *Faſting* and *Prayer* together. When the Prophets ſaw cauſe to vſe extraordinary Prayer, they were wont to call vpon the people to faſt. *Sanctifie a faſt* (ſaith *Ioel*) when vpon an extraordinary occaſion hee preſcribed a forme of prayer for them to vſe. In like manner ſaith *Ezra*; *I proclaimed a Faſt, that we might ſeeke of God a right way, &c.* And accordingly they obſerued his direction, and ioyned faſting and prayer together: for ſaith he, *We faſted and beſought our God, &c.* So ſaith *Nehemiah* of himſelfe, *I faſted & praied.* And of the Church in the new Teſtament, it is ſaid when they ſent forth *Paul* and *Barnabas*, they *faſted and prayed*: and when they ordained Elders, they *Prayed and faſted.*

Ioel 2.15.17. Ezr.8.21. Verſe 23. Neh.1.4. Act.13.3. Act.14.23.

Why Faſting is added to Prayer.

Great reaſon there is to adde Faſting to extraordinary Prayer: for when there is an extraordinary occaſion of Prayer, extraordinary ardency and continuance in prayer muſt be vſed, as was *before ſhewed. Now faſting doth quicken our ſpirits, and rowſe vp our dull hearts, and ſo it doth both ſharpen our prayers, adding life and efficacy vnto them, and alſo make vs able to hold out, and continue the longer in Prayer. For as fulneſſe maketh a man drowſie in body, and heauy in ſpirit, (ſo as hee can neither pray ardently, nor continue long in prayer) ſo faſting maketh him freſh and cheerefull both in body and ſpirit. Note the moſt ardent and long continued ſupplications in Scripture, and you ſhall find them ſupported by faſting. Beſides, as faſting is an helpe to prayer, ſo it is a teſtification of our vehement and erneſt deſire of obtaining that which we pray for: for by our voluntary abſtaining from ordinary food, and other delights of our body, we ſhew that we prefer the thing which wee pray for, before them.

*§.95. r Faſting is an helpe to Prayer.

Faſting is a ſigne of our earneſt deſire.

The other duties which were reckoned vp among the ends of a Religious Faſt, as *Examination, humiliation*, and *mortification*, are (as was before noted) ſubordinate vnto Prayer, and helpefull thereunto. In that faſting therefore is vſed for the better performance of them, in the vſe of them it proueth to bee a further helpe for prayer; which will the better appeare, if diſtinctly

distinctly we consider how fasting maketh vs more fit to performe these duties.

§.108. *Of Examination, another end of Fasting.*

Examination needfull for Prayer.

CONcerning *Examination* of our selues, wee cannot bee ignorant, but that when any needfull extraordinary blessing is to be obtained, or any iudgement to be preuented or remoued, it is very requisite to search whether there be not any sinne in vs which may make our prayers to be reiected and not regarded. That which the Lord said of the Army of *Israel* in *Iosuahs* time, may be applied to particular persons, namely, that if they did not search, and find out, and take away the execrable, and excommunicate from amoug them, the Lord would not bee with them any more: wherefore the Prophet exhorteth first to *search and try our waies and turne to the Lord*; and then to *lift vp our hearts with our hands vnto God in the Heauens.*

Iosua 7.11,12.

Lam.3.40,41.

Now by fasting, wee both gaine more time for examination, (euen that time which otherwise would be spent in sleeping, eating, drinking, and other like things, which in the day of a Fast are forborne) and also make our selues more fit thereto, in that our spirits are cheered, and our hearts rowsed vp thereby, as was noted *before. This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solemne examination of their owne, and of others sinnes. Reade the Prayer that *Ezra* made in the day of his Fast, and in it you may obserue how he searcheth out the sins of the Iewes in his time, which had prouoked the wrath of God, and setteth them in order before God. So did the Leuites in that Fast which was kept in *Nehemiahs* time.

How fasting is an helpe to examination.

*§.107.

Ezra 9.6,&c.

Nehe.9.16.&c.

§.109. *Of Humiliation, a third end of Fasting.*

Humiliation needfull for Prayer.

CONcerning *Humiliation*, it is well knowne, that they which looke to preuaile by Praier with God, must come before him with an *humbled heart. To him* (saith the Lord) *will I looke that is poore, and of a contrite spirit.* Now by fasting wee manifest our vnworthinesse of the least of Gods blessings, and so testifie great humiliation; yea, the very rites of a Fast are a meanes to humble the soule somewhat the more. By laying aside our best apparell, by our voluntary abstinence from Gods Creatures, by forbearing some of our ordinary sleepe, and by refusing in other respects to refresh our bodies, we shew that wee thinke our selues vnworthy of any outward delights, yea of the least crumme of bread, and drop of water. In old time they were wont to weare [a] sack-cloth in the time of a Fast, to shew that the worst cloathing was good enough: and [b] to lay dust vpon their heds, to shew that they thought themselues more worthy to bee vnder the ground, then to tread vpon it. Againe, when we fast, because God is displeased for our sinne, and as a token of his displeasure, inflicteth some iudgement vpon vs,) we do not only manifest our great griefe for displeasing God, but also after an holy manner take vengeance of our selues, which is an especiall point of humiliation, cõmended in the Corinthians.

Isa.66.2. How fasting is an help to humiliation.

[a] Ion.3.5. Dan.9.3.

[b] Nehe.9.1. Iol.7.6. 2 Corinth.7.11.

§.110. *Of Mortification, a fourth end of fasting.*

Mortification needfull for prayer.

CONcerning *Mortification*, *It hath been before shewed, that the lusts of the flesh, and the wanton affections thereof, are a great hinderance to feruent prayer: being as birdlime to the feathers of a fowle, which keep it frõ mounting high. Yea it is more cleere then needs bee proued, that they continually fight against the spirit, and are a meanes to quench it; so as the spirit is kept from making requests for vs, so long as lust boyleth and domineereth in vs. Necessary it is therefore, that in this respect the body be beaten downe, and brought into subiection. But fasting is an especiall meanes to subdue our wanton flesh, and corrupt lusts: for as

*§.20.

pampring our bodies, addeth ſtrength to the old man; ſo faſting mortifieth it, and keepeth it down. The Apoſtle, where he implieth, that while man and wife giue themſelues to faſting and prayer, they may the better abſtaine, intimateth that by faſting and prayer, luſt is ſubdued.

1 Cor.7.5

§. 111. *Of faſting now vnder the New Teſtament.*

BY that which hath hitherto been deliuered in explication of a religious Faſt, wee may well conclude, that it is a warrantable, commendable and needfull exerciſe: *Warrantable*, becauſe commanded: *Commendable*, becauſe the practice thereof is commended: *Needfull*, becauſe of the ends * before Propounded. It is therfore an exerciſe carefully and conſcionably to be obſerued of vs.

*§.107,&c.

Obiect. It is no where commanded in the new Teſtament.

Anſw. 1. The Apoſtles and Churches practice thereof in the time of the Goſpell, ſheweth that the Commandements of the old Teſtament concerning faſting, were not, as other ceremoniall ordinances, of force only for the time of the Law, but of perpetuall vſe ſo long as a Church ſhould remaine on earth.

The commandement of faſting is of perpetuall force.

2 The anſwer which Chriſt gaue to the Phariſes in defence of his Diſciples not faſting, in theſe words, *The dayes will come when the Bridegroome ſhall be taken from them, and then ſhall they faſt*, hath the force of a precept.

Mat.9.15.

3 The ſame *occaſions*, and the ſame *ends* of faſting which were vnder the Law, ſtill remaine vnder the Goſpell (what theſe occaſions and ends are, hath beene ſhewed * before) wherefore, as we make conſcience of other duties, ſo let vs make conſcience of this alſo: As God doth manifeſt his iuſt indignation againſt vs, by threatning or inflicting any iudgment, or by with-holding, or taking away any bleſſing, ſo let vs manifeſt our true humiliation by faſting. Faſting added to prayer, maketh it extraordinarily powerfull, as appeareth by theſe three euidences.

*104.107,&c.

Motiues to faſt.

1 By the great and wonderfull things which the Saints haue obtained therby. *Annah*, though the Lord had made her barren, obtained a child. The Iewes in *Iehoſaphats* time obtained an extraordinary victory. And in *Eſthers* time a memorable preſeruation. Many like examples are noted in the Scripture.

1 Sam.1.5,&c. 2 Chron.20.3,22. Eſther.4.16.

2 By that reſpect which God hath had to the faſting of Hypocrits, as is noted in the example of *Ahab*.

1 King.21.29.

The beſt that can bee thought of *Ahabs* faſt was, that he beeing ſtrucke with feare of that iudgement which was denounced againſt him, in meere reſpect to himſelfe humbled himſelfe, to try if God might any whit be moued thereby to with-hold that iudgement. Now the Scripture noteth that God thereby was moued to put off the iudgement. If God were moued to ſtay a temporall iudgement threatned againſt a wicked man vpon his temporary humiliation by faſting, what will he not do vpon the true humiliation of his faithfull children by faſting?

3 By that inſtance which Chriſt giueth of caſting out ſuch a kinde of Diuell by faſting and prayer, as by no other meanes can be caſt out. If an extraordinary Diuell may be caſt out by faſting and prayer, when hee hath gotten poſſeſſion in a man, how much more may diabolicall paſſions and corruptions bee caſt out of a man by this meanes? No maruell that the Diuell ſo much preuaileth euery where, ſeeing this ſoueraigne meanes of weakening his power is ſo much neglected. Wee in this Land haue done our ſelues much wrong by neglect of this duty.

Mat.17.21.

That which * afterwards ſhall bee ſpoken of motiues to extraordinary prayer, and of our negligence therein, may in particular bee applied to this helpe of prayer.

§. 112. *Of Vowes.*

THe other helpe to extraordinary praier is making of vowes, which is

is both expressly commanded. (*Psalme* 76. 11.) and also hath been by Gods children much practised. *Iaakob* vowed a vow to God as hee was going to his vnkle *Laban*, (*Gen.* 28. 20, 21.) So did *Hannah* (1 *Sam.* 1. 11.) *Dauid* (*Psal.* 132. 2.) and many other Saints.

Vowes an helpe to extraordinary prayer.

* *Vowing* is proper to praying that the Greeke word which in the new Testament most vsually signifieth prayer, seemeth to be drawne from a vow.

* προσευχὴ. *Ea proprie intelligenda est oratio, quam facimus ad votum, id est* πρὸς λυχὴν *Aug Epist.* 59.

Reasons.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: it argueth that we are willing to doe any thing, or part with any thing to obtaine it.

3 It doth as it were set a tutor ouer vs, to call vpon vs to performe our duty, to check vs when we are slacke therein, and to keepe vs within that compasse that wee haue set vnto our selues.

Obiect. This was a thing belonging rather to the pedagogy of the Iewes, then to the ripe age of Christians vnder the Gospell.

Answ. Indeed because the Church before Christs time was but in her non-age, in comparison of that man-age whereunto since Christs time it is growne, vowes were then more vsuall, then they are now. Yea at that time their voluntary vowes were parts of Gods worship, as other rites and ceremonies which were inioyned them of God were, whereunto we are not now so strictly bound. So as there is some difference betwixt the time of the Law, and of the Gospell in this respect. Yet notwithstanding are not all vowes, and the vse of them vtterly abolished: they still remaine lawfull and helpefull vnto vs.

For though we are attained to a riper age then that of the Iewes, yet are we not come to a perfect age: we are but children in regard of *that measure of the age of the fulnesse of Christ*, Ephes 4. 13. whervnto the spirits of iust and perfect men in Heauen attaine. So as still we haue need of helpes: and among other helps, this of vowes is needfull, and may bee profitable vnto vs.

§. 113. *Of the things which concurre to the making of a lawfull Vow.*

VVHerefore for our direction in vsing this help, we must obserue what things concur to the making of a good and lawfull vowe: euen those foure things whereby euery thing is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3. The manner thereof. 4. The end.

Directions for making vowes.

1 The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In vowing we haue to doe with God, who must not be dallied withall, nor mocked. They who deale with him, must well conceiue what they doe; (wherefore Ideots, children, frensie persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authority and command of others may not vow, in such cases wherein their Gouernors may crosse their vow.)

1 Who may make a vow.

2 The thing vowed, must bee both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vow that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

2 What may be vowed. Act. 23. 12.

3 In regard of the manner, a vow must be made freely and maturely. A vow is a kinde of spirituall offering, it must therefore be a free-will offering, or else [a] can it not bee acceptable to God. It is not meete for Parents to force their children, or any man to force another to make a vow.

3 How a vow is to be made.

[a] Psalme 119. 108

A vow is also a matter of weight, it must bee made in iudgement vpon due consideration and deliberation, not rashly or vnaduisedly. [b] Herein

[b] Iudge. 11. 30, 31.

Te vouendo ſtulte in reddendo impie. Hier. Ibid.

4 VVhy a vow is to bee made.

did *Ieptha* (though otherwiſe a good man) offend. Raſh vowes cauſe either much miſchiefe, or much repentance.

4 There bee two maine ends of a vow. One to preuent or redreſſe ſome ſinne (as for a man which is of a flexible diſpoſition, and much drawn away by vaine company to vow againſt ſuch and ſuch company: or for a man that hath a light braine, and is ſoone made drunken with ſtrong beere & wine, to vow againſt theſe.) The other to hold a man cloſe to ſome duty; as to vow euery day to reade ſo much, or ſo much of the Scripture, morning and euening to pray, to ſanctifie the Sabbath &c.

Obiect. We are bound to performe all theſe things, though they bee not vowed.

Anſw. Wee vow thoſe things which wee are otherwiſe bound to doe, in regard of our owne dulneſſe and backwardnes, that ſo we may by a double bond (one of Gods Law, the other of our vow) bee the more prouoked to doe them. *Iaakobs* vow made to God in theſe words: (*The Lord ſhall bee my God*:) was a duty commanded.

Gen. 28. 21.

A vow being thus made, wee are bound in conſcience to performe it; [c] *Pay therefore that which thou haſt vowed. It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay it.*

c Eccleſ. 4. 5, 6.

§. 114. *Of publike and priuate Faſts and Vowes.*

AS the occaſions of faſting and vowing are publike or priuate, ſo muſt they be done publikly or priuately. Becauſe there was a publike iudgement on the land, [d] *Ioel* the Prophet called the people to a publike faſt. So likewiſe *Ezra* cauſed a publik vow to bee made of all the people. *Annahs* occaſion was priuate and particular, accordingly was her [f] faſt and [g] vow.

d Ioel 2. 12, &c.

e Ezr. 10. 3.

f 1 Sam. 1. 11.

A publike faſt or vow muſt bee appointed by publike authority (as were all the publike faſts and vowes recorded and commended in the Scripture) and performed by all that are vnder their authority, and in the dominion who command it. When *Iehoſaphat* proclaimed a publike faſt, it is noted that *they came out of all the Cities of Iudah*: and when *Ioſiah* made a publike vow and Couenant with the Lord: *He cauſed all that were found in Iudah, and Beniamin to ſtand to it.*

2 Chron. 20. 3, 4.

2 Chron. 34. 31, 32.

The Miniſters of the word ought to put the Magiſtrates in minde of theſe extraordinary exerciſes, when there is occaſion (as *Ioel* did.) The Magiſtrate ought to appoint them: and Magiſtrates, Miniſters, People, and all obſerue them: and for the better obſeruing thereof, aſſemble together in publike places, and vſe the publike Miniſtery of the word: for which we haue a notable patterne of the *Iewes* in the time of *Nehemiah*: for when the people were all aſſembled together with faſting to make a ſolemne vow: the *Leuites read in the booke of the Law of the Lord their God; one fourth part of the day, and another fourth part of the day they confeſſed, and worſhipped the Lord their God.* Theſe two fourth parts, were all the time that paſſed betwixt the morning and euening Sacrifice, namely from nine to three.

Neh. 9. 3.

As for priuate faſts and vowes, if they bee performed in a family, the Maſter thereof who is a King, Prieſt, and Prophet in his owne houſe, hath the ordering thereof. But euery particular Chriſtian hath liberty in ſecret by himſelfe, to vſe theſe extraordinary exerciſes as he ſeeth iuſt cauſe if at leaſt he be not vnder the power and command of another, to whom his time and ſeruice is due. When Magiſtrates are negligent in appointing thoſe publike exerciſes in their ſeaſons, priuate Chriſtians may for their parts make ſome ſupply thereof in their families, or at leaſt in ſecret by themſelues.

§. 115. *Of Motiues to extraordinary Prayer.*

VVEighty motiues there bee to ſtirre vs vp to extraordinary Prayer:

1 It ſheweth that wee goe along with Gods good guiding prouidence: that wee obſerue Gods iudgements, and are moued with them, and take notice of his bleſſings, and are accordingly affected: that as the iudgements of God are greater, ſo our ſupplication and humiliation more extraordinary: as his bleſſings more needfull and ſcanty, ſo our petitions more earneſt and feruent: and as they are more excellent and plentifull, ſo our thankeſgiuing more ſolemne. They who content themſelues with their ordinary manner of praying, (like mil horſes going round in their vſuall tracke) and neuer take any occaſion of extraordinary prayer, but thinke all is well, becauſe they are not *Atheiſts*, which neuer call vpon God, plainely diſcouer how little they regard Gods dealing with them. If they did, as God dealt extraordinarily with them, ſo would they extraordinarily carry themſelues towards God.

2 Extraordinary prayer is extraordinarily powerfull and effectuall, either for preuenting and remouing great iudgements, or for obtaining and recouering ſingular bleſſings, as we haue *before ſhewed.

3 It is an extraordinary honour done vnto God: the more wee ſtoope vnder his iudgements, and the more highly wee account his bleſſings and fauours, the more we glorifie God.

§. 116. *Of the neglect of extraordinary Prayer.*

IF wee well obſerue Gods dealing with vs, and the ſeuerall occaſions of extraordinary prayer from time to time affoorded vnto vs, wee cannot but condemne our ſelues for neglect of this duty, and extraordinarily humble our ſelues, euen becauſe wee haue not extraordinarily prayed, as iuſt occaſion hath oftentimes beene giuen vnto vs. How many iudgements hath God laid vpon vs yeere after yeere? ſtrange ſickneſſes, extraordinary fiers, froſts, inundations of waters, droughts when raine was needfull, tempeſtuous and rainy weather, when calme and faire weather would haue beene very acceptable, with the like. Among other publike iudgements, I cannot let paſſe that ſore, heauy, grieuous ſtroke, whereby the life of that worthy admirable Prince was taken away, vpon the ſixt of *Nouember* 1612. Had extraordinary prayer in time beene vſed, no doubt but many of theſe iudgements might haue been preuented. Would there be ſo many inſufficient, idle, careleſſe, corrupt Miniſters, as are in many places? or would the diligence and paines of many learned and faithfull Miniſters be ſo fruitleſſe as they are, if extraordinary prayer were more vſed? What may be the reaſon that many marriages, offices, callings, and the like matters of moment are ſo vnproſperous? that many Chriſtians long lie vnder ſore and grieuous temptations and croſſes, that other iudgements are inflicted vpon their families, their children, yea, and their owne perſons, and many needfull bleſſings denied? Surely this duty is not vſed as it ought to bee. Let it therefore more frequently and conſcionably be vſed.

Hitherto of the ſeuerall kindes of Prayer.

*§. 99.

Vſe.

THE THIRD PART.

The time of Prayer.

§. 117. *Of praying alwaies.*

How we may pray alwaies.

THE next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indefinitely set down vnder this generall particle *Alwaies*.

If this circumstance be simply taken without any limitation, it implieth not onely great inconuenience, but also a plaine impossibility. For is it not inconuenient that wee should attend wholly and onely on prayer; and so neglect the Word, Sacraments, and other duties of piety? yea, also all duties of iustice, and charity to our neighbours? Is it possible that *alwaies* we should pray, and not eare, drinke, sleepe, and doe such other things as nature necessarily requireth?

Answ. If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word, [m] *In euery season.*

The Greeks make a difference betwixt [n] *Time*, and *season*: and [o] in the Scripture they are also distinguished, *Time* is more generall, *Season* implieth that part of time which is fit for doing a thing. This phrase then being translated *in euery season*, implieth that as any iust occasion is offered, we must pray.

Obiect. The Euangelist vseth the word which properly signifieth [p] *Alwayes*, and so doth the Apostle in laying down the point of thanksgiuing, and another phrase of the like extent, saying, [q] *Pray without ceasing.*

Answ. 1. Generall phrases must be expounded by particular and distinct phrases.

2. Those Generals doe sometime signifie no more then very often: so are [r] *Salomons* seruants said to stand *euer*, or continually before him. So we say of a Student that is much in his study, hee is *alwaies* or continually there: so of a woman that tarrieth much at home, shee is *euer* in her house. But more distinctly to shew the meaning of this circumstance,

1 It is to be taken inclusiuely, including euery part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the middest of busines, or free from businesse; at what time soeuer occasion is giuen, we must pray.

2 It signifieth a daily and constant performing of this holy exercise: thus

m ἐν παντὶ καιρῷ

n χρόνος καιρὸς.
o Acts 1.7.
1 Thes. 5.1.

p πάντοτε. Luke 18.1. Ephe. 5.20.

q 1 Thes. 5.17. ἀδιαλείπτως.

r 1 King. 10.8.

thus that sacrifice which vnder the Law was constantly offered vp euery day, morning and euening, is said to be offered vp [a] *continually*, and called a *continuall* burnt offering. Thus [b] *Cornelius* prayed *alwaies*.

a Exod. 29. 38, 42.

b Act. 10. 2.

3 It implieth, that besides our ordinary and set times of prayer, wee must take extraordinary occasions to call vpon God.

4 It intimateth a continuall preparation of the heart alwaies, euen euery moment ready to bee lift vp to God in prayer. As the ayre with the least blast of winde is moued, and a feather with the least motion of ayre is lifted vp, so must our hearts in petition and thankesgiuing.

Thus this phrase beeing rightly taken, afforded no iust ground to those heretiks called * *Enchitæ*, who would seeme to spend so much time in prayer, as they neglected all other duties: like to whom were the Hereticks called * *Messaliani*. But it affordeth vnto vs many good instructions for prayer.

* Εὐχίται ab orando sic appellati, isti itanimis orant, vt hinc iudicentur inter hereticos nominandi. Aug. her. 57.

* Lege Theodoret. hist. lib. 4. c. 11 de Messalianis.

§. 118. *Of praying euery day.*

1 Euery day pray.

1 *Christians ought to haue set times of praier euery day.* This is implied in the fourth Petition, where *this day*, is expressed, to shew that the next day we must pray againe, and euery day say, *this day*. This is also prefigured by that continuall burnt offering, whereof I spake * before. [b] *Dauid* exhorteth hereunto saying, *Sing vnto the Lord, praise his name from day to day*: and promiseth to performe as much himselfe, saying, [c] *I will blesse thee daily, and praise thy name for euer and euer.*

* §. 117.

b Psalme 96. 2.

c and 145. 2.

Reasons.

1 We daily stand in need of Gods blessings, both of the continuance of his old blessings, and also of bestowing new blessings. Needfull it is therefore, that euery day wee should pray for them.

2 The graces of God in vs are subiect euery day to decay: now prayer is a food, whereby those graces are preserued, reuiued and increased. Daily wee take bodily food: Daily also let vs vse this spirituall food.

3 Euery day we are subiect to assaults of our spirituall enemies, who are neuer wearied: and vnto many dangers of soule and body. But prayer is the most principall meanes to keepe vs safe from all.

§. 119. *Of the fittest times for daily prayer.*

Quest. HOw often a day is it meete wee should pray, and at what times?

Singulis diebus qui amplius non potest, saltem duabus vicibus oret mane scil. & vespere Concil. Constantinop. 6. ca. 7. Vide Chrys. exhort. ad matutinas, & vesp. orationes. Hom. 14. in Rom. 8

Answ. Not to speake of sudden iaculations, which we shall touch by and by, it is meet that solemne prayers be made at least twice a day. The fittest time for which is the morning and the euening. In the morning to praise God for our rest the night before, and to craue his protection ouer vs, and his blessing vpon vs the day following. In the euening, to praise him for the blessings receiued that day, and to craue his protection in the night when we sleepe. Thus shall this spirituall sacrifice of the * *Calues of our lippes* be answerable to that [f] daily outward sacrifice of lambes, vnder the Law, whereof one was to be offered in the morning, the other in the euening. This time [g] *Dauid* prescribeth saying to God, *It is a good thing to declare thy louing kindnesse in the morning, and thy truth at night*: yea [h] *Dauid* went further, and saith, *Euening and morning, and at noone will I pray.* Which times it is likely that *Daniel* obserued, for he prayed [i] *three times a day. Dauid* yet further saith, [k] *Seuen times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions, because his ordinary course was set downe before: or else a set number for an vncertaine, *seuen times*, that is, oftentimes, and so meant of sudden prayers.

c Ose. 14. 3.

f Num. 28. 4.

g Psalme 92. 2.

h and 55. 17.

i Daniel 6. 10.

k Psalme 119. 164.

Against this doe they offend, who neuer pray but at Church vpon Sabbath dayes, or some other solemne dayes; or if euer at home, only then when

when some extraordinary occasion is offered, as if they, or some of theirs be sicke, if they feare some iudgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God.

§. 120. *Of constant keeping our set times of prayer.*

2 Be constant in keeping set times.

2 *Such set times as are appointed for daily prayer, would conscionably be kept.* Else we doe not indeed obey that charge alwaies without intermission pray. The Lord saith of the forenamed daily sacrifice vnder the Law, [1] *Ye shal obserue to offer vnto mee in their due season mine offering, &c.* implying thereby, that they should not faile nor misse of their due season and accustomed time. Feare of death could not turne *Daniel* from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day, as he did aforetime.* This phrase, *as aforetime*, implieth a constant course.

1 Num. 28. 2.

Great reason there is that wee should be constant, for

Reasons.

1 There is in vs a naturall proanesse to waxe cold and faint in prayer. Water is not more prone to bee cold, nor an heauy weight to fall downeward, then we to waxe dull in this heauenly exercise. Wherefore as fire must constantly bee put vnder water to keepe it hot, and a weight must constantly be wound vp to keep it from the ground, so must wee by constant prayer quicken vp our soules, and keepe them aloft.

2 The Diuell will take great aduantage by once omitting it, and moue vs to omit it againe and againe, and so by degrees bring vs to an vtter dis-vse of it. Assuredly they which once omit their course of praying, shall find the next time they come to pray, a more then vsuall dulnesse thereto: which is partly thorow Gods iust iudgement, who thus punisheth our neglect of this duty, partly thorow our naturall indisposition thereto, and partly thorow the subtilty and malice of the Diuell, who thus seeketh to diuert vs cleane from our course.

§. 121. *Of Canonicall houres.*

Quest. WHat difference is there betwixt this constant obseruing set times, and Popish canonicall houres of prayers?

Answ. 1 Their canonicall houres are grounded on superstition, as the reasons which they themselues alledge doe shew: for they appoint seauen houres of prayer for euery day. The first before day, because Christ was then taken. The second at the first houre, because then he was led to *Pilat*. The third at the third houre, because then he was mocked. The fourth at the sixt houre, because then he was crucified. The fift at the ninth houre, because then he gaue vp the Ghost. The sixt in the euening, because then hee was taken from the Crosse. The seuenth in the completory, because then hee was buried. These reasons are superstitious, no good grounds. In other houres wee may find other things done to Christ as his bringing to *Annas*, to *Caiphas*, to *Herod*, his accusations, scourging, &c. and so make euery houre a canonicall houre for prayer. We haue better reasons, as I shewed *before.

Reasons why Canonicall houres vnlawfull.

1 They are grounded on superstition.

*§. 120.

2 They place Religion in the very obseruing of set times. We do not so: for wee set not the same continuance for all, some may hold out an houre, some halfe, some but a quarter, some longer, some shorter. Neither doe we tye all to the same houre. A strong able person that vseth to rise betimes, may pray at three or foure; or fiue of the clocke in the morning, as soone as he riseth. Another that is weake, and not able to rise so soone, may when he can rise.

2 Religion is placed in them.

3 They content themselues with saying ouer so many prayers as may bee in such a set time, though their hearts goe not with one word: for their prayers being in Latine, many cannot vnderstand what they pray.

3 They are stinted with time.

We

We account such prayers meere lip-labour. Neither doe wee measure our prayers by a set time, but we measure our time by our deuotion and affection in prayer.

4 They are appropriated to certain persons.

4 They appropriate their canonicall houres to ecclesiasticall persons onely, as Priests, Monks, Nuns, &c. Wee make our daily times of prayer common to all Christians: because prayer is a duty belonging to all.

5 They are vnseasonable.

5 Some of their houres, namely, at mid-night, are very vnseasonable to bee ordinarily and daily performed: they are neither meet for the health of man (that being the most seasonable time to rest in) nor for the worship of God, which must needs at that time be drowsily performed. Our times are the most seasonable that may be.

6 Too much time is spent in them.

6 Their houres are so many, that other necessary businesses must needs be omitted: thy affoord not time enough for Ministers to study, and performe other ministeriall functions belonging to their place. Our times are such as may well be affoorded to prayer, by those that haue the most and greatest imployments.

7 Too great strictnes in fulfilling the time.

7 They are so superstitious on the one side in keeping their number and stinted houres, and on the other side so careless in the due time, that they giue tollerations to obserue all the seuen houres in one part of the day, and none in the other part. We afford no such tollerations. Euening prayer would not be performed in the morning, though a double taske of the Word may bee read at once.

§. 122. *Of neglecting times of Prayer.*

Vse.

LEt vs be carefull and conscionable as in setting vnto our selues fit times of prayer, so also in keeping of them. Many suffer euery small occasion, the least busines, a matter of little gaine, yea, a matter of pleasure and sport to interrupt their course: They are farre from [a] *Daniels* minde. If they could truly feele and discerne the sweetnesse and comfort of prayer, they would bee otherwise minded then they are. For our parts let vs prefer it to all things, & let all things what soeuer giue place to it. Thus shall wee manifest our reuerend and high account of God, of his worship, and of his blessing. If in the morning necessary businesse be to be performed, let vs rise so much the sooner to pray, rather lose of our sleepe then omit that exercise: so at night, if extraordinary businesse hold thee vp late, sit vp a little the longer for prayer sake. They who conscionably and constantly vse it, think not themselues safe in a morning, till they haue commended themselues by prayer to God; they are much disquieted, if by any occasion it bee omitted. Some dare not eate, nor drinke in a morning till they haue prayed, nor at euen goe to bed till they haue prayed againe A good religious minde.

[a] Dan. 6. 10

§. 123. *Of praying in all affaires.*

3 Whatsoeuer ye doe, or whethersoeuer ye goe, pray.

3 *WHatsoeuer we goe about, or whereseuer we are, we must pray.* If wee goe about any religious exercise, any worke of our calling, any duty of loue, any honest and lawfull recreation, we must pray: when we goe to meat, to sleepe, to walke abroad, to ride a iourney, pray; at home, in the field, in our Inne, in prison, on the sea, in a forraine country, in time of prosperity, in time of aduersity; in season, at our times appointed, out of season, at other times, night and day, pray. So much implieth the Apostle, [b] where he willeth men to pray *in euery place*, and these phrases, *alwaies, at all times, continually, without ceasing*, imply as much.

[b] 1 Tim. 2. 8.

Reasons. *§. 10.

* 1 Prayer sanctifieth euery thing, euery place, as we shewed in the sixt branch of the profit of prayer.

2 We cannot expect a blessing in any thing, except by prayer we craue it. * *It is in vaine to rise early, and to lye downe late without prayer.* Therefore [c] (*Moses* prayeth that God would establish the works of their hands.

* Psalm. 127. 2.

[c] and 90. 17.

No

Vse.

No maruell we prosper so little in the holy and ciuill things wee take in hand, and that euery where in euery thing we meet with many crosses and vexations. The meanes of making things prosper, and of preuenting crosses is rarely vsed: No maruell also that God oft with-holdeth many good things from vs; due praise is not giuen for such good things as hee giueth.

§. 124. *Of continuall Eiaculations.*

4 Hearts alwaies ready to pray.

OVr hearts ought euery moment to be ready, and prepared to be lift vp to God: euen when wee haue not opportunity of time and place to vtter any praier with our mouthes, in heart we must pray, as * *Moses* and *Nehemiah*. This is that *mentall* and *sudden prayer* whereof I spake before. Concerning this kind, if any shall aske (as *Peter* in another case did) how oft shall I pray in a day; seuen times, as *Dauid* did? I answer (as Christ did to *Peter*) *I say not to thee vnto seauen times, but vnto seuenty times seauen times*: euen euery moment, as the least occasion is offered, and so often as the Spirit of God moueth. If wee obserue our selues or others to stand in need of any blessing, instantly let our hearts be lift vp to God.

* Exod. 14. 15. Nehe. 2. 4.

Psalme 119. 164. Mat. 18. 22.

THE

THE FOVRTH PART.

The Ground of Prayer.

§. 125. *Of the meaning of this phrase in the Spirit.*

THe third generall *branch* concerning prayer, is the *ground* from whence it ariseth, and that is the *Spirit*. *Pray in the Spirit*, saith the Apostle. Some heere vnderstand the *spirit* of man, which is the soule and heart of a man: and so is this phrase vsed, [d] where the Apostle saith, *I will pray with the spirit*, or *in the Spirit*. Others vnderstand the Spirit of God, which is the holy Ghost, and so is this phrase vsed, [f] where the Apostle *Iude* saith, *Pray in the holy Ghost*, [g] and where Saint *Paul* saith, *The Spirit maketh request for vs*. I take it, that they which exclude eyther of these, come short of the Apostles meaning: for I doubt not but he heere intendeth both the Spirit of God and also the spirit of man. Sure I am that both may stand together, yea that both doe alwaies concurre together and cannot be seuered: for without the holy Spirit of God, man cannot pray in his spirit and heart: and whensoeuer the Spirit of God helpeth vs to pray, he stirreth vp our spirits and hearts to pray. The spirit of man is that especiall place where the Spirit of God hath his residency.

This clause then affordeth vnto vs these two instructions.

1 *True prayer is a worke of the holy Spirit of God, and commeth from his motion.*

2 *Prayer framed by the Spirit of God, floweth out of the very spirit and heart of a man.*

§. 126. *Of the worke of the Spirit in prayer.*

FOr the first, note what the Prophet saith in Gods name to *Ierusalem*, [h] *I will powre vpon them the spirit of supplications*. Hee calleth the gift of prayer *the spirit of supplications*, because it is Gods Spirit which worketh in vs this gift, and inableth vs to call vpon God: in a like respect, Saint *Paul* vseth this phrase, [i] *The Spirit of Faith*. More plainely is this point proued, by that phrase which Saint *Iude* vseth, [k] *Praying in the holy Ghost*: but most euidently, by [a] Saint *Paul*, who layeth it downe, first affirmatiuely, saying, *The spirit helpeth our infirmities, and maketh intercession for vs*: then negatiuely, saying, *We know not what to pray*, &c. What may the Apostle meane by this

d 1 Cor. 14. 15. τῷ πνεύματι.

Iude v. 20. ἐν πνεύματι ἁγίῳ

g Rom. 8. 26.

Doct. 1. Prayer a work of the holy Ghost.

h Zach. 12. 10.

i 2 Cor. 4. 13.

k Iude v. 20.

a Rom. 8. 26, 27, expounded.

this phraſe, *The Spirit it ſelfe maketh interceſſion*? Doth the holy Ghoſt truely and properly pray for vs, as Chriſt our High Prieſt and Mediator, or as one of vs for another? No verily: for then ſhould the holy Ghoſt be our Mediatour (which was one of *Arrius* his hereſies) an office which is neuer attributed to him, but appropriated to Chriſt: [b] *For there is one God, and one Mediatour betwixt God and man, the man Chriſt Ieſus.* Beſides, then alſo ſhould God make requeſt to God, for the holy Ghoſt is God, but not man alſo, as Chriſt was. The meaning then of the Apoſtle muſt needs be this, that the Spirit of God ſtirreth vs vp to pray, quickning, and putting life into our dead and dull ſpirits, yea inwardly, as it were, ſuggeſteth vnto vs, and infuſeth into vs ſuch deſires, ſuch ſighes, and groanes, yea and ſuch words, as are acceptable to God, which for the truth and ſincerity of them, for the vehemency and ardency of them, for the power and efficacy of them are [c] *vnutterable*: they pierce thorow the very heauens, and enter vnto the glorious Throne of Gods grace, and there make a loud cry in the eares of the Almighty. Therefore [d] in the next verſe the Apoſtle addeth, *he that ſearcheth the hearts* (that is, God the ſearcher of all hearts) *knoweth what is the minde of the Spirit* (that is, what deſires, what ſighes and groanes, what prayers proceed from the worke of his Spirit, being ſtirred vp thereby in our ſpirits:) for Gods Spirit informeth, and inſtructeth our ſpirits to make prayers to God, *according to the will of God*, which otherwiſe were moſt impoſſible for vs to doe: wee neither could tell what to aske, nor how to aske. Thus plainly and clearely we ſee, that true prayer commeth from the motion and worke of Gods Spirit: which may yet further bee confirmed by comparing *Gal.*4.6. with *Rom.*8.15. in *that* place it is ſaid, *the Spirit in our hearts crieth Abba Father*: in this, *by the ſpirit we cry Abba Father.*

b 1 Tim.2.5.

c ἀλάλητος.

d Rom.8.27.

§.127. *Of the reaſons why it is needfull that the holy Ghoſt helpe vs to pray.*

THe reaſons why thus the Spirit praieth, yea why it is needfull that the Spirit ſhould pray, and ſo wee *pray in the ſpirit*, are theſe.

1 In regard of our naturall eſtate, we haue no ability at all to pray: a dead man can as well craue helpe of another man, as a natural man in faith craue ſuccour of God. [e] *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues.* Can we then bee ſufficient of our ſelues *to pray aright?*

e 2 Cor.3.5.

2 In our regenerate eſtate wee are no longer able to doe any good thing then the Spirit helpeth and aſſiſteth vs. Though once we bee inabled by the Spirit to pray aright, yet if the Spirit leaue vs and continue not in vs his powerfull worke, all our ability is gone (as a wheele which is turned about with an hand, if the hand be taken away, the wheele will ſoone ſtand ſtill.) It is needfull that vnto the firſt grace, following grace be added: for man after hee is regenerate, ſtill needeth the preſent, effectuall, continuall worke of Gods holy Spirit. It is therefore ſaid, [f] *He that hath begunne a good worke in you, will performe it vntill the day of Ieſus Chriſt.*

f Phillip.1.6.

3 Though wee knew how to pray, yet would not our prayer bee acceptable to God, except it came from his Spirit: [g] it is attributed as a proper worke to the Spirit, that hee maketh interceſſion *according to the will of God* (that is, ſo as is pleaſing and acceptable to God) for as God knoweth the meaning of the Spirit, ſo the Spirit knoweth the will of God.

g Rom.8.27. κατὰ θεόν.

1 Heere note how the whole Trinity hath a worke in this holy exerciſe of prayer. [h] The holy Ghoſt frameth our requeſts. [i] The Son offereth them vp vnto his Father. [k] The Father accepteth them thus framed, and offered vp.

h Rom.8.26.
i Reu.8.3.
k Rom.8.27.

2 Note the reaſon, why the prayers of the Saints are ſo acceptable, and

and auaileable, why they pierce thorow the clouds, and haue accesse to Gods throne: they are the groanes of Gods Spirit: not that the Spirit groaneth, but that our spirits are made to groane by Gods Spirit.

3 Note what an admirable gift the gift of prayer is, a singular gift, peculiar and proper to the Saints, who haue the Spirit of God: if [l] *no man can say that Iesus is the Lord, but by the holy Ghost*, surely no man can call vpon God, as his Father, but by the Spirit of God. [m] *We haue* therefore *receiued the Spirit of adoption, whereby wee cry Abba Father.*

4 Note how we may know whether Gods Spirit be in vs, and whether we be Gods sons or no: euen by the Spirit of prayer: I meane not an outward formall vttering of words, but true paier comming frō the heart.

l 1 Cor. 12. 3.

m Rom. 8. 15.

§. 128. *Of the meanes to pray aright in the spirit.*

THey who desire to pray aright, so as their prayer should bee acceptable to God, must,

1 Labour for Gods sanctifying spirit, which is gotten by the ministery of the word, as was set forth by [n] those extraordinary gifts which God bestowed on Christiās while they were hearing the word preached: and as [o] Saint *Paul* with great emphasis affirmeth, saying, *receiued ye the spirit by the workes of the law, or by hearing of faith?* that is, assuredly by hearing the Gospell (which is the word of faith) preached, ye receiued the spirit: in which respect the preaching of the Gospell is called, [p] *the ministration of the spirit.*

n Acts 10. 44.

o Gal. 3. 2.

p 2. Cor. 3. 8.

2 Hauing the spirit we must goe along with him, and follow his good motions: powring forth those desires which he suggesteth vnto vs. [q] The fire which God would continually to burne vpon his Altar, *came out from the Lord.* If sacrifices were offered vp with any other fire, that fire was counted [r] strange, and the sacrifices no whit acceptable, but abominable to the Lord. The heauenly fire whereby our spirituall sacrifices of prayer must be offered vp, is that holy spirit which commeth out from God: hee carrieth the very image of God: wee must therefore [s] *Giue vnto God that which is Gods.*

q Leu. 9. 24.

r and 10. 1, &c.

s Mat. 22. 21.

We must take heed we [t] *griene not the holy spirit of God*, which is done by [u] *quenching* the good motions thereof thorow our carelesnes, or by [x] *resisting* the spirit, thorow our rebellion: hence is it that many of the Saints are so dull, and vntoward to this exercise: by their security and carnality they haue grieued Gods spirit, and he hath with-drawne his helpe and assistance.

t Ephes. 4. 30.

u 1 Thes. 5. 19.

x Act. 7. 51.

Many hearing that the spirit maketh request for vs, will bee ready wholly to giue ouer this duty vnto the worke of the spirit, and so neuer rowse vp themselues, but say, when the spirit please it will make request for me. These griue the spirit, because they stir not vp the gift thereof.

§. 129. *Of prayer comming from the spirit of a Man.*

2 FOr the second doctrine, that *Praier framed by the spirit of God, floweth out of the very spirit and heart of a man*; it is also cleare by [y] the forenamed place, *The spirit maketh intercession with groanes, &c.* Now groanes proceed from the heart, and spirit, not from the tongue and lips: but more expresly [z] the Apostle saith, that the spirit which crieth *Abba Father*, is sent into our *hearts*. Hence it is that they which pray *in the spirit*, are said [a] to powre out their *soule* and their *heart* to God. The Virgin *Mary* (who without all question praised God *in the spirit*) saith, [b] *My soule magnifieth the Lord, my spirit reioyceth in God.*

Doct. 2. Prayer wrought by Gods Spirit, commeth out of mans spirit.

y Rom. 8. 26.

z Gal. 4. 6.

a 1 Sam. 1. 15. Psal. 62. 8.

b Luke 1. 46, 47.

Reasons.

1 The heart of man is, as it were, Gods chaire of state, whereunto no creature can come: it is proper to God alone; it is his Pallace wherein hee most delighteth: wherefore Gods Spirit maketh his aboade there, and stirreth that vp to pray.

3 The

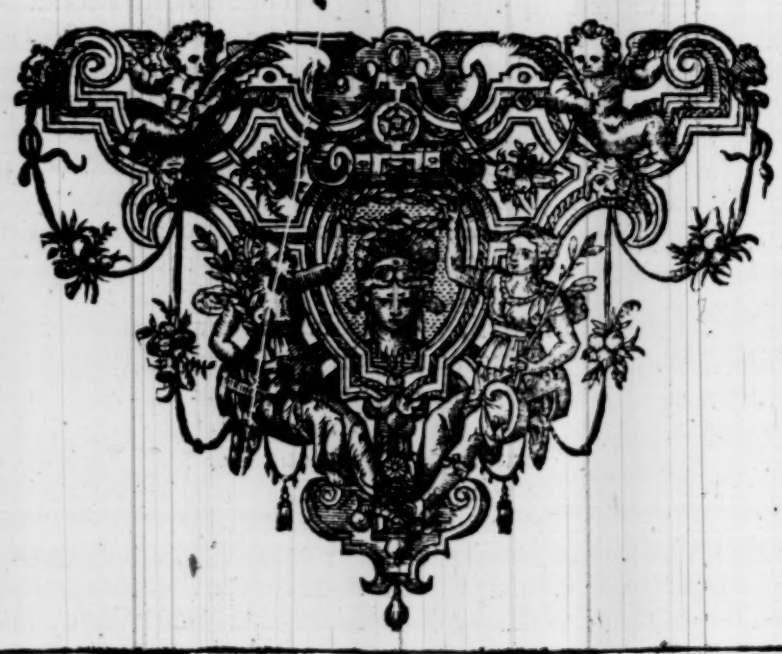
2 The heart is a fountaine whence commeth euery thing, good or euill: wherefore the Spirit doth especially purifie and sanctifie it. Yea, the heart is as a Queene, she hath a command of all the powers of the soule, and parts of the body; and therefore the Spirit giueth this gift of prayer to her.

§. 130. *Of discerning when wee pray in the Spirit.*

Vse. 1. HEreby may wee iudge whether the Spirit of God bee in vs, and moue vs to pray or no. If our prayer come but from the teeth, though it be neuer so well framed in regard of the forme of words, and though our gesture be neuer so seemly, sauouring of much reuerence and humility, yet all is nothing: the Spirit of God hath no part in this worke, if thy spirit pray not. Herein lieth a maine difference betwixt the manner of perswading God and man. Man may be moued with faire speeches, inticing words, eloquent phrases, (a as the people of *Tyrus* and *Sydon* were rauid with *Herods* eloquent Oration) but all the eloquence in the World is no more to God then the lowing of an Oxe, or the howling of a dogge, if it come not from the spirit. Hearty and vpright prayer is the best rhetoricke to moue God withall.

Vse. 2. What matter of humiliation is ministred vnto most, euen of them that are accounted the best? how often do such as heare other pray, fall downe on their knees, and so seeme to pray, and yet know not what hath beene prayed? Their thoughts haue beene vpon other matters. Some manifest as much in that, when the prayer is ended, they testifie no assent thereunto by saying, *Amen*. Yea, how often do they who vtter the prayer (Ministers in the Church, other persons in other places) tumble ouer words with their mouthes, when their hearts are wandring, so as little assent of spirit, if any at all, hath been giuen to their owne words? Can such sacrifices be acceptable to God? let vs be humbled for that which is past; and be more watchfull ouer our hearts for the time to come.

a Acts 12. 21, 22.



THE FIFTH PART.

The helpe of Prayer.

§. 131. *Of watching vnto Prayer.*

THE Fourth generall branch, is concerning the helpe of Prayer, *Which is watchfulnesse*, noted in this clause, *Watch thereunto.*]

The originall word according to the propper notation of it, signifieth to awake and abstaine from sleepe: it is properly attributed to the body, metaphorically and by way of resemblance vnto the soule. *Sleep* of the body, is such a binding of outward sences, as they cannot exercise their seuerall functions: as the eye cannot see, the eare cannot heare, and so in the rest. *Watchfulnesse* is contrary hereunto, a keeping of the sences free and loose, so as readily they are able to performe their functions. Thus by way of resemblance; when the soule is so possessed and ouercome with security and spirituall senselesnesse, as it cannot performe the duties of holinesse and righteousnesse, it is said to be *asleepe*: when it rowseth vp it selfe and casteth away security, it is said to watch; in this sence saith the Apostle, [c] *Let vs not sleep as do other, but watch.*

Most restraine this *watching vnto prayer*, to the inward spirituall watchfulnesse of the soule: which I will not deny to be here especially meant. But yet I cannot thinke that the watchfulnesse of the body is excluded: for if the body be drowzy, the mind cannot be watchfull. The Apostle by this clause would rowse vp both body and soule vnto praier. The watchfulnesse of the body alone is nothing: It is the spirit, the vprightnes, ardency, and cheerefulnesse of it which maketh prayer to bee acceptable to God, as we heard before.

γρηγορῶμεν.

c 1 Thes. 5. 6. What watchfulnesse is here meant.

§. 131. *Of Popish Night-vigils.*

RIght watching vnto Prayer, is to be noted against the *Night-vigils* of Papists, who place an extraordinary great point of Religion & deuotion in the obseruing of them. Vsually they make three *vigils*, one at the closing vp of the day, and beginning of the night. Another at mid-night. The third at the closing vp of the night, & beginning of the day. In some places they haue more *vigils*, as some are more superstitious then others. These vigils they ground on this and other like places, where wee are commanded to *watch* vnto *Prayer*;

Bellarmin. de bonis oper. lib. 2. cap. 11.

as if they who waked to mumble ouer and ouer a few set prayers, whilst others slept, obserued this precept. For in the outward babling of a few prayers, standeth the greatest part of their Religion. I wot well those night praiers are oft performed so drowsily, and sleepily, that it were better they were fast asleepe in their beds, then betwixt sleeping and waking so to mocke God.

d Psalme 119.62. *Obiect.* [d] *Dauid* saith, that at *midnight* hee would rise to giue thankes vnto God.

Answ. He did not make it a Law euery mid-night to rise, but occasion being offered, hee would euen then rise. And so ought euery Christian to doe: for this is comprized vnder that particle *alwaies*, or *in euery season*. Thus [e] *Paul* and *Silas* being in prison, *prayed at midnight*, and [f] *Paul* afterward preached *vntill mid-night*: Yet did they not ordinarily vse this, nor appoint it a Law vnto themselues, or others. Extraordinary actions are not to bee enioyned as ordinary things: then should wee spend euery day in fasting.

e Acts 16.25. f & 20.7.

I might futrher shew many differneces betwixt *Dauid*, *Paul*, *Silas*, their praying at midnight, and papists prayers, but of this I spake *before in the point of Canonicall houres.

* §.121.

§. 132. *Of superstitious watching for Christs comming.*

A superstitious waking for Christs comming.

2 RIght watching vnto prayer is to be noted against a superstitious practise of many, whom I haue knowne to vse to sit vp all night at certaine times of the yeere, keeping themselues awake with talking one with another, playing on instrumēts, singing, and the like exercises, vpon a conceit that Christ will come in iudgement on some of those nights of the yeere, and they would not then be found asleepe, but awake, because Christ said, [g] *Wake, for you know not what houre your Master will come.*

g Mat.24.42.

Theſe erre many waies.

1 In that they prescribe certaine set times for Christs comming, [h] *Whereas no man knoweth it.*

h Mat.24.36.

2 In that they conceit hee shall come in the night, which is vncertaine; for he may come as well in the day time for ought any man knoweth. Indeed Christ speaking of his comming to iudgement, saith, [i] *in that night*: this word *Night* is taken synecdochically for day or night, a part for the whole: [k] a little before he calleth it the *day*, when the son of man shall be reuealed, and implyeth, that when he commeth, men shall bee eating, drinking, buying, selling, planting, building, which are works of the day time. Yet I wil not deny but that he may come in the night time.

i Luke 17.34. k and vers 30.

3 In that they imagine that *they* which *are* asleepe when Christ commeth, cannot bee well prepared to meet him. Whereas in truth a man that hath repented him of his sinnes, and with faithfull prayer commendeth himselfe to God, and so goeth to sleepe, is as fit in his sleepe to be awaked and taken vp to iudgement, as if he were in the act of prayer.

4 In that they interpret that precept of Christ, [a] *awake*, of bodily waking: and *watching* heare in this text of bodily watching. But waking and watching in these & such like places imply not only a keeping of the eyes, but of the heart also awake and attentiue vpon that which is done.

a Mat.24.42.

§.133. *Of watching both in body and in Spirit.*

TO let all there and other like etronious conceits passe, and to returne to our matter. As outward watchfulnes of the body is nothing acceptable to God, vnlesse the soule also be watchfull, so the soule cannot possibly be watchfull, vnlesse it haue the helpe of the bodies watchfulnesse: for the parts of the body are those * instruments whereby the powers of the soule are exercised. Wherefore both must be ioyned

* Organs.

ioyned together, as easily may be gathered out of Christs charge to his Disciples, [b] *Watch and pray*. That hee speaketh of *bodily watchfulnesse* is cleare, for he found them asleepe, and therefore said, *Watch*. As cleare also it is that he speaketh of *spirituall watchfulnesse*, because hee inferreth this clause, *that yee enter not into temptation*: it is not bodily watchfulnesse alone that can keepe vs from temptation. Yet further this metaphor of watching hath a large extent: for it is a military word, and the Apostle still holdeth on like a wise Captaine to instruct Christian souldiers what to doe. In time of warre there are certaine appointed continually to watch in some sconce, watch-towre, or other like eminent place, where they must rowse vp themselues thorowly that they sleepe not, and not onely remaine awake, but prie and view vp and downe euery where and discry what may be hurtfull, or helpfull to the Army. So as watching vnto prayer implieth a diligent obseruing of all such things as may helpe vs or hinder vs therein. In this sence the Apostle saith of Ministers, that they [c] *watch for the souls* of their people, that is, carefully obserue what may make to the good, or what tend to the hurt of their soules.

I might out of the full meaning of this metaphor collect many particular duties, and distinctly handle them all, but for breuity sake I will draw all to one doctrine, which is this,

Doct. Both body and soule to be rowsed vp to Prayer.

For the better performance of prayer, both body and spirit of him who prayeth is to be rowsed vp, and kept from inward and outward drowsinesse, and due obseruance is to be made of all things helpful or hurtfull thereunto. To this purpose tend those many exhortations which by Christ and his Disciples are made to *watch*. When Christ warned his Disciples of his last [d] comming, and [e] when hee was in his agony, he bid them *watch*. So [f] *Paul*, so [g] *Peter*. To this purpose also tendeth that pathetical speech of *Dauid*, [h] *Awake my glory, awake Viol and Harpe, I will awake early*.

b Mat.26.41.

c Heb.13.17.

d Marke 13.37.
e Mat.26.41.
f Col.4.2.
g 1 Peter 4.7.

h Psal.57.8.

§.134. *Of the causes of drowzinesse.*

Reason. Causes of bodily drowsinesse.

BOth body and spirit are carefully to be rowsed vp, because of our naturall proneneſse to drowzinesse, and heauinesse in body and spirit. Two causes there bee which cause bodily slumbring. 1 debility & weaknesse of sences, whence it is that young children and old folkes, are more prone to slumbring then lusty strong persons. 2 abundance of vapours which stupifie the senses: for fulnesse of meat and drinke, whence those vapors arise, make men sluggish and sleepy. Answerably there be two causes which procure spirituall sleepinesse and slumbring.

Causes of spirituall drowsinesse.

1 Weakenesse of the flesh.

1 Weakenesse of the flesh (as Christ implieth when he checketh his Disciples for their sluggishnesse, saying: [i] *The flesh is weake:*) whereby it commeth to passe, that by nature we are exceeding drowzy and dull, as to all good and godly exercises, so especially to Prayer, which is the best of all. I need not further proue this then by appealing to the conscience of euery one that vse this holy exercise. Many are loath to goe about it: many when they are at it, fall fast asleepe, as [k] *Eutichus*. I haue heard this direction prescribed, when one cannot sleepe, *Say thy prayers, and thou shalt sleepe*: it is commonly the direction of prophane persons, spoken of sluggish prayers, (for if a man pray in the spirit with that earnestnes which he ought, it will rather keepe him the longer from sleepe) but yet it sheweth, that men are commonly dull and drowzy in Prayer. O spirituall sluggishnes maketh our arts heauy, and our eyes sleepie: Againe, our bodily sluggishnesse maketh our spirits more dull.

i Mat.26.41.

k Acts 20.9.

2 Abundance of by-thoughts.

2 Abundance of bye, wandring, vain, earthly, wicked thoughts, cares, lusts, & such other things, which like vapors arise in our soules, and which the Diuell also is very busie to cast into our hearts in time of praier. These ad much vnto our naturall dulnes and drowsines, so as in these two respects

is great need of watchfulneſſe.

§. 135. *Of going drowſily to Prayer.*

Vſe 1. Such as go drowzily to prayer, taxed.

LIttle doe they conſider the need thereof, who going to prayer, are ſo farre from rowſing vp their ſpirits and bodies, that they doe, as it may ſeeme, purpoſely ſet themſelues to ſleepe: ſome compoſe themſelues to ſuch geſtures as make them ſleepe, they hang downe their heads, and leane thē vpon their armes or hands: they ſit vpon ſeates, or vpon the ground, they cloſe their eyes, &c. Some neuer pray till they goe to bed, and ſo ſleepe preuenteth them: ſome againe come immediatly from their pots & platters, or from their worldly affaires and buſineſſes, and preſently goe to prayers, without any premeditation or cogitation of what buſineſſe they haue in hand. With what deuotion can ſuch prayers be performed? Is this to watch vnto prayer? The truth is, that ſuch doe but mocke God.

§. 136. *Directions for Watchfulneſſe.*

Vſe 2.

FOr auoiding of this and ſuch like aberrations, and for a better performance of this duty of watchfulneſſe, obſerue theſe few directions following.

1 Chooſe fit times

1 In regard of the body; firſt chooſe ſuch times are freeſt from drowſines; theſe are mornings: for our bodies hauing reſted all the night, and by reſt being refreſhed, are the more free, ready, and cheerefull to prayer. Scholliers find it the fitteſt times for their ſtudies: and ſo may Chriſtians if they obſerue a difference of times, find it fitteſt for their prayer. If for prayer ſake wee riſe the ſooner, wee *watch vnto prayer.*

Aurora muſis amica.

2 Rowſe vp thy ſelfe.

2 Conſidering that it is ſo needfull that we pray at euening, which is a drowſie time, rowſe vp thy ſelfe before prayer; goe not to it halfe ſleeping, halfe waking. Learne of the watchfull Bird, the *Cocke*, who when he is about to crow, eſpecially in the night time, flappeth his wings, and ſo beateth his body, and rowſeth vp himſelfe to crow. Doe thou ſomething to driue away drowſineſſe, ſtir thy body, walke, meditate, ſing a Pſalme before prayer at euening. Vſe ſuch geſtures as will keepe thee from drowſines, kneele vpright, or to helpe thy weakneſſe, ſtand. Haſten to prayer, goe not to it too late. Who doe theſe things for prayers ſake, *Watch vnto prayer.*

Vigil ales. Ouid. Simile.

3 Moderate thine appetite.

3 Moderate thine appetite, and vſe a temperate diet, if after meat thou art to pray: ſobriety is often ioyned to watchfulneſſe, as an eſpeciall helpe thereof. [a] Chriſt hauing giuen a warning to take heed of *ſurfetting, drunkenneſſe, and cares of this World*, infereth this exhortation, *Watch and pray*: otherwiſe we cannot well watch and pray. Wherefore ſaith Saint *Paul*, [b] *Let vs watch and be ſober.* And Saint *Peter*, [c] *Be ſober and watching in prayer.* Who for prayers ſake eate ſomewhat the more ſparingly, doe *watch vnto prayer.*

a Luke 21. 34, 36.

b 1 Theſ. 5. 6.

c 1 Pet. 4. 7.

In regard of the ſoule,

4 Auoid diſtractions.

1 Take heed it be not too much diſtracted with worldly thoghts, [d] *Cares of this World choake the Word*, much more will they choake the ſpirit of Prayer. He that remembring the time of prayer, diſburdeneth his ſoule hereof, *Watcheth vnto prayer.*

d Mat. 13. 22.

5 Take heede of ſinne.

2 Moſt eſpecially bee watchfull againſt ſinne, which (as * hath beene ſhewed before) like birdlime will ſo cling the feathers of the ſoule, that it cannot flie vp to Heauen. Nothing more dulleth the heart of man then ſin. He that yeeldeth therto, can hardly recouer himſelf, & reuiue his ſpirit againe in a long time. [e] It was three quarters of a yeere before *Dauid* was throughly recouered after his great fall; for his child was borne before, and an extraordinary meanes was vſed to recouer him, the Prophet *Nathan* was ſent vnto him.

* §. 20.

e 2 Sam. 12. 1. &c.

It was an admirable and extraordinary thing that *Peter* was ſo ſoone recouered. Sins doe grieue the ſpirit, and quench his good gift in vs: the Spirit

Spirit beeing grieued and prouoked to withdraw his presence, will not returne againe with a wet finger. Especially be watchfull against such sins as by nature thou art most proane vnto: for in them especially will Satan most attempt thee when thou art going to prayer. If thou beest giuen to lust, make a couenant with thine eye not to cast it vpon a strange woman: auoid wanton company, garish attire, fulnesse of bread, and whatsoeuer may prouoke lust: so in anger, voluptuousnesse, couetousnesse, &c. This is an excellent point of wisdome, and argueth great watchfulnesse vnto prayer, if for prayer sake it be done.

6 Obserue Gods dealing with thee.

3 Take notice of Gods mercies and iudgements, of his blessings bestowed on thee, and of thy wants, of the estate of others, and of other points concerning the matter of praier. Read also some part of Gods Word before Prayer: Thus shalt thou come furnished to prayer. This is also *to watch vnto Prayer.*

Many complain of their vnrow ard performãce of this heauẽly duty, but obserue not the reason thereof, which is this, *They watch not vnto Prayer.*

THE SIXTH PART.

The meanes of preuailing by Prayer.

§.137. *Of perseuerance.*

IN the last place is added an especiall means of obtaining our desire by Prayer, which is *Perseuerance. Pray* (saith the Apostle) *watching thereunto with all perseuerance.*

What perseuerance is.

Perseuerance is an holding out to doe a thing till it be accomplished. The vniuersall particle *All*, addeth emphasis thereunto, and sheweth that it must be a patient, constant, vnwearied, continued holding out. * The originall word is by the learned of that tong, attributed to hunting dogges, which will not cease following the game till they haue got it. A fit resemblance, if the rule of a similitude bee obserued, which is to hold close to the point in hand. To perseuere then in prayer is, with long patience to continue constantly in calling vpon God, and not wax weary, or giue ouer till he heare vs. This is manifested two waies,

* προσκαρτερεῖν. *Themist. de canibus venat.*

1 By often praying for one and the same thing. As [f] *Paul* prayed thrice against a temptatiō, that is, oftentimes.

2 By a long holding out at one time, as *Iaakob* wrestled a whole night with the Angell, and would not let him go till he had blessed him.

[f] 2 Cor. 12. 8.

[g] Gen. 32. 24.

§.138. *Of the things which wee are to aske with all perseuerance.*

Quest. 1. HOw oft or how long must wee perseuere in prayer, before we giue ouer?

How long we must perseuere.

Ans. No certaine & stint time can be limitted. Some things are continually to bee prayed for as long as wee liue, namely those things which we stand in need of all the daies of our life, whether they respect soule or body, and those things which shall not bee accomplished so long as we liue, as a ioyfull resurrection and eternall saluation. These are to be praied for in our ordinary praiers continually. Other things for which especially perseuerance in prayer is needfull, require a more particular and present answer of God, as a temptation, sicknes, or any distresse which hangeth ouer our heads, or lieth vpon vs, or such blessings as wee stand in present need of: these are to be praied for till wee obtaine our desire, (as *Iaakob* would not let the Angell goe till he had blessed him) or till wee haue some better thing in liew

Gen. 32. 24, 26.

2 Cor.12.8,9.

liew thereof, as *Paul* prayed against the temptation, till he had grace sufficient giuen to him against it, or till there bee no hope of obtaining our desire; that is, till God doth euidently declare that it is his will not to grant it, as *Dauid* continued to pray for his child while it liued, but when it was departed, hee ceased to pray for him saying, *The child being now dead, wherefore should I now fast, can I bring him againe any more?*

2 Sam.12.16,20, 23.

§. 139. *Of the difference betwixt praying* alwaies, *and* with all perseuerance.

*Quest.*2. VVAs not thus much implied vnder the forenamed circumstance of time, *alwayes*, or in *euery season*.

Answ. Seeing the Apostle doth here set down the Doctrine of Prayer so distinctly and succinctly, wee may not imagin that he would twice set downe in one and the same verse, one and the same thing, and that in two differing phrases. There is certainly a difference betwixt these two branches, which I take to be especially in these two respects.

§.117.&c.

1 *That* is more generall, hauing respect to the whole course of a Christians life, that hee haue his set times, constantly obserue them, and be euer ready on all occasions to pray.

This is more particular, hauing respect to some especiall occasion, that in crauing them we should be instant and vrgent.

2 *That* respecteth the duty and worke of prayer, that we be constant in performing it.

This the issue and euent of prayer, or the blessing which floweth from it: for it is the effect and issue of our prayer that maketh vs more or lesse importunate, longer or shorter to continue in prayer. If it be long before wee receiue that which wee desire, the longer we perseuere and continue in prayer.

§. 140. *Of the difference betwixt perseuering and much babling in prayer.*

*Quest.*3. VVHat difference is there betwixt these many, and long prayers implied vnder perseuerance, and [m] those vain repetitions, much babling and [n] long prayers condemned by Christ in the Scribes and Pharisies.

m Mat.6.7
n & 23.14.

Answ. Very much and great: euen as great as betwixt white and black, light and darknesse, sincerity and hypocrisie.

1 *These* many and long prayers heere intimated, are proportioned according to Gods particular dealing with vs: if it be long before he grant our request, we goe the oftner vnto him, and we hold out the longer in prayer.

Those vaine repetitions and bablings are stinted by set & certaine periods of time appointed before hand, without any respect of Gods dealing.

Absit ab oratione multa loquutio, sed non desit multa precatio si feruens perseueret intentio. Aug. Epist.121. cap.10.

2 *These* come from the vehemency of desire, and ardency of affection.

Those onely from the tongue and lips: wherein lieth a great difference. For if the intention of Spirit continue feruent, much prayer may bee vsed without much babling.

The much babling of Papists in prayer.

The Papists are like to Pharisies in both these. For first they measure the number and continuance of their prayers by their set times: for which purpose they haue both set formes of prayer, and also chaines of Beades to put them in mind when their stint is ended; yea they set downe so great a number of repetitions, as cannot bee freed from *vaine repetitions*. This name *Iesu* is abouefiue hundred times set downe to be repeated at one time in their *Iesu Psalter*. Again, their praiers being in Latine (as I haue shewed * before) which tongue all that say their prayers vnderstand not, they cannot come from the heart, but only from the tongue.

* §.88.

§.141.

§.141. *Of holding out in prayer.*

Doct. Prayer to be oft renewed & held out.

THus hauing cleared the meaning of this clause, obserue the instruction hence arising, which is this,

Who desire to reape the fruit of their prayer, must both oft renue their prayer. and also hold on without fainting till it be heard. [a] In the word here vsed is this duty oft vrged: but most elegantly and emphatically doth the [b] Prophet set it forth in his owne example, saying, *For Sions sake I will not hold my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the light, &c.* Againe he saith of other Watchmen, *All the day and all the night continually they shall not cease.* Further by way of Exhortation, he addeth, *Ye that make mention of the Lord, keepe not silence, and giue him no rest till hee establish, and till he make Ierusalem a praise in the earth.* Christ doth also excellently set it forth by two parables, [c] one of a *Friend*, [d] the other of a poore *Widdow*. The *Friend* was so importunate, as he was impudent again: for so much the notation of the * originall word implieth. The *Widdow* by her importunity so troubled the Iudge, as he feared he should be weary with her oft comming. Marke how impudent beggers will be, they will receiue no nay: nor many who petition to the King, Councell, Lord Chancellor, Iudges, or other Magistrates: and by their impudency oft obtaine their suits. Impudency, taken in the best sence, as Christ vseth the word, is such an holy, constant importunity, as will take no deniall. This we may vse to God, and if we vse it, wee shall assuredly preuaile: for note what Christ saith, [e] *Shall not God auenge his owne elect which cry day and night vnto him, though hee beare long with them?* Particular examples of oft praying for one thing, and long holding out in prayer, * were laid down in the point of extraordinary prayer.

a Rom.12.12. Col.4.2.

b Isa.62.1,6,7.

c Luke 11.5. d & 18.3.

* *Vrsi fetae. Impudentiam, et iniquitatem, et crudelitatem, & supinitatem frequens vincit eratio Chrysost. in Heb. hom.27.*

e Luke 18.7.

* §.92.

§.142. *Of the reasons of Perseuerance.*

THe ground of this *Perseuerance* is Gods wise disposing prouidence, who ofr setteth a long date to the accomplishment of his promises, till which time come, he seemeth not to heare vs, and yet expecteth that wee should sollicite and ply him with our prayers, not because he needeth sollicyters, and remembrancers, but for iust and weighty reasons,

Reason. Why God oft seemeth not to here our praiers.

1 The sacrifice of prayer is a sweet and delightsome sacrifice to God. [f] The Apostle speaking of the calues or fruits of our lippes, which are praiers and praises, saith, *with such sacrifices God is pleased.* [g] In this respect praier is called *Incense*: God is delighted with the prayers of his Saints, as men with the sauour of sweet incense. He loueth to heare them oft praying, and long to continue, prouided that the prayer come from an honest heart and true desire.

f Heb.13.15,16.

g Psal 141.2.

2 God thus trieth the faith and patience of his Saints, whether they can and will continue to depend vpon him. Who cease to pray, cease to waite: they with-draw themselues from God, [h] *Gods soule will haue no pleasure in them.* (*Heb.* 10.38.)

Deus idcirco non celeriter annuit, vt tu diutius inquiras. Chrys. in Mat. hom.24.

3 By *Perseuerance* prayers waxe more earnest and feruent. Christ often praying, prayed the [i] *more feruently*. Prayer is like to fire, which if it finde fit matter, the longer it burnes, the hotter it burnes. But God loueth not cold prayers: they are as irksome to him as luke-warme water to a mans stomacke. [k] God will spue them out.

i Luke 22.44. ἐκτενέστερον.

k Reu.3.16.

4 God thus moueth his children to search their hearts, to see if they can find any cause in them why God heareth them not. This was a meanes whereby [l] *Achans* sinne came to bee found out: yea [m] by Gods denying once and twice to heare the Israelits, they were brought to repentance.

l Iosh.7.6,&c. m Iudg.20.27,&c.

5 God doth thus commend his blessings so much the more vnto vs. For good things much desired, oft craued,

craued, long expected, are more welcome when they are obtained, and we moued to be more thankfull for them. Things soone obtained are little regarded: easily got, soone forgot. Though [n] *Hope deferred maketh the heart sicke; yet when the desire commeth* namely after long expectation, *it is a tree of life*: it reuiueth the spirits.

n Prou. 13. 12.

§. 143. *Of the damage of not perseuering, and aduantage of perseuering.*

Vse. 1. Reproofe.

VVHat a vaine conceit is it to think, that it is in vaine long or oft to call vpon God, if at first he heare not. Such was the conceit of him who said, [n] *Behold this euill commeth of the Lord: should I attend on the Lord any longer?* This conceit cannot be free from pride and arrogancy; yea it is a disdainfull and presumptuous conceit. Yet by nature we are all too prone vnto it: for we are ready to prescribe a time vnto God, and to say, So long will I continue to depend vpon him, and pray vnto him; if by that time hee heare not, hee will neuer heare. This is the cause that oft we faile of the fruits of our prayers, and fall into many temptations, giuing our spirituall enemies great aduantage against vs.

n 2 King. 6. 33.

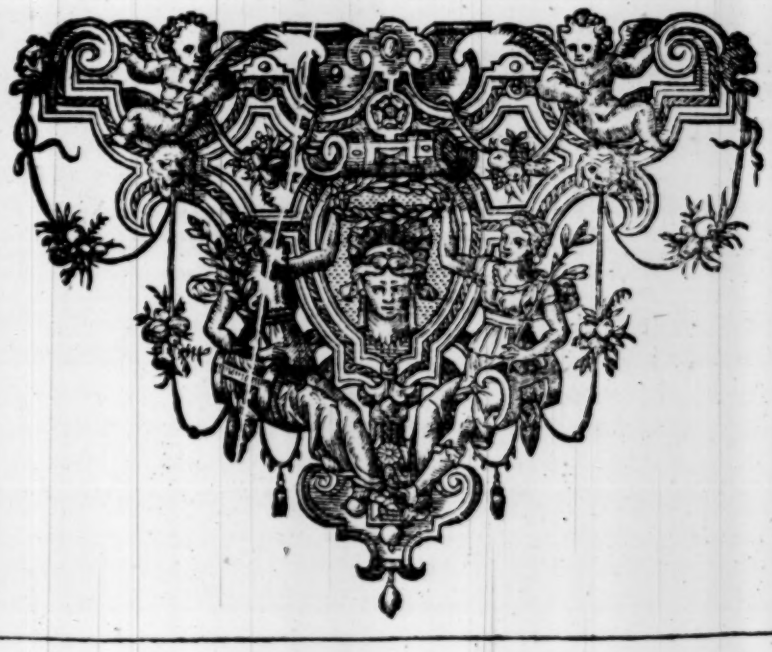
Vse. 2. Exhortation.

For our parts, let vs learne how to carry our selues when God seemeth to reiect our praiers, euen as the woman of *Canaan*, when Christ at first would not seeme to heare, and after told her plainely hee was not sent to her, and the third time compared her vnto a whelp, yet she continued praing: and what was the issue? her faith was commended, her request was granted. Neuer any that perseuered lost their labour.

o Mar. 15. 22. &c.

Vse 3. Consolation.

As for them who haue lyen long vnder a crosse, let them not thinke their prayers are not regarded, or themselues not respected, because at first they were not heard: wee heere see that God expecteth perseuerance.



THE

THE SEVENTH PART.

The persons for whom Prayer is to be made.

EPHES.6.19,20. *And for me, that vtterance may bee giuen vnto me, that I may open my mouth boldly to make knowne the mystery of the Gospell.*
For which I am an Ambassadour in bonds, that therein I may speake boldly as I ought to speake.

§.144. *Of desiring the helpe of others prayers.*

Coherence. FRom his direction vnto prayer, the Apostle proceedeth vnto an especiall request, that they whom he had instructed, and incited to pray for others, would in particular pray for him: whence obserue, that

Obser.1. Prayers of others to be desired. *As Christians ought to pray for others, so to desire the mutuall prayers of others for themselues.* Seldome did Saint *Paul* write to any, of whom he requested not their prayers, whether they were whole Churches, as in this and many other Epistles, or particular persons, as [a] *Philemon*. This hath beene the ancient practise of Gods children: [b] *Hezekiah* desired the prayers of *Isaiah*, [c] *Hester* of the *Iewes*, [d] *Daniel* of his three companions: [f] God intimateth thus much vnto *Abimelech*, that it would be good for him to craue the prayers of *Abram*, and [g] vnto *Eliphaz*, *Bildad* and *Zophar*, that it would bee good for them to seeke the prayers of *Iob*. Did not Saint *Iames* exhort hereunto, when hee saith, [h] *Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him.*

a Phil. verse 22.
b 2 King. 19.4.
c Hest.4.16.
d Dan.2.18.
f Gen.20.7.
g Iob 42.8.
h Iam.5.14.

§.145. *Of motiues to desire others prayers.*

THe motiues which were alledged to inforce the duty of prayer in generall, might fitly be heere againe applied, for prayer being a duty whereby God is much honoured, and a thing very powerfull with God, and profitable to those for whom it is made, we ought to take all occasions to stir vp others thereunto. But there are many more particular reasons to vrge this doctrine: for by desiring the prayers of others,

Reasons.
1 Testification of the earnestnes of our desire.

1 Wee testifie our great desire of Gods blessing, and thereupon wee thinke it not enough to pray for it our selues, but also seeke the helpe of others prayers to obtaine it.

2 Acknowledgement of the communion of Saints

2 We shew that we acknowledge a communion of Saints, which performe mutuall duties one to another.

3 Sence of our own weaknesse.

3 We manifest a sence of our own weaknesse, for the supporting whereof we craue the helpe of others, yea we manifest much humility.

4 Maintaining of mutuall loue.

4 Wee maintaine mutuall loue, which consisteth not only in offering and doing kindnesses, but also craving and accepting the like: if a man doe not sometimes desire, and receiue good turnes at his friends hands, hee will make his friend vnwilling, and ashamed to seeke and receiue any at his hands, and so will entercourse of loue be soone broken off.

§. 146. *Of the difference betwixt desiring other mens prayers, and making them mediators.*

Obiect. THus are many Mediators made.

Answ. Nothing so, for our desire is not that other men should present our persons, and our prayers to God, and so make them acceptable, which is the office of a Mediator, but onely we vse them as companions, and fellow-members in this office.

§. 147. *Of those who vse, or refuse to aske the helpe of others prayers.*

Vse 1.

THis iustifieth the commendable and vsuall practice of the Saints at this day, who when they depart one from another, or write one to another, or being in any distresse, are visited one of another, desire prayers one of another. The thing is good and warrantable: Ye that haue vsed it bee not ashamed of it, neither cease to vse it still; onely as the thing is in it selfe good, so vse it well: not complementally for custome sake, but from the heart, and that in regard of the forenamed reasons.

Vse 2.

As for those who are ashamed to desire the prayers of others, vnworthy they are to partake of the benefit of others prayers.

And for those who mock and scoffe at it in others, what do they but strike the Prophets and Apostles thorow their loins, whom they scoffe at. The time may come when they would be glad of their prayers, whom in their prosperity they mocked, euen as [i] *Pharaoh* was glad of the prayers of *Moses* and *Aaron*. [k] *Saul* of the prayers of *Samuel*, and [l] *Simon Magus* of *Simon Peters*.

[i] Exo 8 8.
[k] 1 Sam 15.25.
[l] Act. 8.24.

§. 148. *That none too good to seeke the helpe of anothers prayer.*

BVt for the better clearing of this point, I will more distinctly declare, the persons both who are to desire this duty, and also of whom it is to be desired.

Who are to desire others prayers.

For the first, *All of all sorts, none excepted, must desire the prayers of others*, not only the yonger, meaner, inferiour sort, as children, schollers, auditors and the like: but euen the best and greatest, and that of such as are much inferiour vnto them. Note the * forenamed examples, which shew that Kings, Queenes, Prophets, Apostles, desired this kindenesse: what persons more eminent for place, or more excellent for grace? If it beseemed them, whom may it not beseeme?

* §. 144.

Reasons.

On the one side, the greatest and best, while here they liue are subiect to many infirmities, many temptations, and though they may haue some excellent gifts aboue others, yet they want many other, which meaner then they haue: besides, they are proane to decay in the graces which they haue. On the other side, the prayers of the least and meanest Saint are of force with God: [m] *God is no accepter of persons*: it is the heart the honesty, sincerity and ardency of it, which he most respecteth, and not the greatnesse and dignity of the person

[m] Iob 34.19.

Simile.

perſon who prayeth. In this regard therefore, as the foot may be helpfull to the head, and as a little mouſe may be helpefull to a Lyon caught and entangled with cords, by gnawing a cord aſunder, ſo may the leaſt Chriſtian be helpefull to the greateſt, by praying for them.

Vſe. Let none therefore thinke themſelues ſo compleate and well furniſhed, as thy need not the helpe of others prayers: or ſo great, that it ſhould not beſeeme them to ſeeke this helpe. [n] God in wiſdome hath ſo ordered the body of Chriſt, that the members thereof ſhould need one anothers prayers: and that both to maintaine mutuall loue among them (for mutuall prayers doe euen knit the ſoules of the Saints together) and alſo to ſuppreſſe arrogancy, that one ſhould not ſcorne and diſdaine another. If any be otherwiſe minded, it is to bee feared that ambition hath blinded their mindes.

n 1 Cor. 12.18, &c

If the greater are to deſire the prayers of the meaner, much more the meaner of greater, as children of parents, people of the Miniſters, &c.

§. 149. *Of praying to the liuing onely.*

Of whom prayer is to be deſired.

FOr the ſecond, the benefit and kindneſſe of prayer is to bee deſired of ſuch as wee know may know our deſire. Theſe are onely the liuing, who conuerſe among vs vpon the face of the earth: to theſe, whether preſent or abſent, we may make knowne our deſire: if preſent, by words or outward ſignes: if abſent, by letter or meſſage.

Not of the dead.

To deſire the prayers of ſuch as are departed out of this world, is both in vaine, and alſo without warrant.

1 *In vaine*, becauſe we can neither make ſigne, ſpeake, write, nor ſend to them: nor can they without ſome ſuch meanes, know the deſire of our heart; it is Gods property to ſearch the heart.

2 *Without warrant*, becauſe the whole Scripture affordeth neither precept, promiſe, nor good example tending to that purpoſe; had it beene needfull, queſtionleſſe Chriſt would haue compriſed it in his perfect form of prayer.

§. 150. *Of the Papiſts arguments for praying to the dead.*

Arguments for praying to the dead anſwered. *Bellar. de Sanct. beat. lib. 1 ca. 19.*

OVr aduerſaries make ſhew of ſundry places, but ſuch as make nothing to the purpoſe, but are wreſted cleane contrary to the ſcope of the Holy Ghoſt. Their great champion who vſeth to gather together what hath been, or may be alleadged for defence of their ſuperſtition, idolatry, and hereſie, quoteth only theſe diſtinct places out of the old Teſtament: [a] The firſt is where *Iacob* ſaith to *Ioſeph*, *The Angell which deliuered me from all euill, bleſſe the children, &c.*

a Gen 48.16.

Anſw. The Angell there meant, is [b] the ſame with whom *Iacob* wreſtled, which was Chriſt Ieſus, [c] *The Angell of the Couenant.*

b Gen. 32.24. Hoſ. 12.4.
c Mal. 3.1.

The ſecond is that ſpeech of *Eliphaz*, *To which of the Saints wilt thou turne.*

d Iob 5.1. Expounded.

Anſw. 1. Queſtion may be made whether euery ſpeech of *Eliphaz* recorded in that Booke be of ſufficient authority, to iuſtifie a point in controuerſie: [*] The Author who alleadgeth this argument, denieth not but doubt may be made hereof.

*] Quamuis hæc verba non videantur conuiuere, quia non ſunt ipſius ſcriptoris libri, ſed Eliphaz amici Iob, tamen ideo cõmiscunt, quia indicant tunc fuiſſe conſuetudinem, &c.

2 The place is meant of Saints liuing on earth: neither doth it imply any prayer to them, but ſpeaketh of a due conſideration of their eſtate, whether any were like to *Iob*.

3 [e] The third is the prayer of *Moſes*, *Remember Abraham, Iſaac*, and *Iacob*.

e Exod. 32.13.

Anſw. Moſes meaneth not any interceſſion, which *Abraham, Iſaac*, and *Iacob* made vnto God for their poſterity, but the couenant which God made with them in the behalfe of their poſterity.

Further he heapeth vp ſundry places both out of the old, and out of the new Teſtament, wherein prayers of

* Legimus viuentes a viuentibus inuocatos: ergo licebit etiam nunc inuocare eosdam sanctos cum Christo regnantes.

* of the Saints liuing are desired; and inferreth, that if it be meete and lawfull to call vpon the Saints while they are vpon earth, it must needs bee lawful to call vpon the same Saints when they raigne with Christ.

Answ. 1. There is difference betwixt *desiring Saints to pray for vs*, (which this Text, and other like places warrant) and *calling vpon Saints* (which no place of Scripture doth warrant,) whether they be dead, or liuing.

2 The argument from the liuing to the dead followeth not: because we haue warrant for the one, not for the other; and because wee can make knowne our desires to *them*, not to *these*.

Let vs goe along with God, and vse such means of obtaining the blessings as he hath appointed, and then in faith may we depend vpon him, and expect his blessing.

Thus much for this generall point of requesting the prayers of others.

§. 151. *Of praying for Ministers.*

* §. 45, &c. VVho are especially to be praied for.

OF the persons in generall for whom prayer is to be made, we haue spoken * before. Now wee will more distinctly consider the particular person mentioned in this place, for whom prayers are most especially to be made: this is set downe vnder the Apostles person. *For mee*, saith hee. Saint *Paul* was by vertue of his calling, a Minister of the Gospell, euen a publike Minister vnto the whole world, by reason of his Apostleship: yet more particularly in those places where he planted Churches, and where his Ministery was powerfull and effectuall, he was a peculiar Minister, as [f] himselfe saith to the *Corinthians*, *If I be not an Apostle to other, yet doubtlesse I am to you: for yee are the seale of mine Apostleship in the Lord.* Among other Churches, that at *Ephesus*, vnto whom he wrote this Epistle, was planted by him: he was the spirituall father of that people, and an especiall Minister vnto them. As a Minister of the Gospell (yea and as their Minister he requesteth this duty, to pray for him: and so much is cleere by that which hee would haue them pray for in his behalfe, namely vtterance, and liberty to preach the Gospell.

f 1 Cor. 9. 2.

From this particular I may raise this generall doctrine.

Ministers are especially to bee prayed for.

People are especially to be mindfull of their Ministers in their prayers to God. As *Paul* and other Ministers haue desired this of their people: so we read that [g] when *Peter* was in prison, *Earnest prayer was made of the Church for him*: and [h] when *Paul* and *Sylas* went forth to preach, they were *commended of the brethren to the grace of God*; namely, by prayer. [i] This did Christ giue in charge, saying, *Pray the Lord of the harueſt that he would send forth labourers into his harueſt.*

g Acts 12. 5.

h and 15 40.

i Mat. 9 38.

§. 152. *Of motiues to pray for Ministers.*

Reasons.

VVEighty motiues there be to presse this duty for Ministers especially.

1 Of all callings, the Ministers is the most excellent, necessary, and profitable: for it respecteth the soule (*for which Ministers watch*) yea, the spirituall, heauenly, and eternall good of body and soule.

1 A Ministers calling most excellent.

k Heb. 13. 17.

2 It is of all the most difficult: whereupon the Apostle with great emphasis saith; [l] *Who is sufficient for these things?* difficult it is in two respects:

2 Most difficult.

l 2 Corinth. 2. 16.

1 Of the worke it selfe.

2 Of the persons who are deputed to that worke.

The function of a Minister is to quicken such as are dead in sinne: to raise vp and restore such as are fallen backe againe; to comfort those that are troubled in conscience; to strengthen the weak; to encourage the faint hearted; to confound the obstinate; to stand against all aduerse power; together with many other like things, all which are aboue humane straine, more then flesh and blood can do: yet the persons to whose ministery these great

great works are deputed, are flesh and blood, [b] sonnes of men, *Men subiect to the like common passions* that all other men are; in consideration whereof, many being called to this function, haue sought to decline it, as [d] *Moses*, [e] *Ieremiah*, [f] *Ionah*, and others; and [g] *Elisha*, when he was to succed *Eliah*, desired that the spirit of *Eliah* might be doubled vpon him.

b Ezek.2.1.
c Acts 14.15.
d Exod.3. and 4.
e Ier.1.6.
f Ion.1.3.
g 2 King.2.9.

3 Of all sorts of men, faithfull Ministers are most opposed by Satan and his instruments. [h] So soone as Christ was publikely set apart to performe his ministeriall function, Satan set vpon him in the wildernes; and euer after the Scribes, Pharisies, Saduces, Herodians, and other lims of the Diuell, persecuted him from time to time. [i] When *Iehoshua* stood before the Angell of the Lord to receiue his comission, *Satan stood at his right hand to resist him*. When the Apostls were to be set forth to preach, [k] then *Satan desired to winnow them as wheat*. The history of the Acts of the Apostles, sheweth what storms haue continually beene raised against the Apostles, while they were diligently occupied in their ministeriall function: one trouble came vpon the neck of another, as waue vpon waue. Other histories testifie as much of other Ministers. Our times are not without too euident demonstrations of this point. As Christ while he liued a priuate life, so others liue quietly in comparison of the following times, but when they beginne faithfully to exercise their ministery, then arise the stormes: for Satan well knoweth that if the [l] shepheard bee smitten, the sheepe will soone be scattered; therefore he vseth [m] the King of *Arams* policy: he bendeth all his forces against the Captaines of the Lords army.

Min sters are most oppoled against.
h Mat.4.1,&c.
i Zac.3.1.
k Luke 22.31.
l Zach.13.7.
m 1 Kin.22.31.

4 Their failing in their duty is most dangerous. If they perish, many perish with them. For they are like the Admirall ship which carrieth the lanthorne, whereby the whole fleete is guided: if in a stormy and darke night that sinke, whether will the rest of the nauy? When [n] *Peter* stept out of the way, many Iewes, and *Barnabas* also went astay with them. [o] That very Apostle prophesying of false teachers that should bring in damnable heresies, saith, *Many shall follow their damnable wayes*. How did *Arrius* in his time seduce the greatest part of Christendome? Neuer were there any Ministers corrupt in life, or doctrine, but many were drawne into perdition with them.

4 The fall of Ministers most dangerous. *Simile.*
n Gal.2.12,13.
o 2 Pet.2.1,2.

Are not now prayers, hearty and earnest prayers to bee made for Ministers especially. Oh pray that the Lord would send forth faithfull Labourers: and pray for a blessing on them which are sent forth. Doe this in publike; doe it in priuate; let vs your Ministers neuer bee forgotten. Wee well know the power of faithfull prayer, and the need wee haue thereof. You know the benefit of faithfull preaching, and the need you haue thereof. We to our poore power are mindfull of you. [p] *Our mouth is opened vnto you; our heart is enlarged: Now for recompence in the same, be yee also inlarged.* You reape the fruit and benefit of that blessing which God bestoweth on our labours: Pray therfore for vs.

Vse. Exhortation to pray for Ministers.
p 2 Cor.6.11,13.

Hitherto of the person who is to bee prayed for.

§. 153. *Of the things which are to bee prayed for in the behalfe of Ministers.*

IT remaineth to shew both *what* is to be prayed for in the behalfe of Ministers, and *why*.

That which is to be prayed for, is in one word *Vtterance*: which is amplified, first by the *manner*; secondly, by the end.

The *manner* is declared in two branches. First. *Opening the mouth*: Secondly, *Liberty of speech*.

The *end* is *to make knowne the mystery of the Gospell*.

The *reasons* why the Apostle would haue those things prayed for in his behalfe, are two: *One* taken from

from his Office: hee was an *Ambassadour* for the Gospell. The other from his present condition: hee was in *bonds*. Hereupon he repeateth againe the thing to be prayed for, (in these words, *That therein I may speake boldly*) and the manner (in these) *as I ought to speake*.

§.154. *Of Ministers inability in themselues.*

ALL the things which are heere set downe, the Apostle desireth to be giuen vnto him, because he well knew he had them not of himselfe: Here then first note,

3. *Obserue.* Ministers haue no ability of themselues.

Ministers haue no ability to performe their Ministeriall function, except it be giuen them. [a] For *woe are not sufficient of our selues to thinke any thing as of our selues. Our sufficiency is of God, who hath made vs able Ministers.* Note what Christ saith to his Apostles; [b] *Without me yee can doe nothing.* Great were the paines which Saint *Paul* tooke in the execution of his Ministery: *He laboured more abundantly then all the rest*: whereby is manifested that he had a great ability thereunto, yet he saith; [c] *It is not I, but the grace of God which is with mee.* In this respect hee saith more indefinitely of all Ministers, [d] *That neither he which planteth is any thing, nor he which watereth.*

a 2 Cor.3.5,6.

b Iohn 15.5.

c 1 Cor.15.10.

d 1 Cor.3.7.

I shewed * before that the worke of the Ministery is a diuine work, and that Ministers are but men. Now what is man to that which is diuine?

Reasons. * §.152.

Vse 1.

Is not this a strong motiue to incite all to pray for their Ministers. *Without Gods assistance* and blessing they are *nothing*. Yet [e] *through God they are mighty.*

e 2 Cor 10.4.

Vse 2.

Let not such as haue some ability hereunto bee insolent therein; no, though they haue gifts eminent aboue others: [f] *For who maketh thee to differ from another? and hast thou that thou didst not receiue? Now if thou didst receiue it, why dost thou glory as if thou hadst not receiued it?* Let such as are insolent, take heed that God take not away their ability from them. God hath so dealt with many.

f 1 Cor.4.7.

§.155. *Of praying for ability in Ministers.*

ALL the particulars here set down for which the Apostle would haue the *Ephesians* pray in his behalf, may be drawne to these two heads: *Ability* and *liberty* to exercise his ministery. Hence ariseth a double instruction: one for *Ministers*, the other for *People*.

4. *Obserue.* *That which Ministers ought most of all to seeke for, is, that they may well performe the worke of their Ministery.*

5. *Obserue.* 2 *This also is it which people ought to beg of God for their Ministers.*

Obserue the seuerall places wherein the Apostles desire people to pray for them, and yee shall find this to be the matter of their requests. Whē the Apostls were assembled to pray together, thus they prayed, [g] *O Lord grant vnto thy seruants that with all boldnesse they may speake thy word.*

g Act.4.29.

Reasons.

For *Ministers*, their Ministeriall function, is that particular worke which God hath appointed to them, their proper Talent whereof they are to giue a particular account vnto the *great shepheard of the sheepe*: and the meanes whereby they may best manifest their loue to Christ.

Iohn 21.15.&c.

For *People*, the office of Ministers was appointed to gather them together, till they all meete in the vnity of faith, and knowledge of the Sonne of God, vnto a perfect man. In a word, Ministers by well performing their ministeriall function, doe most good both to themselues, and their people

Ephes.4.12,13.

Marke what [h] Saint *Paul* saith to *Timothy*, *In doing this, thou shalt both saue thy selfe, and them that heare thee.*

h 1 Tim.4.16.

Vse 1.

How contrary are the desires of many Ministers to *Pauls*? If God should appeare to them as he did to *Salomon*, and say, [i] *Aske what I shall giue thee*, I am afraid that too few would desire ability to do their work, but rather some great liuings; others, places

i 1 King.3.5.

places of dignity: others, applause and praise of people, with the like. For these are the things which men hunt after.

But are people otherwise minded? doe they desire that their Ministers should be able, faithfull, and painfull? Surely very few in comparison of the multitude, who rather desire such as are quiet men, cõtent with any thing, friendly, and familiar with them, not inquisitiue into them, nor examining what knowledge, faith, repentance, and such like graces they haue: not busie in prying into their faults, but rather winking at them; suffering euery one to follow their owne delights, which are profitable neither to people, nor Minister. For by such remisnesse and negligence, [k] *People die in their iniquity, and their blood shall bee required at the Ministers hand.*

k Eze.3.18.

Vse 2.

Let such as respect Gods glory, the edification of his Church, or saluation of their own soules, here learn what to pray for in their Ministers behalfe: and if they haue Ministers endowed with such gifts, blesse God for them. For what wee are to pray for, we must also be thankefull for, when it is bestowed; as [l] the Apostle implieth, saying, *Labour by prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.* Yea, let them most esteeme, and account of such Ministers, [m] *hauing them in singular loue for their workes sake.* Not like the common sort, who best esteeme good fellowes and boone cõpanions (as they speake,) such were those Israelites of whom the Prophet [n] thus speaketh; *If a man propheſie of wine, and strong drinke, he shall euen bee the Prophet of this people.*

l 2 Cor.1.11.

m 1 Thes.5.13.

n Mic.2.11.

§.156. *Of Vtterance, what is here meant thereby.*

NOw come we more distinctly to handle the particular points here laid downe.

The first is, *vtterance.*

λόγος.

The word translated *vtterance*, vsually signifieth *speech.* It is taken either *passiuely* for that which is spoken and vttered, or *actiuely* for the very vttering of that which is conceiued. In the former *respect*, speech and vtterance is giuen when God ministreth vnto his seruants matter to speake: according to that which Christ saith to his Disciples, [o] *It shall be giuen you what you shall speak.* In the *latter* respect, it hath reference both to the speakers inability, (and so implieth [p] an ability and faculty well to vtter that which he is to speake) and also to the opposition which by others is made against him (and so it signifieth leaue [q] and liberty to speak) I take the middlemost of these significations to bee especially meant, which is an ability and faculty to vtter that which is to be spoken, yet so as the other two may not simply be excluded: for fit matter to be vttered, and a good faculty to vtter it may not be seuered; abundance of good matter without ability to vtter it, is without profit, it cannot edifie another. Ability to speake well without good and sound matter, is meere vanity: it can but tickle the eare. Againe, if a Minister haue both these, and want liberty, his knowledge & gift of vtterance are but as candles [r] put vnder bushels.

o Mar.10.19.

p 1 Cor.1.5.

q Col.4.3.

r Mat.5.15.

§.157. *Of a Ministers ability to vtter what he conceiueth.*

HEre then I collect, that,

It is needfull for a Minister as to haue matter worthy to be vttered, so also a faculty well to vtter it. [s] *He must be apt to teach.* It should seeme that *Moses* felt the want of this, when hee said, [t] *I am not eloquent, but slow of speech, and of a slow tongue.* And *Ieremiah* when he said, [u] *I cannot speake.* Therefore the Lord gaue them vtterance.

6. Obseru. A faculty of speaking is needfull for Ministers.

s 1 Tim.3.2.

t Exod.4.10.

u Ier.1.6.

Reason.

The matter which a Minister conceiueth is onely profitable to himselfe, the vtterance of it is that which profiteth others: for [r] *faith commeth by hearing.*

r Rom.10.17.

Little

1 Vse.

Little regard haue they to the good of Gods Church, who spend all their dayes in the Vniuersity, or in some such like place of learning, to gather more & more knowledge and vnderstanding of diuinity, but neuer exercise themselues in vtterance: neuer pray, nor vse any meanes to attaine thereto: no though they be admitted Ministers, inducted into liuings, and haue taken vpon them the cure of souls. Though they may know much, yet their people are not edified thereby.

But what may we say of such as want both knowledge and speech? such as the Prophet complaineth of, saying; *Their watchmen are blind, they are dumbe dogs, they cannot barke; they lie and sleepe, &c.* These are the very bane of our Church, and the dishonour thereof; they take vp the places of better then themselues: they take the fleece of the flocke, but feed it not; they driue away many from our Churches, and offend more that tarry in it: good they doe to none, but much hurt, and heauy is that account which another day they are to make vnto the Lord of the Harueſt; it had been better both for the Church, and also for themselues that they had been made carters, then Ministers of the Word.

Isa.57.10.

§. 158. *Of Pauls gift of vtterance.*

TO returne to our Apostle, had not he the gift of vtterance? if he had, why doth he make this request? Doe men pray for that they haue?

S. Paul had excellent vtterance

Ans. No doubt but he had an excellent and admirable vtterance: for when they preached at *Lystra*, [a] the Gentiles called him *Mercurius*, whom they accounted the God of eloquence. The many Sermons of his and Orations, and apologies, which are recorded in the *Acts*, are euident demonstrations of his elegant and powerfull vtterance, as also of his boldnesse and freedome of speech.

a Acts 14.12.

Obiect. [b] Hee himselfe confesseth that hee was rude in *speech*.

b 2 Cor.11.6. expounded.

Answ. That was said not simply, but partly by way of supposition, (as if he had said, many may, and doe take me to be rude in speech; well, grant it to be so, yet none can imagine that I am so in knowledge) and partly by way of comparison, in regard of the foolish, vaine, rhetoricall flourish, and shew of eloquence, which other false Teachers, and many heathen Orators made (as if he had said; In regard of that curious verball eloquēce which many vse, I denie not but I am rude in speech.) In this respect he plainely saith, [c] *That he came not with excellency of speech*: [d] *and that his preaching was not with inticing words.* But for good and true vtterance, none went beyond him. Wanted he vtterance when [e] he made *Felix and Drusilla tremble as hee reasoned of righteousnesse and temperance, and of the iudgement to come?* Or [f] when he caused King *Agrippa* to breake out in the midst of his speech and say; *Almost thou perswadest me to be come a Christian.*

c 1 Cor.2.1.
d Verse 4.
e Acts 24.25,26.
f 26.28.

§. 159. *Of praying for gifts bestowed.*

YEt he desired that vtterance should be prayed for in his behalfe, not without good reason: for well hee knew, that

Why Paul desired vtterance

1 That which he had was not so perfect, but it might be bettered.

2 God could take it away whensoeuer it pleased him.

3 Hee could no longer vse it, then God continued to enable him.

4 No blessing could be expected by it, vnlesse God made it powerfull.

From the practise of the Apostle, & from these weighty reasons thereof I gather,

Such gifts as God hath once bestowed, are still to be prayed for. Compare the eighth and seuenteenth verses of the first Chapter of this Epistle together, and you shall finde how the Apostle saith, that *God had beene abundant toward them in all wisdome*, & yet *praieth*

Obserue.7. Gifts bestowed still to be prayed for.

God to giue them the Spirit of wisdome. Compare the 3. and 9. verses of *Colos.* 1. and yee may gather as much.

Vse 1. Haue not those that are best furnished need to pray themselues, and haue the helpe of others prayers? Suppose they should bee destitute of no needfull gift, yet we see prayer is needfull for the gifts we haue.

Vse. 2. They are too insolent, who hauing receiued some gifts, trust to themselues, and looke not to God who gaue them. Thus many ventring to swim alone, are drowned. Many that haue good gifts, perish themselues, and are a cause that others perish with them. For some fall into grosse heresies, some into a vaine kind of affectation, some forget that which once they had; some grow very sots and dolts. By these, and many other wayes doth God iustly punish the pride of Ministers.

Simile.

§. 160. *Of opening the mouth.*

THe next point concerneth the manner of vtterance: the first branch whereof is opening the mouth; the second boldnesse, which according to the originall may thus be set downe; *Pray for me, that vtterance may be giuen me in opening my mouth boldly to publish, &c.* Or thus, *With opening my mouth in boldnesse.* This *opening of the mouth* is not to be taken as a meere *pleonasme* or redundancy of speech, (as when we say, I saw with mine eyes opened, or heard with mine eares open) but as a speciall emphasis, implying a plaine, distinct, audible deliuery, and that according to the literall meaning of the phrase. This phrase is sometimes taken figuratiuely for a free and bold deliuery of a mans mind, but that is more plainely expressed in the next clause: sometimes againe for freedome and liberty to speak, but that is set downe in the next verse. Wherefore I take it in the literall sence, opposed to an euil, vnbeseeming shamefastnes, which maketh men speake whisperingly betwixt the teeth and lips, as if they were loth to be heard.

§. 161. *Of deliuering the Word distinctly and audibly.*

FRom the meaning of this phrase I gather that,

Obseru. 8. Ministers must preach distinctly and audibly.

Ministers ought to vtter the Word distinctly & audibly, so as it may be heard and vnderstood. [g] The Prophets were commanded to *cry*, yea [h] *to cry aloud, and lift vp their voice*, [i] *to cry in the eares of the people.* Thus did Wisdome, [k] *Shee cried without, and vttered her voice in the streets.*

[g] Isa. 40. 9.
[h] Isa. 58. 1.
[i] Ier. 2. 2.
[k] Pro. 1. 20. & 9. 3.

Reason. This manifesteth an holy zeale in Ministers, and sheweth that they are not ashamed of their function, but desirous of the good of the people. In this respect doth the Apostle vse this phrase, where he saith, [l] *O Corinthians, our mouth is open vnto you.* Besides, by this manner of deliuering the Word, is the eare more pierced, and the heart more affected.

[l] 2 Cor. 6. 11.

Vse. Heere then may such parents iustly bee censured, as hauing children whose speech is so weake, as well it cannot be heard of many, or so stuttering, as well it cannot be vnderstood, doe yet traine them vp to be Preachers. Vnder which censure come they also, who hauing such speech, doe notwithstanding thrust themselues into the Ministry; and not so onely, but also affect and seeke to preach in spacious and populous places: it cannot be, but that many which come to heare, must needs bee depriued of the benefit of their preaching. The voice is an especiall thing to be respected, in such as are set apart vnto the Ministery. If one that cannot be heard, or vnderstood, should come vpon a stage, he would be hissed off againe. why then should such come into a Pulpit? It is not more requisite that a Preachers voice should be heard, & vnderstood, then a stage-players voice?

As for those to whom God hath giuen ability to ope their mouthes, who can speake audibly and distinctly, so as all that are present might heare and vnderstand them, yet through a misconceiued shamefastnesse, or (I know not what) feare of straining their voices

voices, and ſpending their lungs, ſpeake ſo ſoftly and whiſperingly as few can heare them: (to ſay the leaſt) they ſhew little deſire of edifying Gods people, preferring their owne eaſe to others good: yea they make themſelues guilty of the loſſe of that benefit, which they that cannot heare them might otherwiſe haue receiued I will not deny but that men may, and many doe fall into another extreame of needleſſe clamorouſneſſe, and without cauſe ſpend themſelues by opening their mouthes wider, and lifting vp their voices higher, then either the number of people preſent, or the neceſſity of the matter deliuered, requireth: for they will vtter in ſmall aſſemblies euery ſentence and word, yea euen the quotation of places with the higheſt ſtraine of their voice that they can. As in other things, ſo in this alſo, a good meane and moderation, guided with iudgement and diſcretion, is to be vſed.

Then eſpecially is the mouth to be opened, when matters of more then vſuall note and need are deliuered. Moſt of all when open, notorious, ſcandalous ſinnes wherein men liue and lie, and whereof they are loth to heare, are reproued. [m] *lift vp thy voice like a trumpet, and ſhew my people their transgreſsions*, ſaith God. But the practiſe hereof I leaue to the diſcretion of each wiſe diſpenſer of Gods ſecrets, according as their ſeuerall abilities and occaſions ſhall require.

m Iſa.58.1.

§. 162. *Of a Miniſters boldneſſe in preaching.*

THe ſecond branch concerning the manner of vtterance, is *boldneſſe*, oppoſed to an euill vnbeſeeming fearefulneſſe. This implieth an holy courage and liberty which a Miniſter taketh vnto himſelf, hauing reſpect to his Maſter that ſent him, and the office deputed vnto him, and not to the perſons of men, with whoſe contradictions and oppoſitions hee is not daunted.

The notation of the originall word implieth as much: and it ſheweth that the *boldneſſe* here meant, *is a gift whereby a man dares freely open his whole mind, and vtter any thing.*

παῤῥησία, [illegible] πασαῤῥησία, [illegible] πᾶν & ῥῆσις.

Boldnes, courage, & freedome of ſpeech is needfull for a Miniſter in the execution of his Miniſtery. Oft did God ſtir vp his Prophets hereunto, as when he ſaid to *Ieremiah*, [b] *Ariſe. ſpeake vnto them all that I command thee: be not afraid of their faces*: and to *Ezechiel*, [c] *Thou ſonne of man feare them not, neither be afraid of their words, &c.* [d] Chriſt manifeſted great boldneſſe in his Miniſtery, for he *taught as one hauing authority*, ſo as his hearers were aſtoniſhed: this boldneſſe made him ſo freely rebuke [e] the Scribes and Phariſies, and diſcouer both the errors of their doctrine, and the corruptions of their life: yea, and thunder out many woes againſt them. Such was the boldneſſe of his fore-runner *Iohn* the Baptiſt, as [f] he was ſaid to come *in the ſpirit and power of Eliah*. Great boldneſſe did [g] *Peter* and *Iohn* ſhew forth, & the reſt of the Apoſtles.

Obſeru. 9.
Boldnes needfull for Miniſters.

b Ier 1.17.

c Ezec.2 6.

d Mat.7.29.

e Mat.5.& 6 & 23

f Luke 1.17. Mat.11.13.

g Act.4.13.

Many people are impudent, ſtiffe-necked, fierce and violent, and will ſoone quaile a Miniſter if he bee not of a bold ſpirit. This reaſon [h] God himſelfe rendreth to his Prophets, to make them the bolder. Wee ſee by common experience, how euery one will trample on him that is timorous and faint-hearted: Soone will people perceiue whether their Miniſters bee timorous or no: if they be, they ſurely tread on them. But if Miniſters be bold, men of courage, and freely declare their meſſage, they will daunt the ſtouteſt hearts. For Gods word hath a powerfull worke in it, if it be deliuered with power and courage, The Prophets and Apoſtles diſmayed their proudeſt enemies.

Reaſon.

h Ier.1.17. Ezec.2.6.

§.163. *Of the things wherein boldnes is to be ſhewed.*

FOr the better application of this point, obſerue how and wherein this boldneſſ is to be manifeſted.

Wherein boldnes is to be manifeſted.

1 By an equall and impartiall preaching of the Word, without respect of persons: Christ spared none: not Rulers, Priests, Lawyers, nor any other sort: but told all of them their duty.

2 By a declaration of the *whole* truth of God, as occasion requireth, concealing no part thereof for any by-respects of fauour, feare, reward, or danger. Herein did the Apostle shew his boldnesse, for he saith to the Elders of *Ephesus*, [i] *I haue not shunned to declare vnto you all the counsell of God.*

3 By a graue, plaine, free deliuery of Gods word, without affectation of popular applause: seeking more to approue ones selfe to him of whom he is sent, then to please them to whō he is sent. With great emphasis doth the Apostle set forth his boldnesse in this respect, saying, [*] *Doe I now perswade men or God? or do I seeke to please men?* that is, I am farre from seeking to please men.

4 By reprouing sinne, and [k] that with authority, so as transgressors may be be brought to shame (if it be possible) and made to tremble. Thus did the [l] *Baptist* reproue *Herod*, and [m] Christ the Pharisies.

5 By despising all shame, feare, reproach, and disgrace, which by prophane and wicked persons shal be brought vpon vs, for performing our calling as we ought: it is expressly said of Christ, [a] *He despised the shame*: and the Apostle saith of him selfe, [b] *I am not ashamed of the Gospell of Christ*, and [c] exhorteth *Timothy not to be ashamed of the testimony of our Lord*: God commandeth his Prophets [d] *not to feare.*

See more of this point, § 182.

[i] Act 20.27.

See more of this point, § 183.

[*] Gal.1.10.

[k] Titus 2.15.

[l] Mat.14.4. [m] & 23.13, &c.

[a] Heb.12.2. [b] Rom.1.16.

[c] 2 Tim.1.8.

[d] Ier.1.17. Ezec.2.6.

§. 164. *Of ioyning courage and wisdome together.*

IN these, and such respects is this gift (a most needfull gift) to be praied for: and Ministers must labour in these respects, to shew their holy boldnes. Let vs therefore rouse vp our dull spirits, and cast off the cloakes of feare and shame; that in truth wee may say, as the Apostle did of himself and his fellow-labourers: [e] *Weevse great boldnes of speech*, prouided that it be guided with wisdome: wisdome and courage must bee ioyned each to other.

Wisdome, that vnnecessarily, without the limits of our calling, as busie-bodies, we thrust not our selues into such dangers, as wee can haue no comfort in bearing: in which respect saith Saint *Peter*, [*] *Let none suffer as a busie-body in other mens matters.*

Courage, that we shrinke not from that dutie whereunto God hath called vs, to auoid imminent danger: lest by seeking to preuent mans rage, wee pull vpon our heads Gods wrath. [f] God is able to deliuer vs from the rage of all men: but all the world cannot shelter vs from the wrath of God.

[e] 2 Corinth. 3.12.

[*] 1 Pet.4.15.

[f] Dan.3.17.

§. 165. *Of Ministers seeking to edifie the Church.*

THe end why the Apostle desireth the forenamed gifts, is in the last words of this verse, *To make known the mystery of the Gospel.* Euery word almost affordeth a forcible reason to vrge them to pray for those gifts in his behalfe.

1 *To make knowne* (so as they shall thereby attaine to knowledge.)

2 *The mystery* (a thing that is not easily knowne)

3 *Of the Gospell* (the best thing that can be learned.)

In generall, we may note that the end which the Apostle aymed at, in desiring vtterance, was for the edification of others: for to make a thing known, is to instruct and edifie others Heere obserue,

That which Ministers aime at in fitting themselues to the Ministery, must be the edification of the Church: [g] they may and must desire and seeke the best gifts: yea they may [h] *seeke to excell*, but to *the edifying of the Church*: expressly the Apostle chargeth, that *all things*

Obseru. 10. The end to bee aymed at by Ministers, is to edifie others.

[g] 1 Cor.12.31. [h] & 14.12.

things be done to edifying.

Reason. For this end Christ ordained Ministers, euen *for the edifying of the body of Christ* Eph.4.12.

Vse. Let them consider this, whose end is onely their maintenance: who study hard, and read much, and preach often, and all for their own profit and preferment, as is euident by their maner of preaching, which is as plausible as they can frame it to the liking of those whom they seeke to please, and by whom they hope to attaine vnto their ends: whereunto when they haue once attained, they can bid *adue* to all paines; and say, it belongeth to them which follow them, to take the paines which they haue done. But let those, who seeke to approue themselues to the highest Master, follow this Apostle, [k] *who sought not his owne profit, but the profit of many, that they might bee saued.* Herein [l] hee followed Christ, *who pleased not himselfe.*

k 1 Cor.10.33.

l Rom.15.3.

§.166. *Of making knowne what wee know.*

MOre particularly in this end we may note.

1 The *action* (*to make knowne.*)
2 The *obiect* (*the Gospell.*)
3 A *quality* thereof (*the mystery.*)

*Obseru.*11. Things knowne to be made knowne.

The first sheweth that, *It is the duty of a Minister to make knowne what he himselfe knoweth.* In the fourth verse of the third Chapter of this Epistle, the Apostle implieth that hee had great *vnderstanding in the mystery of Christ* (which is the *mystery of the Gospell* here spoken of.) Here wee see that his desire is to make it knowne. Thus much he affirmeth of himselfe, saying, *When it pleased God to reueale his Son in me, immediatly I went to Arabia*, namely, to preach Christ. And Christ of himselfe, saying, *All things that I haue heard of my Father, haue I made knowne to you.* As Christ put this in practise himselfe, so also he commanded it to his Disciples, saying, [m] *What I tell you in darknes, that speak yee in the light: and what yee heare in the eare, that preach ye vpon the house top.* And Saint *Paul* to *Timoth*, saying, [n] *What things thou hast heard of me, the same deliuer to faithfull men, which shall be able to teach other also.*

Gal.1.15, &c.

Iohn 15.15.

m Mat.10.27.

n 2 Tim.2.2.

Reason. All the vnderstanding of the Gospell, which God giueth to his Ministers, is a talent giuen them to occupy and imploy: by making known what they know; they improue their talent, they approue themselues to their Master, they profit their brethren.

Vse. Take heed, O Ministers, that ye be not like couetous worldlings, who are euer gathering, but neuer spend: though yee haue neuer so much learning, if ye make it not known, it is but as the talent hidde in the ground: now remember the censure that was giuen of him who hid his talent (hee was counted [o] *an vnprofitable seruant*) & the sentence which passed against him, which was this, *Cast him into vtter darknes*, &c. Let not vs through negligence conceale our knowledge, like that seruant; nor through enuy think much others should partake thereof, like *Ioshuah*; but rather be of [p] *Moses* and [q] *Pauls* minde, who were willing all should know as much as themselues.

o Mat.25.30.

p Num.11.28,29.

q Acts 26.29.

§.167. *Of preaching the Gospell.*

THe second point sheweth, that *The Gospell is the proper obiect of preaching.*

*Obseru.*12. The Gospell is the proper obiect of preaching.

What the Gospell is, I shewed [*] before: for further proofe of the Doctrine, note the commission which Christ gaue to his Apostles, when he sent them out to preach, [a] *Go & preach the Gospell*: in this respect [b] are the *feete* of Preachers said to be *beautifull*, because *they preach the Gospell.*

* Treat.2. part.5. §.4. pag.165.

a Marke 16.15.

b Romans 10.15.

Reason. The end of preaching is the saluation of mens soules: for [c] *it pleased God by preaching to saue those that beleeue.* But [d] *the Gospell is the power of God vnto saluation*: if the Gospell then be not the obiect of preaching, preaching must needs faile of the maine and principall end.

c 1 Cor.1.21.

d Rom 1.16.

Ob. The Law also is to be preached.

Answ. It is so, but as a preparatiue vnto the Gospell; in which respect, very fitly saith the Apostle of the *Law*, that [e] it *was our Schoole-master to bring vs vnto Christ*: thus is the Law preached for the Gospels sake; so as it remaineth firme, that the Gospell is the proper and principall obiect of preaching.

e G. 1.3.24.

Vse.

Let our studies and meditations be exercised in it, so as our selues may first learne it, know it, beleeue it, obey it: thus shall we better instruct others therein, and make it knowne vnto them. That which was * before deliuered of the excellency and benefit of the Gospell, maketh much to the vrging and pressing of this point.

* Treat 2. part 5. §. 4, 5, &c.

§. 168. *Of the Mystery of the Gospell.*

Observ. 13. The Gospell is a mystery.

THe third point euidently declareth, that *The Gospell is a Mystery*: very oft is this title and attribute vsed: in other places it is called [f] *The mystery of God*: [g] *the mystery of Christ*: [h] *the mystery of the will of God*: [i] *the mystery of the Kingdome of God*: [k] *the mystery of faith*: [l] *the mystery of godlinesse.*

f 1 Cor. 4.1.
g Ephes. 3.4.
h & 1.9.
i Marke 4.11.
k 1 Tim. 3.9.
l 1 Tim. 3.16.

For God is the Author, Christ the matter of it: it declareth the will of God, & directeth man vnto the kingdome of God. Faith beleeueth it: and godlinesse issueth from it: so as all these mysteries are but one and the same: euen the Gospell here spoken of: which is fitly called a mystery: for a *Mystery* is *a diuine secret.*

μυστήριον ἀπὸ τοῦ μύειν δαι sacris initiari. τοῖς μύσαις necesse est μύειν τὸ στόμα καὶ μὴ ἀκροᾶσθαι δὲ μεμύηται Steph. ex Eustath. *Mysteria ergo sunt arcana sacra.*

Now the Gospell is a *secret*: for [m] *none of the Princes of this world knew it*: it containeth *the things which eye hath not seene, nor eare heard, neither came into mans heart.*

m 1 Cor. 2.8, 9.

It is also a *Diuine secret*: for first it could not be knowne, but by *diuine reuelation*: the Apostle expresly saith, that [n] *God by reuelation shewed this mystery vnto him*, and that [o] *it was opened vnto the sons of men by the Spirit*, and thus came it to be [p] *made known by the Church vnto principalities and powers in heauenly places*: so as it was aboue the conceit, not of men onely, but also of Angels.

n Ephes. 3.3.
o Ephes. 3.5.
p Ephes. 3.10.

2. Being opened, it seemed incredible vnto all, whose hearts the Spirit of reuelation did not perswade of the truth thereof: therefore the Apostle prayeth for the *Ephesians*, [q] that *God would giue them the spirit of reuelation in the knowledge of Christ, that the eyes of their vnderstanding might be lightned, &c.*

q Eph. 1.17, 18.

In a word, of all other things it is the most abstruse: no humane inuention like it: none of the Liberall Arts and Sciences comparable to it in profundity. The Law is not such a mystery as the Gospell, for the Law was ingraued in mans heart and man doth still by nature retayne some glimpse and sparkles thereof; for the Apostle saith, that *the Gentiles doe by nature the things contained in the Law, and shew the worke of the Law written in their hearts.* But the Gospell was neuer written in mans nature: it was extraordinarily reuealed, and is aboue nature: wherefore [r] the Apostle contenteth not himself to call it a *mystery*, but also termeth it a *great mystery*: intimating thereby, that it is a mystery both of great weight & moment (the knowledge of nothing else can bee more excellent, necessary and profitable) & also of other things most abstruse, admirable and incredible: so as it is [s] *without controuersie a great mystery*: a most certaine, sure, vnfallible, vndeniable truth.

Rom. 2.14, 15.

r 1 Tim. 3.16.

ὁμολογουμένως.

§. 169. *Of searching into the depth of the Gospell.*

Vse 1. It requireth study and prayer.

THe Gospell being a *mystery*, such a *mystery* as we haue heard, it is not lightly, & slightly to be passed ouer: it requireth our best study and meditation, and it is worth the best paines that wee can take: men naturally are desirous to haue knowledge of deepe and profound matters: this maketh some schollers to spend much time, and take great paines in reading the *Schoole-men*, because they account them profound Authors, in regard of the many deepe questions which they discusse: others in studying Astrology, Astronomy,

ſtronomy, Geometry, and other parts of Mathematiques, becauſe they are accounted deepe Sciences, aboue the common conceit and capacity of ordinary men; there is no myſtery in any Science which men heare of, but they are very inquiſitiue into it, and deſirous to know it. Lo here is a myſtery of myſteries, wherein our happineſſe conſiſteth: ſo as the knowledge thereof cannot but bee moſt needfull and behouefull. Vſe we therfore all the meanes that poſſibly wee can to vnderſtand it, and to all other meanes adde faithfull and earneſt prayer to God, to giue vs the ſpirit of illumination, that ſo we may the better conceiue it. In ſtudying it, let vs not meaſure it by the laſt of our owne capacity: for it is a myſtery aboue our capacity: they which know it beſt, know it but in part: when it is opened as clearely as can be by mans tongue, it ſtill remaineth to bee a myſtery. Faith therefore in this reſpect, muſt be placed aboue our reaſon, and wee muſt beleeue more then wee can conceiue: herein hath faith a preheminency aboue reaſon, that it is of an infinite capacity: for whatſoeuer God reuealeth, faith beleeueth, though reaſon cannot fatham the depth of it.

If in the myſtery of the Goſpel we ſhould beleeue no more, then by our reaſon we can diſcerne the reaſon of, wee ſhould beleeue little or nothing. Let vs therefore haue recourſe to Gods word, where this myſtery is reuealed, and pray to God by his Spirit to reueale it vnto vs.

§. 170. *Of the meanes of vnderſtanding the myſtery of the Goſpell.*

Vſe 2. The knowledge of it affordeth no matter of boaſting, but of thankſgiuing.

THey who haue attained to the greateſt vnderſtanding of this myſtery that can be, ought not to be arrogant, and boaſt thereof, as if they were of a greater capacity, deeper vnderſtanding, ſharper wit then others. For nothing in man is auaileable to find out this myſtery. They ought rather to be thankfull vnto God, who hath vouchſafed ſuch knowledge vnto them, and euery one ſay as Chriſt did vnto God, [a] *I giue thee thankes, O Father, Lord of heauen & earth, becauſe thou haſt opened theſe things vnto babes.* For that [b] which Chriſt ſaid to *Peter*, may bee applied to all that haue found knowledge of the myſtery of the Goſpell, *Fleſh and blood hath not reuealed it, But our Father which is in heauen.*

a Mat. 11. 25.

b & 16. 17.

§. 171. *Of the cauſe of errors about the Goſpell.*

Vſe 3. No maruell ſo many erred in it.

LEt not any bee offended that ſo many in all ages haue groſſely erred, and broached diuers hereſies about the Goſpell, as *Arrians, Æſtians, Eunomians, Eutichians, Marcionites, Minachees, Neſtorians, Papiſts, Anabaptiſts, Familiſts*, and many others. For the Goſpell being a myſtery, it is no maruell that many who haue ſearched into it by their owne wit, haue erred therein. Their errors haue not riſen from any vncertainty and variableneſſe in the Goſpell, but from the ſhallowneſſe of their owne conceit. God in iuſt iudgemẽt hath not vouchſafed to open the eyes of their vnderſtanding, but rather (as [c] Chriſt ſaid) *Hath hid theſe things from the wiſe and men of vnderſtanding*, and alſo ſuffered [d] *the God of this world to blinde their eyes, that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto them.*

c Mat. 11. 25.

d 2 Cor. 4. 4.

§. 172. *Of mans preferring other myſteries before the Goſpell.*

Vſe 4. A prepoſterous conceit to thinke other books containe more profound matter then the Goſpell, which is a myſtery.

VEry prepoſterous is the conceit which many haue of Gods word, wherein this myſtery is reuealed. They account it a plaine eaſie booke, wherin no great depth of learning is contained. And thereupon prefer other books as more profound, to it. [d] The Iewes had their *Talmuds*, and *Cabala*, in which they thought much more deepe matter was contained, then in the holy Scripture. The Turkes haue their *Alcharon*, in comparison whereof, they lightly & baſely eſteeme the Scriptures. [e] In like account doe Papiſts hold many of their

d *Vid. Bez. annot. maiores in Mat. 15 v. 2, 3.*

e *55. Trid. Synod. omnes lib. tam vet. quam noui Teſt. nec non traditiones ipſas paripietatis affectu ſuſcipit Seſſ. 4. dec. 1. Cal. Inſtit. l. 1. c. 9*

vnwritten traditions, Decrees of Councels, Edicts of Popes, all which they equall, if not preferre vnto the Scriptures. Anabaptists also, Familists, and such like Enthusiasts, say that the Scripture is but as milke for young nouices, but the reuelations which they receiue (as they pretend) from God, are strong meate. I would this meane and base esteeme of holy Scripture remained only among such Infidels and Heretiques as are Iewes, Turkes, Papists, Familists, &c. But too true it is that it hath too great place in the opinions of many both Schollers and others. Some who preferre the study and learning of Postillers and quaint writers, before the wisdome of God cõtained in his written word. Thus great misteries are of many accounted sleight matters, and meere toies are accounted mysteries. [f] *The things of the Spirit of God are foolishnesse to man.* Let vs take notice of this egregious folly ([g] *For the wisdome of this world is foolishnes with God*) and know that no learning can be like the learning contained in the holy Scripture, which declareth [h] *the wisdome of God in a mystery, euen the hidden wisedome which God ordained before the world vnto our glory.*

f 1 Cor. 2. 14.

g and 3. 19.

h and 2. 7.

EPH. 6. 20. *For which I am an Ambassadour in bonds, that therein I may speake boldly, as I ought to speake.*

§. 173. *Of well discharging a mans office.*

THe reasons which the Apostle vseth to inforce his request now follow. The first is taken from his office, he was an *Ambassadour* of the Gospell, or * *for* the Gospell, namely to declare and make knowne the Gospell. This his office sheweth that he was after an especiall manner deputed, and appointed by God to preach the Gospell. This charge being laid vpon him, very needfull it was that hee should haue *vtterance with open mouth boldly to make knowne the mystery of the Gospell*: and because it was so needfull he craueth the help of their prayers to obtaine as much. From the force of this first reason I collect.

* Vsrip.

Obseru. 14. Euery one seeke to discharge his charge.

That charge which God is pleased to commit to any ones charge, ought to make him carefull in seeking, and vsing all good meanes whereby he may be enabled well to discharge it. Thus God hauing made *Salomon* a King, he was moued thereby aboue all other things to desire [a] *an vnderstanding heart to iudge Gods people.* To which purpose tendeth that prayer of the Psalmist, [b] *Giue thy iudgements to the King O God, and thy righteousnesse to the Kings Sonne.* But more particularly to the proofe of this point maketh [c] that practise of the Church, *in fasting praying and laying hands* on *Paul* and *Barnabas*, when God had commanded that they should bee *separate for the worke whereunto hee had called them.* For why did they then fast and pray, but that those Apostles might be enabled to doe that worke whereunto God had set them apart? To this end [d] the Apostle exhorteth the Elders at *Ephesus* to take *heed of all the flocke.* Why? because *the Holy Ghost had made them ouerseers thereof*: and [e] *Archippus, to take heed to the Ministery which he had receiued in the Lord*: [f] and *Timothy, to keepe that which was committed to him.*

a 1 Kings 3. 7, 9.

b Psalme 72. 1.

c Acts 13. 2, 3.

d Act. 20. 28.

e Col. 4. 17.

f 1 Tim. 6. 20.

God

Reason.

God will require a particular account of that particular function which he appointeth to any man. Of a King he will require an account of his kingly office, of a Prophet the discharge of a Prophets office, and so of the rest: witnesse that [g] particular reckoning which was made with them that receiued seuerall talents.

g Mat.25.19. &c.

Vse. Euery one haue an eye to his particular office.

Wherefore let vs euery one haue an eye to that office and function whereunto we are deputed: and withall obserue what is most appertaining thereto, what whereby wee may bee best fitted thereunto, and best enabled to performe it acceptably to God, and profitably to others: those things let vs labour after, and pray for: and in those things let vs exercise our selues. In particular for Ministers, let our calling bee alwaies in our minds, remembring that wee are [h] *Gods Stewards*, [i] *Dispensers of the mysteries of God*, *Ministers of Christ*, [k] *Gods labourers*, *Planters*, *Waterers*, *Builders*, [l] *Bishops*, [m] *Pastors*, [n] *Watchmen*, &c. That the consideration hereof, may make vs well note what belongeth to the discharge of those functions, what knowledge, what paines, what study, what vtterance, what boldnes, and the like gifts are needfull thereunto, that accordingly we may seeke by our owne and others prayers, and by all other good meanes how to bee enabled well to performe our functions. Which that we may the better doe, let vs distinctly consider the nature of a Ministers function, set forth vnder the title of an *Ambassadour*.

h Tit.1.7.
i 1 Cor.4.1. & and 3.8,9,10.
l 1 Tim.3.1.
m Ier.23.2.
n Ezec.3.17.

Obser.15. A Ministers function is the office of an Ambassadeur.

§. 174. *Of Ambassadours of the Word.*

AN *Ambassadour* is an especiall messenger sent after an honourable manner from some great personage: for meane men vse not to send Ambassadours. If it bee demanded who hee was that sent S. *Paul* on his Ambassage, himselfe maketh answer in another place saying, [o] *We are Ambassadours for Christ*. Christ the great Lord and King of Heauen and Earth, was his Master, and sent him: in which respect he oft stileth himselfe the [p] *Apostle of Iesus Christ*.

o 2 Cor.5.20.

Quest. Was S. *Paul* the only Ambassadour of Christ.

Answ. No verily: for expresly hee saith in the plural number, *we are Ambassadours*, which phrase he vseth not as earthly Kings, or other in great place doe, for dignity sake saying, wee *Leo*, or we *Gregory* command this or that: for when he speaketh of himself a lone, and expresseth his owne proper name, he vseth the singular number, as [a] *I Paul say*, [b] *I Paul the prisoner*, [c] *I Paul haue written*, &c. But when he vseth the plurall number he speaketh of others also, whom hee ranketh in one and the same order with himselfe, and maketh equall to himselfe.

p 1 Cor.1.1.

Others Ambassadours besides *Paul*.

a Gal.5.2.
b Eph.3.1.
c Phil.verse 19.

Quest. Who were those other? any besides the Apostles?

Answ. The Apostles were especially after a peculiar manner the Ambassadours of Christ: for they had thir commission immediately from Christ, by Christs owne voice and word were they sent forth: and in this respect the title of *Apostle* (which in effect signifieth the same thing that *Ambassadour* doth, namely, *Sent*) was appropriated to them: yet may wee not thinke that they were the onely Ambassadours of Christ, for then after their departure Christ should haue had no Ambassadours on earth, none who in his name & steed should offer reconciliation vnto the world, and preach the glad tidings of saluation: Certainly Christ still continueth to loue his Church as well as euer he did, and is still as carefull to prouide all things needfull for it as euer he was: hee cannot cast off the care of it. What therefore hee did immediatly after his ascention by Apostles, doubtlesse hee continueth to doe by other Ministers: [d] for when he ascended vp on high, hee gaue not onely *Apostles*, *Prophets*, and *Euangelists*, who were extraordinary Ministers to continue but a while till his

The Apostles were especiall Ambassadours.

Other Ministers Ambassadours also.

d Ephes.4.11.

Gospell

Gospell were spread all abroad among the Gentiles, but also *Pastors* and *Teachers*, who were by succession one after an other to continue till his glorious comming vnto iudgement: and these also are his Ambassadours: so as this title appertaineth to all Ministers of the Word, and all are comprised vnder that speech of the Apostle, *we are Ambassadours for Christ*. which is further euident by this title [e] *Angell* (which signifieth a *messenger*) giuen to ordinary Ministers.

e Reu.1.20.

§. 175. *Of the dignity of the Ministery.*

THis metaphor and title, *Ambassadour*, being applied to the Ministeriall function, setteth forth these three things.

1 The dignity of the Ministery.
2 The duties of Ministers.
3 The mercy of God in ordaining them to their function.

Observ. 16. The dignity of the Ministry.

The dignity of Ministers function, is in a spirituall respect so great, as no calling in the world can bee comparable vnto it.

The dignity of an Ambassadours place, is greater or lesse, according to the excellency of his Master that sendeth him. An Emperours Ambassadour is preferred before a Kings, a Kings before a Dukes, and so in others.

Now Ministers being appointed of Christ, sent by him, declaring his will, in his name and his steed, they which know the excellency of Christ may well know what is the excellency of a Ministers calling. Many other titles in Scripture are attributed to Ministers, to set forth the dignity of their function, as [f] *Elders*, [g] *Rulers*, [h] *Ouerseers*, [i] *Fathers*, [k] *Planters*, *Builders*, [l] *Angels*, [m] *Light*, &c. Many excellent things are spoken of you, O Ministers of the Lord.

f 1 Pet.5.1.
g Heb.13.17.
h Act.20.28.
i 2 Kings 13.14.
k 1 Cor.3.8,10.
l Reu.1.20.
m Mat.5.14.

§. 176. *Of the respect due to Ministers.*

LEt people hereby learne how to respect Ministers: wee see how Ambadours of earthly Kings are esteemed and entertained, namely with all the respect and kindnes that may be, euen as their Master should bee. Thus should Christs Ministers bee accounted of. I would not be vnderstood to speake only of outward respect, for our master is heauenly, our calling spirituall, our message spirituall and heauenly: accordingly must the respect bee which is giuen vnto vs: which is diligently to attend vnto our message, willingly to follow our directions, to account our comming welcome, our feete bewtifull, [n] in heart to esteeme vs as Gods Angels, yea as Christ himselfe. For this end men must looke not on our persons (for so we are not better then others) but on our Ministery and message (for therein we excell all others.) The honour and good which in this respect is done vnto vs, [o] Christ accounteth as done vnto himselfe.

Instruction for people how to esteeme their Ministers.

n Gal.4.14. Mat.10.40.

o Iohn 13.20.

§. 177. *Of despising Ministers.*

AS for those who reproach or disgrace our calling, or abuse our persons for our office sake, they reproach & abuse our Master, for saith our Master [p] *He that despiseth you, despiseth mee*. In this respect God saith of the Israelits, [q] *they haue cast me away*, because they reiected his Prophets: & again, [r] *they haue spoiled me*, because they depriued his Priests of their Tithes. Can such despisers of Gods Ministers think they shal escape iust vengeance? Kings will not passe by any disgraces and wrongs done vnto their Ambassadours vnreuenged, if at least they can take reuenge. But Christ is able to execute vengeance on all that shall despise him and his, and assuredly he will so doe: [s] for hee hath threatned as much. His Ministers are especially in the ranke of those concerning whom he hath said, [t] *Touch not mine An-*

Vse 2. Reproofe of such as disgrace Ministers.

p Luke 10.16.

q 1 Sam.8.7.

r Mal.3.8.

s Mat.10.14,15.

t Psal.105.15.

Annointed, for he addeth, *and do my Prophets no harme*. Remember the wofull desolation of *Ierusalem*, and note the cause thereof, [b] *Shee killed the Prophets, and stoned them which were sent vnto her.*

b Mat. 23. 37.

This Land, and the greater sort of people therein, haue in these dayes highly prouoked the Lord by disgracing and abusing his Ambassadours: [c] *For we are made as the filth of the world, the off-scouring of all things.*

c 1 Cor. 4. 13.

§. 178. *Of the incouragement of Ministers against their despisers.*

Vse 3. Comfort and encouragement to Gods Ambassadours.

BVt let the world iudge as it list, according to the corrupt censure thereof, let our eyes bee fixed on our Master that sent vs, and on our office deputed vnto vs: let the *excellency* of the one, and the dignity of the other, swallow vp all the ignominy which the world can lay vpō vs, and iniury which it can doe vnto vs: therewith wee may comfort our selues against that base esteeme which the world hath of vs, euen for our calling sake, and against the wrong which in regard of our Ministery it doth vnto vs. If the dignity of our calling were duely weighed, so many would not shun it as doe; but more would desire it, and labour to fit themselues for it.

§. 179. *Of Ministers walking worthy their place.*

Obser. 17. Duties of Ministers.

2 THe duties which are required of Ministers by vertue of their ambassage, committed vnto them, are two: one generall, the other particular: that respecteth their conuersation; this their Ministration. The generall is, to *carry themselues worthy* of the dignity and excellency of their place: we see that Ambassadours of earthly Kings are very circumspect ouer their carriage, behauing themselues gravely, soberly, honourably, shewing themselues to bee men of wisdome, able to discharge so weighty a function; and that in a double respect, namely in regard of their own credit, and of their Masters honour. So ought Ministers of the word to behaue themselues as becommeth the Ambassadours of the great Lord of Heauen: all Christians are commanded to walke [d] *worthy of the Lord*, who hath called them [e] *worthy of the Gospell*, whereby they are called, [f] *worthy of the vocation* whereunto they are called: if all Christians, how much more Ministers whose particular calling hath an eminency aboue all? To this purpose tendeth that exhortation of Saint *Paul* to *Timothy*, [g] *Bee thou an example of beleeuers in word, in conuersation, &c.* Otherwise as they disgrace themselues, and make themselues to be thought vnworthy of their place, yea to be despised, so also they dishonour their Master, as *Hophni* & *Phinias* did; whereupon God said, [h] *they that despise me shall be despised.*

1 Worthy walking.

d Col. 1. 10.
e Phil. 1. 27.
f Eph. 4. 1.
g 1 Tim. 4. 12.
h 1 Sam. 2. 30.

§. 180. *Of Ministers faithfulnesse.*

Obser. 18. a Faithfulnesse.

THe particular is to be faithfull in deliuering their message. *Salomon* implieth that an Ambassadour ought to be faithful, where he saith, [i] *a faithfull Ambassadour is health*, that is, procureth and preserueth safety to his Master, himselfe, and those to whom he is sent. [l] Thus was the greatest Ambassadour that God euer did, or could send forth, the Apostle and high Priest of our profession Christ Iesus, *faithfull to him that appointed him*; and this testimony God himselfe gaue of his seruant *Moses*, [m] *he is faithfull in all mine house*: so haue all good Ambassadours beene: but not to insist on particulars, note what Saint *Paul* saith of the duty of all Ambassadours whom he tearmed Stewards, [n] *It is required in Stewards that euery one be found faithfull.*

i Pro. 13. 17.
l Heb. 3. 1, 2.
m Num. 12. 7.
n 1 Cor. 4. 2.

§. 181. *Of holding close to Gods message.*

Wherein a Ministers faithfulnes consisteth.

THis faithfulnes consisteth in three especiall points.

1 In

1 Nothing to bee deliuered but what is receiued.

1 In deliuering nothing but what he hath receiued of his Master, and is agreeable to his will: in this respect Christ said of that which hee deliuered, [o] *My doctrine is not mine, but his that sent me*; and further proueth that *he spake not of himself*: So the Apostle, [q] *I haue receiued of the Lord that which I deliuered vnto you*: The Prophets to manifest as much to those vnto whom they spake, vsed to prefix before their messages these and such like prefaces; [r] *The word of the Lord*, [s] *The burden of the word of the Lord*, [t] *Thus saith the Lord, &c.* And that it may appeare that this is a duty, God giueth this expresse charge to his Prophet, [u] *Heare the word at my mouth, and giue them warning from mee*: and Christ this vnto his Apostle, [w] *Teach them to obserue all things whatsoeuer I haue commanded you.* The Scripture noteth it as a property of false Prophets, [x] to *speake the vision of their own heart, and not out of the mouth of the Lord. I haue not spoken vnto them*, saith the Lord, *and yet they prophesied.*

o Iohn 7.16,17.

q 1 Cor.11.23.

r Ier.23.1.
s Mal.1.1.
t Isa.50.1.

u Ezek.3.17.

w Mat.28.20.

x Iere.23.16,21.

§.182. *Of declaring Gods whole will.*

2 Gods whole message to be deliuered. See §.163.

2 THe faithfulnesse of a Minister consisteth in deliuering his whole message, euen all that the Lord deliuereth vnto him. Thus much God commanded to his Prophet, [y] *Speake vnto them all that I command thee*: and Christ to his Apostles, [*] *Teach them to obserue all things whatsoeuer I haue commanded you.* Nothing must be concealed for feare or fauor. Of this mind was *Michaiah*, who beeing desired to speake good to the King, as the other Prophets had done, answered, [z] *Whatsoeuer the Lord saith vnto me, that will I speake*; [*] and *Ieremiah*; *Whatsoeuer thing the Lord shall answer you, I wil declare vnto you; I will keepe nothing backe.*

y Ier.1.17.

* Mat.28.20.

z 1 Kings 22.14.
* Ier.42.4.

§. 183. *Of the manner of deliuering Gods Word.*

Gods VVord to be deliuered as Gods word.

3 A Ministers faithfulnesse consisteth in deliuering his message *as the word of God*: This direction in generall is laid downe by Saint *Peter*, who said, [a] *If any man speake, let him speake as the Oracles of God.*

a 1 Pet.4.11.

That Gods Word may thus be deliuered, there is required in the dispencer thereof,

1 With grauity See §.163.

1 *Grauity*, opposed to lightnesse, and vaine affectation: A wise Ambassadour wil not deliuer his message like a stage-player. The respect of him from whom he is sent, the presence of them to whom he is sent, wil keepe him from lightnesse, and childishnesse. Can lightnes then beseeme Gods Ambassadours? Gods word is in it selfe full of grauity, no lightnes, no vanity in it. Saint *Paul* expresly requireth grauity in *Titus*, and not without good reason; for this will breed reuerence and due respect to their message in the hearts of their hearers.

Tit 2.7.

2 With authority

2 *Authority* opposed to fearefulnesse, and shamefastnesse. Gods word hath in it a diuine power, and an admirable maiesty; and therefore must accordingly be deliuered. This is it whereunto the Apostle exhorteth *Titus*, saying; [a] *Speake with all authority*: We haue an excellent patterne hereof in Christ Iesus, [b] who taught with such authority, as made his hearers astonished. That thus wee may deliuer Gods Word, we must in the name of our Master, and by that authority which hee hath committed vnto vs, vrge and presse that which we deliuer. This will smite the consciences of our hearers, and make them [c] *Receiue the Word, not as the word of men, but as the Word of God*: and thus will it worke obedience in them that heare it.

a Tit.2.15.

b Mar.1.22.

c 1 Thes.2.13.

3 With sincerity

3 *Sincerity*, opposed to falsifying and adulterating the Word of God, which is to mixe it with our own, or others conceits, or to fashion it to mans humour, so as it may most please man. This was the fault which the Apostle discouered in false Teachers and whereof hee cleareth himselfe and his fellow Apostles, shewing withall that they were carefull to vse all

all sincerity: for thus he saith; [d] *Wee are not as many which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God, speake wee in Christ.* The word translated * *Corrupt* or *deale deceitfully with*, is a metaphoricall word, taken from deceitfull Vintners, who for gaine mixe water with wine: whereby is shewed that Gods Word ought not to be deliuered so deceitfully, but purely, and sincerely; this is that *vncorruptnesse* and *sincerity* which the Apostle requireth (*Tit.*2.7.) For the word is in it selfe pure and sincere without any mixture: whereupon Saint *Peter* termeth it, [e] *Sincere milk*: if accordingly it bee deliuered, it will nourish; if it be mixed, it may poyson.

d 2 Cor.2.17. Expounded.

* καπηλεύοντες. *Pseudoapostolos tăgit humanum sensum diuinæ prædicationi miscentes; vnde Esayas ait Caupones tui miscent vinoa quam. Hieron.*

e 1 Pet.2.2. ἀδολον γαλα.

§. 184. *Of the end of a Ministers high calling.*

THus then we see that this excellẽt and high calling is not committed to Ministers for their owne sakes only, for their honour and renowne, to exalt them, to puffe them vp, and make them insolent, but to prouoke them to doe their duty. Whereupon the Apostle saith, [f] *If a man desire the office of a Bishop, he desireth a good work.* A worke it is, and requireth paines and diligence: for which end they are called [g] *Workmen*, [h] *Labourers*, [i] *Watchmen*, [k] *Shepheards*, [l] *Seruants*, [m] *Ministers*, [n] *Stewards*, *&c.* They who neglect the duties of an Ambassadour, can receiue small comfort in the dignity of their ambassage: and yet many there be who seeke to bee Ministers, onely as men seeke to bee ciuill Officers, for profit and promotion sake, as is too euident by their carriage in their Ministery: they neither care to frame their liues worthy of their place, neither are faithfull in performing the work of their Ministery, whereby they cause this honourable calling to be vilely and basely esteemed.

Vse.

f 1 Tim.3.1.

g 2 Tim.2.15.
h 1 Cor.3.9.
i Ezec.3.17.
k Ier.23.4.
l 2 Cor.4.5.
m 1 Cor.3.5.
n Tit.1.7.

§. 185. *How Mans weakenesse is succoured by the Ministery of Man.*

BVt howsoeuer some abuse this excellent calling, yet God hath manifested his great mercy to his Church, in appointing men to be his Ambassadours vpon earth: for this hath God done both to succour our weaknes, & to support our faith. In regard of our weaknes, we are not able to indure the glorious presence of Gods glorious Maiesty. The very Angels are not able to endure it; whereupon [o] they are said to haue wings to couer their faces when they appeare before God. How then should mortall man endure it? Note the behauiour of the Israelites when they heard God deliuer his Law, [p] *They fled and stood a farre off*: They said; [q] *If we heare the voice of God any more, we shall die.* Hereupon they made this suit vnto *Moses*, [r] *Goe thou neere, and heare all that the Lord our God saith, and doe thou declare all that the Lord our God saith vnto thee, and we will heare it and doe it.* This motion God well liked, and accordingly appointed sonnes of men to be his Ambassadours, and to declare his will vnto his people. Thus in regard of mans weakenesse, are men (like to all others, [s] *subiect to the same passions that other are*) ordained Ministers of Gods Word.

Obserua. 19. 3 Gods mercy in appointing Ambassadours.

1 Mans weaknesse succoured.

o Isa.6.2.

p Exod.20.18.
q Deut.5.25.

r Verse 27.

s Act.14.15.

§. 189. *How Faith is supported by the ministery of Man.*

AND that greater credence might be giuen to their message, they are after a solemne and peculiar manner (set in *Christs steed*, in his name, euen [t] as if he himself did it) to preach peace, and to offer reconciliation. The Gospell is the message of Gods Ambassadours: for the Apostle hauing relation to the Gospel, saith; *Whereof* (or *for which*) *I am an Ambassadour.* So that in respect of this function and place appointed to Ministers, Gods people may with as strong con-

2 Mans faith supported.
t 2 Cor.5.20.

confidence imbrace and receiue the glad tidings of ſaluation thus brought vnto them, as if God himſelfe with his owne voice did make offer of it. Herein lieth a maine difference betwixt a Miniſter and a priuate man. A priuat mā may haue great knowledge of the myſtery of the Goſpell, and be able to open and declare the ſence and meaning of it: but a Miniſter by vertue of his office hath this prerogatiue and preheminence aboue others, that *in Gods ſteede* he declareth reconciliation: ſo that when a Miniſter preacheth and applieth the promiſes of the Goſpell, he doth not onely declare and make knowne Gods mercy and goodneſſe to poore ſinners, but alſo is an eſpeciall meanes to moue ſinners to beleiue thoſe Promiſes, and to imbrace reconciliation with God. Is not this a ſtrong proppe vnto our faith? doth it not bring great comfort and peace to diſtreſſed ſoules?

§. 187. *Of receiuing Gods meſſage by the miniſtery of man.*

Vſe. Reiect not the Goſpell becauſe it is preached by man.

REiect not the offer of peace made vnto you by Gods Ambaſſadors, becauſe they are ſonnes of men; yeeld not to Satans ſuggeſtions, whereby he laboureth to perſwade men that whatſoeuer Miniſters ſay of peace and reconciliation, God meaneth no ſuch thing: but rather, ſeeing God hath ſent them forth, and ſet them in his ſteed, [a] Receiue them as *Gods Angels, yea, as Chriſt Ieſus*: and [*] receiue the Word preached by them, as *it is indeed the Word of God, which alſo worketh in you that beleeue*: [x] *Beleeue Gods Prophets, ſo ſhall you proſper.* Whoſoeuer lightly eſteeme their Miniſtry, and beleeue not their meſſage, they put from them the very Word of God, and iudge themſelues vnworthy of euerlaſting life.

a Gal. 4. 14.
* 1 Theſſ. 2. 13.
x 2 Chron. 20. 20
Acts 13. 46.

§. 188. *Of the manner of Pauls being chained.*

THe ſecond reaſon, whereby the Apoſtle inforceth his requeſt for the helpe of their prayer, is taken from his preſent conditon. He was *in bonds*, or word for word, [y] *In a chaine.* This phraſe implieth that he had not free liberty, but was reſtrained: reſtrained, I ſay, ſo as he could not goe from Countrey to Countrey, and from Church to Church, as he had done before times; yet not ſo as thoſe which are cloſe held within the wals of a dungeon, or cloſe priſons: for then could he not haue performed his ambaſſage, as here he expreſly ſaith he did, (*I doe my ambaſſage in a chaine*) then would he rather haue deſired the helpe of their prayers for his deliuerance out of priſon. It is likely that he hath reference to that time (whereof [a] Saint *Luke* maketh mention) when *he dwelt by himſelfe with a ſouldier that kept him, and preached the Kingdome of GOD.*

y ἐν ἁλύσει.
πρεσβεύω ἐν ἁλύσει.
a Acts 28. 16. 31.

Obiect. But there is no mention made of manicling, fettering, or binding with chaines, which ſeemeth here to be implied.

Anſ. At *Rome* (where *Paul* was a priſoner) ſuch priſoners as were not cloſed vp in priſons, but had liberty to goe abroad, had a long chaine, the one end whereof was faſtened to their right hand, and the other end was tied to a ſouldiers left hand, ſo as the priſoner could goe no whether without that ſouldier, who was a keeper to him. And thus it is likely that Saint *Paul* was chained: for he mentioneth here but one chaine in the ſingular number: and it is ſaid that [e] *Paul was with a Souldier that kept him.*

How Paul was chained.
Lipſius in lib. Taciti 3.
e Acts 28. 16.

Here note theſe diſtinct points.

1 The Apoſtles condition, he was in a chaine.

2 The declaration of it: He himſelfe makes it knowne.

3 The cauſe of his condition, for the Goſpell.

4 The connexion of his office and condition together.

5 The reaſon why here he maketh mention of it.

§. 189. *Of*

§. 189. *Of the hard vſage of Miniſters.*

1 FOr the firſt: Notorious malefactors were wont to be chained: Here then note how

Obſeru. 20. Chriſts Miniſters vſed as malefactors.

An holy Apoſtle is vſed as a thiefe. In which reſpect hee ſaith, [d] *I ſuffer trouble as an euill doer, euen vnto bonds.* Thus was *Peter* dealt withall, [e] *He was put in priſon, and deliuered to foure quaternions of Souldiers, hee was bound with two chaines, and lay betweene two ſouldiers, and the Keepers before the doore kept the priſon.* Yea thus was Chriſt himſelfe dealt withall: for [f] *a great multitude came as againſt a thiefe, with ſwords and ſtaues to take him.* The like might be exemplied in many other prophets, Apoſtles, Miniſters, and faithfull ſeruants of Chriſt: for it hath beene the common condition of all, in times of perſecution eſpecially.

Reaſon. What might be the reaſon hereof? any notorious crimes which they committed, or any iuſt offence that they gaue to their perſecutors? No verily. No Chriſtian can imagine any ſuch thing of Chriſt, [g] *who did no ſin, neither was guile found in his mouth.* Saint *Paul* was ready to doe what good hee could to all: for [h] he held himſelfe debter to all, namely, in loue. but hurt he did to none. The like may be ſaid of others, who haue beene ſo handled. They haue beene as ſheepe, very profitable and harmeleſſe: for the Spirit which commeth from aboue was in them, which is, [i] *Firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy, and good fruits, &c.* It is therefore an euill iealous ſuſpition which the World hath of them, together with an inward inueterate enuy and malice which it hath againſt them, which maketh it ſo handle them, and that becauſe they are not of the World. Reade *Iohn* 15. 19.

Vſe. Let vs not cenſure men according to the Worlds dealing with them. Let vs not iudge ſuch (as we haue iuſt cauſe to account Chriſts faithfull ſeruants) malefacters, becauſe by perſecutors they are handled as malefactors: ſo might we condemne thoſe worthy Martyrs which ſuffered in Queene *Maries* daies, and many that are moſt vilely vſed by the Spaniſh inquiſition, and other perſecuting Papiſts in other places.

§. 190. *Of Pauls holy glorying in his Chaine.*

2 FOr the ſecond, the Apoſtle himſelfe declareth & maketh knowne this condition wherein he was at *Rome*, and that vnder his hand by a publike letter ſent to an whole Church, which was alſo to remaine vnto all Churches, to be read of all: ſo that it appeareth he was no whit aſhamed of his chaine.

Obſer. 21. Perſecution no matter of ſhame. *Perſecution ſimply in it ſelfe is no matter of ſhame.* Expreſly the Apoſtle ſaith, [k] that he was not *aſhamed* of his ſuffering. And he exhorteth *Timothy*, not to be aſhamed of him, becauſe he was Chriſts priſoner: *If any ſuffer as a Chriſtian* (ſaith Saint *Peter*) *Let him not be aſhamed, but glorifie God in this behalfe.*

Reaſon. Nothing ought to make vs aſhamed but onely ſinne, which maketh vsiodious before God, becauſe it is a voluntary euill proceeding from our ſelues. Now to ſuffer, in it ſelfe is no ſuch matter.

Vſe. If for the ſinnes of this Land God ſhould (which God forbid) depriue vs of the light of his Goſpell, and of our Chriſtian Magiſtrates, and giue vs ouer to the power of ſuch aduerſaries, as ſhould chaine, impriſon, or any other way deale hardly and ignominiouſly with vs; let vs not thereupon thinke our ſelues, our brethren, or the Goſpell diſgraced, and thereupon bee aſhamed of our profeſſion. The Apoſtle doth here rather boaſt and glory in it, as ſome do in a chaine of gold: and the Scripture maketh perſecution a matter of [l] gladneſſe, reioycing, and [m] honour. If wee ſhould bee aſhamed, it would make vs ſtart backe from our profeſſion, it would dif-

d 2 Tim 2.9.
e Acts 12.4,6.
f Mat. 26.47,55.
g 1 Pet. 2.22.
h Rom. 1.14.
i Iam. 3.17.
k 2 Tim 1.8,12. 1 Pet. 4.16.
l Mat. 5 12.
m Phil 1.29.

discourage our brethren, and very much hearten our enemies.

§. 191. *Of the cause that maketh persecution a matter of reioycing.*

Quest. HOw can persecution bee a matter of honour and ioy? can any such thing bee in suffering? Why then should malefactors be ashamed?

Answ. As suffering in it selfe is no matter of shame, so neither of honour: it is the cause for which one suffereth which altereth the case this way, or that way.

Ibi erat Christus, vbi & latrones. Similis pœna, sed dissimilis causa. Aug. ser. 50. de sanct.

The theeues betwixt whom Christ was crucified, suffered one and the same kind of punishment, yet could one of them say: * *We receiue things worthy of that we haue done, but this man hath done nothing amisse.*

* Luke 23.41, &c.

3 The third thing therefore to be considered, is the cause of S. *Pauls* suffering, implied vnder this clause; *For which*, namely, for the Gospell. For both the function, and also the condition of the Apostle hath reference thereunto, as hee was an *Ambassadour* for the Gospell, so for the Gospell he was in *a chaine*.

Obser. 22. The cause of persecution is that which honoureth it. *Causa non pœna facit martyrem. Aug. epist. 61.*

It is the cause which maketh persecution a matter of honour and reioycing. Note the Scriptures wherein persecution is commended, and yee shall finde the cause either expressed, or necessarily implied: Note *Mat.* 5.11. *Phil.* 1.29. 1 *Pet.* 3.14. & 4.16.

Reason. Persecution in it selfe seperated from a good cause, is a punishment and a curse: a thing grieuous to the flesh, and to be grieued for.

§. 192. *Of the things for which Men may suffer with comfort.*

Quest. WHat may bee the cause of that persecution which causeth blessednesse?

What is it that causeth comfort in persecution.

Answ. In generall * *Righteousnes*; and that either in abstaining from euill, or in performing of our bounden duty. b *Ioseph* suffered imprisonment for refusing to commit folly with his Mistresse: c *Moses chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinnes.* On the other side, d *Daniel* was cast into the Lyons den, for praying vnto God. And e Christ was persecuted for doing workes of mercy.

a Math. 5.10.

b Genes. 30.12.

c Heb. 11.25.

d Daniel 6.10.

e Marke 3.6. Ioh. 5.16.

More particularly the *Gospell* which is here set downe. The f Apostles were persecuted for preaching the Gospell: g Others for beleeuing the Gospell. Now because the Gospell is the doctrine of Christ, they which suffer for preaching or professing it, are said to suffer for Christs h sake, and for the name of i Christ: they which renounce it, are said to k deny Christ Iesus.

f Acts 4.2, 3.

g Acts 9.2.

h Mat 5.11. i 1 Pet. 4.14. k Mat. 10.33.

They which looke to haue true comfort in their suffering, must especially looke vnto the cause, and thorowly examine it, whether it be indeed of that kinde that by Gods Word wee may warrantablie, yea, and ought necessarily to suffer for. l Saint *Peter* implieth that there bee many causes for which many doe suffer, wherein he would not haue Christians to suffer, *Let none of you* (saith he) *suffer as a murtherer, or as a theefe, or as a busie-body in other mens matters.* Note how he maketh not onely open notorious sinnes, but also *medling with other bodies matters*, to be an vnwarrantable and vniust ground of suffering. This therefore is to bee obserued, not only against traitors, murtherers, theeues, adulterers, idolaters, and such like: but also against Separatists, Schismatikes, and all such contentious spirits, as by raising troubles in the Church, bring trouble vpon their owne pates.

Vse 1.

Try the cause in all persecution. l 1 Pet. 4.15.

If the cause be iust and good, with courage stand vnto it; let not reuiling and disgracefull speeches, let not losse of goods, of friends, imprisonment banishment, racke strapadoe, sword, halter, fire, or any thing else, make thee start from thy Saviour, to deny him. But for thy comfort and encouragement looke to the end, m *If we suffer, we shall also raigne with Christ.*

Vse 2.

m 2 Tim. 2.12.

§. 193. *Of*

§.193. *Of the Worlds vile handling of Christs Ambassadours.*

THe fourth point noted, is the connexion of the Apostles function & condition together, though hee were an Ambassadour, yet was he chained; and though he were chained, yet performed he his function: for he saith; n *I doe my Ambassage in a chaine.*

n πρεσβευω εν αλυσει.

Hence ariseth two points to be noted. The first, that

Obser.23. Christs Ambassadours worse dealt withall then others Ambassadours.

The Ambassadours of the King of Heauen are more hardly dealt withall then the Ambassadors of mortall Kings. We see by experiēce that all sorts of Ambassadours are kindly vsed. The most sauage and barbarous people that be, will not wrong an Ambassadour. It is against the law of Nations to imprison an Ambassadour. Though Ambassadours be free in deliuering their message, and though their message be distastfull, yet at least they are let goe free, if not rewarded. But Christs Ambassadors haue in all ages bin very hardly dealt withall. This was it whereof o Christ complained against *Ierusalem*, saying; *O Ierusalē, Ierusalē, which killest the Prophets, and stonest them which are sent vnto thee.* p And whereof Saint *Stephen* also complained, saying, *Which of the Prophets haue not your Fathers persecuted, &c.*

o Mat.23.37.

p Act.7.52.

Obie. They are not in all places, and at all times so dealt withall,

Ans. When and where it pleaseth God to raise vp Christiā Magistrates who loue the Gospell, and defend the Gospell, then, and there the Ambassadors thereof are kept from publike persecution: but yet the greater sort of people will priuately scorne them, and wrong them. And though there be alwaies some, who knowing and beleeuing the excellency, necessity, and benefit of their function, highly account of them, euen as of Angels of God; yet those some are but few in comparison of the many which oppose against them. All that are of the world will doe what they can against them: And that in regard of their message, and of their *Master*.

§.194. *Of the causes why Christs Ambassadours are hardly vsed.*

1 THeir *message* is as contrary to the disposition of the world as can be: *This* q is darknes, r *That* is light. Darknesse cannot endure light: nothing can be so much against the haire (as wee speake) against the heart of a carnall man, as the Gospell: it pierceth to the quicke, and so maketh him to fret and fume, rage and raue against it, and the messenger therof. For the world haue a peace of it owne, wherin it is fast lulled asleepe: when it is rowsed vp by any messengers of the Gospell, like a Beare or a Lyon it bestirreth it selfe against him that disturbeth it, and forgetteth all modesty and humanity. If it were a Father that brought this light of the Gospell to a carnall son, the son would hate and persecute the father for it: so the father the sonne, and one friend another: hence it is that Christ Iesus the Author of this Gospel is said s *to set a man at variance against his father, and the daughter against her mother, &c.* which is not said, to note out the proper end of Christs cōming, but to shew what followeth vpon the sending of the light of the Gospell to carnall men, by reason of their wicked and obdurate hearts.

Reason 1. Their message irkesome.

q Eph 5.8.

r Mat.5.14.

s Mat.10.35.

2 Their *Master* is indeed a great King, t *but his kingdōe is not of this world, if it were, his seruāts would surely fight.* Now becausse he causeth none to rise vp in armes to execute speedy reuenge, but suffereth the wicked till the great day of reckoning, the world feares him not, nor careth to abuse his Ambassadors.

Reason. 2. Their Maste rof another world.

t Iohn 18.36.

Vse 1. How great is the blindnesse, wilfulnesse, wretchednesse, malitiousnes, vngratefulnesse of the world?

Vse 2. How are Ministers to prepare themselues against all the hard dealing that may be? let them not look for such respect at the worlds hands, as earthly Ambassadours find: if they find such, they haue cause to suspect themselues. It is to bee feared, that they seeke too much to please the world. If they haue not b the resolution which this Apostle had, they may bee as loth to deliuer their ambassage, as c *Ionah* was.

b Acts.20.24.

c Ionas 1.2,3.

§. 195. *Of Ministers vsing their liberty.*

Obser. 24. Ministers must vse what liberty they can.

THe other point is, that *Ministers must take and vse what liberty they can haue.* Saint *Paul* went as farre as his chaine would let him: In his chaine he preached. So likewise in prison he[d] preached. Thus did Christ and his Apostles, though they were persecuted, continue to preach; when they could not in one place, they went to another.

d Acts 16.32.

Reason. e 1 Cor. 9.19.

There is [e] a necessity laid vpon the Ambassadours of God; and woe to them if they preach not the Gospell when they may. But if notwithstanding some restraint, they doe what lawfully they may, and possibly they can, as they manifest thereby a great zeale of Gods glory, in preferring it before their owne ease, so great shall that reward be, which their Master will giue them.

§. 196. *Of Ministers forbearing to preach, being inhibited.*

Quest. VVHat if ministers bee inhibited by Magistrates to preach; may they notwithstanding that inhibition preach?

Whether Ministers inhibited, may preach.

Answ. Difference must be made betwixt times of persecution (when infidell or idolatrous, or any such Magistrates as are open enemies to Christ beare rule, who seeke vtterly to suppresse the truth of the Gospell, and roote out the professors thereof) and times of peace (when Christian Magistrates, who defend the Gospell, and seeke the progresse thereof, gouerne the Church.) The inhibition of infidels and idolaters, made simply against preaching of the Gospell, because they would haue it vtterly suppressed, is in this case no sufficient inhibition to bind the conscience; it is directly and apparantly contrary to Gods word. But when Christian Magistrates inhibit Ministers to preach, it is because they thinke them vnfit and vnmeet, either for some notorious crimes, or for some erronious opinions, to exercise their ministeriall functions. In these cases, such as are so inhibited, so farre forth as they are inhibited, ought not to preach. Neither are particular and priuate men to iudge of the cause of the inhibition, whether it bee iust or vniust: but as they who are appointed by the present gouernment to ordain Ministers, are to iudge of their fitnes thereunto, so likewise of their vnfitnesse.

Againe, difference must be made betwixt the kindes of Ministers which are inhibited to preach. Some were ordained immediatly by Christ Iesus, and particularly commanded by him to preach. All the world could not silence such. Though they were inhibited, yet ought they not to be silent, if at least they were not forcibly restrained. Wherefore, wee reade that [f] the Apostles notwithstanding they were commanded by the Priests and Rulers of the Iews to preach no more, yet continued to preach: [g] the like may be said of the Prophets, who were extraordinarily appointed by God. Other are ordained by the hands of men, euen of the Gouernors of the Church. Now as they haue power to ordaine Ministers, when they iudge them fit for that place, so they haue power to depriue Ministers, when they iudge them vnfit for that place, and therefore obedience must be yeelded to their inhibition.

f Act. 5.40, 42.

g Amos 7.12, &c.

§. 197. *Of Ministers needlesse forbearing to preach.*

BVt to return to the point: Persecution is no sufficient cause to make a Minister cease preaching; rather then not preach, hee ought, as *Paul* did, preach in a chaine, if he may haue such liberty as *Paul* had:

Vse 1.

How will they answer it vnto their Master, who vpon meere surmises and needlesse feares abstaine from preaching: not much vnlike to a slothfull man, that being to goe about his businesse, saith, [h] *A Lyon is without; I shall be slain in the streete?* such ought to bee Ministers forwardnesse in performing

h Prou. 22.13.

forming his ambaſſage, that he do his vttermoſt endeauour, till he bee directly and neceſſarily hindred.

Vſe 2. Heauy is that reckoning which they muſt make, who haue all the liberty, fauour and encouragement that they can deſire, and yet preach not.

§.198. *Of praying for Miniſters reſtrained.*

5 FOr the laſt point, the reaſon why the Apoſtle heere mentioneth his chaine, is the rather to ſtirre them vp to helpe him with their prayers, that hee might both bee aſſiſted by God, in doing what he did, and alſo, if it pleaſed the Lord, haue greater liberty to doe more good. The word in the former verſe, and in this verſe alſo tranſlated *bould ſpeaking*, ſignifieth alſo *liberty to ſpeake*.

From the force of this reaſon, I obſerue,

Obſer.25. Miniſters reſtrained, to be prayed for.

The more Miniſters are reſtrained, the rather ought prayer to bee made for them.

It ſhould ſeeme that the Apoſtle, when he wrote to the Hebrewes, was ſome way or other hindred, ſo as he could not then come to them, whereupon hauing deſired them to pray for him, againe he deſireth them [i] *ſomewhat the more earneſtly to doe ſo, that he might be reſtored to them more quickly*: but moſt cleare is this by the practiſe of the Church, when Saint *Peter* was clapt vp cloſe in priſon, [k] *earneſt prayer was made of the Church vnto God for him.*

i Heb.13.19.

k Acts 12.5.

Reaſon 1. Prayer is the beſt meanes that can be vſed in this caſe: the moſt powerfull with God, the leaſt offenſiue to men. Note the iſſue of the Churches prayer for *Peter*.

Act.12.7, &c.

Reaſon.2. There is alſo greateſt need of the beſt meanes in this caſe: and that in regard of the loſſe which the Church ſuſtaineth by the reſtraint of faithfull Miniſters.

Vſe. The vſe which wee are to make of this point, is, that we put it in daily practiſe, as occaſion is offered.

§.199. *Of the need of boldnes.*

THe Apoſtle hauing vſed thoſe two forcible reaſons to moue them to pray for him, returneth againe to the matter, and repeateth the thing which hee would haue them pray for in his behalfe, namely, that he may *ſpeak boldly*, which he amplifieth by the maner, *as he ought to ſpeak*.

The word which the Apoſtle vſeth in this latter place ſomewhat differeth from the former, that is a [a] *Nowne*, this a [b] *Verbe*: yet in effect they imply one and the ſame thing. This repetition of this point ſheweth, that

a ἐν παῤῥησίᾳ, b παῤῥησιάσωμαι.

Obſerv.26. Boldneſſe needfull.

Boldnes and freedome of ſpeech is very needfull for a Miniſter: The Holy Ghoſt repeateth not things in vaine: wherefore that which hath been deliuered concerning this point, is the rather to be regarded. That which the Scripture againe and againe vrgeth, we muſt not lightly paſſe ouer, but giue the more diligent heed thereunto.

§.200. *Of Pauls iealouſie ouer himſelf.*

IN that vpon the mention of his chaine, Saint *Paul* reneweth his deſire of this point, namely, that he may ſpeake boldly, as if he had thus ſaid; *Becauſe I am chained, I doe the rather deſire boldneſſe of ſpeech.* I note foure commendable vertues in him.

Obſer.27. Foure commendable vertues in the Apoſtle.

1 An holy iealouſie which hee had of his owne weakneſſe.

2 An earneſt deſire of well performing his function.

3 An inuincible reſolution to hold out to the end.

4 A ſtrong affiance in the power of God.

1 For the firſt, he was not ignorant that an iron chain, a keeper continually by one, reſtraint of liberty, and feare of greater danger, were grieuous to the fleſh, ([c] *For no chaſtening for the preſent ſeemeth to bee ioyous, but grieuous*) that they might bee meanes to dant the freeſt ſpirit, and to make the moſt couragious fearefull,

1 His iealouſie of his own weakneſſe.

c Heb.12.11.

that he himselfe was flesh and blood, that there needed more then flesh, euen Gods Spirit to vphold a man, to make him bold to performe his duty in a chaine: wherefore though yet he were not danted, yet hee desireth Gods help in regard of his present affliction to support his spirit, and keep him from fainting.

§. 201. *Of Pauls desire well to performe his function.*

2 His earnest desire of well performing his function.

2 FOr the second, such was his desire of courage and boldnesse to perform his function as he ought, that being in a chaine, he desireth rather still in his chaine so to doe; then to be freed from his chaine. For one would haue thought that being afflicted, he should most of all haue desired the remouall of the affliction: but he preferred *that* before *this*. as is more cleare and euident by that which he said to the Elders of *Ephesus*, when hee tooke his farewell of them; [d] *I count not my life deare vnto my selfe, so that I may finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.*

d Acts 20.24.

§. 202. *Of Pauls constant resolution.*

3 His invincible resolution.
e Heb. 12.4.

3 FOr the third, though he had suffered much, yet as yet hee had not [e] *resisted vnto blood*: though his liberty were restrained, yet his blood and life were preserued; therefore hee still continueth to fight the Lords battaile, and to maintaine his quarrell: In a chaine he preached, and still desireth boldly to preach, yea, though it were in a chain. Doth he not herein manifest a braue spirit, an vndanted mind, an inuincible courage?

§. 203. *Of Pauls stedfast Faith.*

4 His strong affiance.

4 FOr the fourth, assuredly hee beleeued that God was able to giue him courage and boldnesse, notwithstanding his chaine, and mauger the fury and rage of all his enemies, or else would he not haue desired boldnesse, now that hee was in the power of his aduersaries: but well he knew that they which chained him, were chained by his Master *Christ Iesus, who* [f] *led captiuity captiue*: so as they could no further restraine him then his Master permitted them; and hee was not ignorant (for himselfe said it) that [g] *though he himselfe suffered vnto bonds, yet the Word of God was not bound*: they chained his body, but they could not chaine Gods Word.

f Ephes. 4.8.

g 2 Tim. 2.9.

§. 204. *Of the excellency of the foure forenamed Vertues.*

Vse.

BEhold here a rare example: rare for the excellency, & rare for the scarcity of it. Admirable vertues were these, worthy our imitation.

1 They who maintain in them such an holy iealousie, fearing lest through the weaknesse of the flesh they may be danted with affliction, will be the more watchful ouer themselues, more earnest with the Lord in prayer to assist and vphold them, and more desirous of the help of others prayers, as Saint *Paul* here was: such haue been found to stand out to the last cast stedfastly, when proud crakers haue been quailed.

2 To desire while a man is vnder the crosse, rather to preach boldly, then to haue the crosse remoued, argueth a great zeale of Gods glory, and a true desire of the progresse of the Gospell, & edification of the Church: for thus hee preferreth these before his own ease, liberty, yea, and life too.

3 Constancy is that which setteth the crown vpon a mans head. They who after they haue endured some trials, shrinke in their heads, and giue ouer the fight before their life bee ended, lose the glory of their former valour.

4 But to be perswaded, that God is able to enable his seruants in all distresses and difficulties to doe that worke whereunto he sendeth them, notwithstanding their owne weakenesse, & their aduersaries power, will make men not feare what can be done against

against them, but still hold on vnto the end.

§. 205. *How most mens disposition is contrary to Pauls.*

THus wee see what rare and excellent vertues these bee. But alasse they are too rare and scarce among men: as appeareth by their contrary disposition: For

1 Many after they haue endured some small trials, grow so insolent thereupon, that they thinke they can neuer be moued, and so forget God, and care not to seeke helpe and assurance from him.

2 If they call vpon him, it is rather for deliuerance from that present crosse, in regard of their owne ease, then for any ability to honour God, or doe good vnto his Church: when men are any way afflicted, they account deliuerance from it a great happinesse, and therefore aboue all desire it: Oh that I were at liberty, saith the prisoner: Oh that I were in my Country, saith the captiue. Oh that I had health, saith the sicke man: and I wealth, saith the poore man.

3 So farre they are from resisting vnto blood, and induring till death, and so soone as [a] persecution ariseth for the Gospell, they are presently so offended and affrighted, that they [b] forsake their profession:

4 They so dread their aduersaries power, and so doubt of Gods almighty power and good prouidence, that they think it in vain to call vpō God.

The want of the forenamed graces in most men, maketh them to bee the more admirable in them who haue them; and it ought to moue vs to seek the more carefully after them.

[a] Mat.13.21.

[b] 2 Tim.4.16.

§. 206. *Of the necessity of preaching boldly.*

THe last clause is this, *as I ought to speake*: which some take to bee set downe by the Apostle, as a further motiue to stirre them vp to pray for vtterance and boldnes of speech in this behalfe, because it was his bounden duty, necessity was laid vpon him, hee ought so to speake: whence may be obserued that,

It is not a matter arbitrary for a Minister to preach the Gospell, & that boldly, but a necessary thing. [c] *Necessity is laid vpon mee* (saith the Apostle) *and woe vnto me if I preach not the Gospell.* As much may be said of al Ministers: Their offices require as much, the charge is committed vnto them. They who do it not, omit their bounden duty: wherefore euery sleight occasion should not be an hinderance to them.

Obser.28. To preach the Gospell boldly a necessary thing

[c] 1 Cor.9.16.

§.207. *Of preaching after a right manner.*

BVt I take this clause rather to declare the *manner* of preaching, thē a motiue to preach: and to haue reference both to his function, and also to his condition: that hee may so speake as becommeth an *Ambassador*, and so also as becommeth one which was in *bonds*. Hence first note that,

It is not sufficient for a Minister to preach, vnlesse it bee done after a right manner: What is required vnto the manner of preaching, I shewed before: the point in generall is againe vrged by this Apostle, *Col.4.4.* And by Saint *Peter* saying, [c] *If any speake, let him speak as the oracles of God.* Thus in other functions doth the Apostle require a right manner of performing them *Rom.12.8.*

Obseru.29. The Word to bee preached after a right manner.

[c] 1 Pet.4.11.

Reason.

The same Lord who requireth the duty it selfe, hath prescribed the right manner of performing it, so as our obedience and faithfulnesse is declared by the one, as well as by the other.

In the duties which we performe, let vs carefully obserue how they ought to be performed; if at least in the performance of them wee desire to be accepted. Little is this in regard by many: for to insist in the point in hand, how loosely, how coldly, how rudely doe many preach the Word? as if it were enough onely to preach. Againe, others fall into an other

extreame; they preach the Word too curiously, too conceitedly, too vainly, with too great affectation and ostentation. Little doth God regard such paines: little comfort can Ministers reape thereby.

§.208. *Of a Ministers carrying of himselfe according to his present estate.*

Obser.29. Ministers must carry themselues according to their present condition.

AGaine, the Apostle implieth that,

A Minister in bonds must haue respect to his present condition, accordingly to carry himselfe: as he may not by his timerousnes betray Gods truth: so neither by his indiscreete and ouer-great boldnesse indanger the same. This doth Christ imply vnder that generall precept, [d] *Be wise as serpents, and innocent as doues.* Doue-like innocency will keepe vs from all fraudulent dealing, so as we shall not deceiue our Master, and abuse that trust which hee putteth in vs Serpent-like wisdome will make vs preuent many mischeefes, which otherwise through rashnesse we might fall into. Such wisdome vsed the Counsell at *Ierusalem*, when they did forbeare to be too violent against all the rites of *Moses* Law, because of the multitude of Iewes which beleeued, and permitted [e] *Abstinence from blood, and from that which was strangled*: yea it may be probably collected that Saint *Paul* [f] while he continued, by the space of two yeares disputing in the schoole of *Tyranus* which was at Ephesus, preached not particularly against *Diana*, though in generall he perswaded the people that [g] *They are no gods which are made with hands*, and also, [h] *perswaded the things which concerne the kingdome of God.* For certainely there would haue beene many tumults raised against him, and the Church (as [i] through the malice of *Demetrius* a siluer-smith there was afterwards) if by name hee had inueighed against *Diana*.

That thus we may, when wee are in our enemies power, speake as wee ought to speake, we are to [k] pray for the *spirit of wisdome*, that wee may [l] *discerne things that differ*, and that we may rightly iudge of all circumstances (as are *Time, Place, Persons*, with the like) and accordingly behaue our selues. That promise which Christ made to his Disciples (saying, [m] *When they deliuer you vp, it shall be giuen you in that houre, what yee shall speake: for it is not yee that speake, but the Spirit of your father which speaketh in you*) and that which more generally hee made to all that call vpon him aright (namely, that [n] *God will giue the Holy Ghost to them which desire him.*) These and such like promises may assure Gods faithfull Ambassadours, that the Lord their Master will giue them vnderstanding how to deliuer their ambassage, if at least they seeke to [o] *vnderstand according to sobriety*, and bee not too preposterous, following the apprehension of their owne conceit, rather then the direction of Gods word. [p] *O Lord grant vnto thy seruants that with all boldnesse they may speake thy Word*, that so thy name may be the more glorified, and thy Church edified.

Vse. Pray for the spirit of wisdome.

d Mat.10.16.
e Acts 15.29.
f Acts 19.9,10.
g Verse 26.
h Verse 8.
i Verse 24,25,&c.
k Ephes.1.17.
l Phil 1.10.
m Mat.10.19,20.
n Luke 11.13.
o Rom.12.3.
p Act.4.29.

A

TREATISE OF THE SINNE AGAINST THE HOLY-GHOST.

LONDON

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An Analysis or Resolution of a Declaration which Christ made of *The Sinne against the* HOLY-GHOST:

Recorded, { MATTH. 12. 31, 32. / MARKE 3. 28. 29.

- IN the Declaration, is noted
  - 1 The *Preface*, wherein is intimated
    - 1 The *certainty* of the point (*verily.*)
    - 2 The *authority* of him that deliuered it (*I say vnto you.*)
  - 2 The *Point* it selfe: wherein is noted
    - 1 Gods *Mercy:*
      - 1 *Declared* by *forgiuing sinne.*
        - The *sinnes* forgiuen, Set forth by
          - The *extent* of them { *All sinnes wherewith soeuer.*
          - The *kinds* of them, noted
            - *Generally* { *All manner of sins.*
            - *Particularly* { *Blasphemy.*
      - 2 *Amplified* by
        - The *persons*
          - 1 *By whom* sin is committed, { *Men; Sons of men.* { Amplified by their generality (*whosoeuer*).
          - 2 *Against whom* sinne is committed, { *The Sonne of man.*
    - 2 Gods *Iustice,*
      - 1 *Declared* by affording no pardon to the sin against the Holy-Ghost.
      - 2 *Amplified* by setting forth
        - 1 The *nature* of the sinne, and that by
          - The *quality* of it, in { *Speaking against.* / *Blaspheming.*
          - The *obiect* against which it is directed { *The Holy Ghost.*
        - 2 The *issue* of it, noted
          - 1 *Negatiuely*, and that
            - *Simply* by { An *indefinite* particle, NO. / A *generall* particle, NEVER.
            - *Cõparatiuely*, by a distinctiõ of times { *Nor in this world.* / *Nor in the world to come.*
          - 2 *Affirmatiuely*, in these words, *Is in danger of eternall damnation.*

A TREATISE OF THE SINNE AGAINST THE HOLY-GHOST.

§. 1. *Of the occasion that Christ tooke, to declare the sinne against the Holy-Ghost.*

THE *Sin against the Holy-Ghost, is* most plainly and fully laid downe by Christ in his *Recrimination* & iust censure of the Scribes and Pharisies, who malitiously slandred and blasphemed the cleare euidence which he gaue of his Diuine power in dispossessing a Diuell, that made the party whom he possessed both *blinde* and *dumbe*.

Matth. 12.22.

Their blasphemous slander was, that *Christ cast not out diuels but by* Beelzebub, *the prince of Diuels*.

Verse 24.

This slander doth Christ first remooue, by shewing that it was neither *probable*, nor *possible*, that Satan should by Satan be cast out.

Not *probable* either in *the thing it selfe*, or in *their opinion* who said it.

Verse 26.

Not in *the thing it selfe*, because then should Satan be diuided against himselfe: which is no way likely, for so should he procure his own ruine; as is proued by an induction of three particulars, one of a *Kingdome*, another of a *City*, the third of an *House*, neither of which if it bee diuided against it selfe, can stand: so nor Satan.

Verse 25.

Now what probability is there, that Satan an old, politique, experienced Prince, as desirous as any other to maintaine his owne Power and Dominion, should wittingly seeke his owne ruine and ouerthrow.

Nor *in their owne opinion* was that which they said of Christ *probable*; because they otherwise thought of other men that cast out diuels. Their owne children (men bred and broght vp among themselues) that cast out diuels, as Christ did, were not by them thought to cast out diuels by the power of Satan, but by the finger of God. Is it then likely, that in their consciences they thought that which they vttered with their tongues, that *Christ cast out Diuels by the Prince of Diuels?*

Verse 27.

That it was not *possible*, that by Satan, Satan should be cast out, Christ proueth by that superiour power which he that casteth one out, must haue

Verse 29.

haue ouer him that is cast out: hee must be able first to binde him, and then to spoile his house. But Satan hath not a superiour power ouer himselfe: It is impossible that Satan should be stronger then Satan.

Thus our Lord Christ hauing cleane quenched the fire of that blasphemous slander (for a slander cast on him that is innocent, is as a fire-brand put into water) and by his iust apology stopped their blacke mouthes, so as they had not to oppose against that he said, he setteth forth the high pitch of their impiety, which proceeded to plaine *blasphemy against the Holy Ghost*: and from thence taketh occasion to declare the vile nature, and fearefull issue of that sinne.

Two Euangelists record the Sum of that which Christ deliuered, concerning the sinne against the Holy Ghost, I will therefore set downe the text out of them both:

MATTH. 12. 31, 32.

Wherefore I say vnto you, All manner of sin and blasphemy shall be forgiuen vnto men: but the blasphemy against the holy Ghost shall not be forgiuē vnto mē.

And whosoeuer speaketh a word against the Son of man, it shall be forgiuen him: but whosoeuer speaketh against the Holy Ghost, it shall not be forgiuē him, neither in this world, nor in the world to come.

MARKE 3.28,29.

Verily I say vnto you, All sinnes shall be forgiuen vnto the sonnes of men, and blaspemies, wherewith soeuer they shall blaspheme.

But he that shall blaspheme against the Holy Ghost, hath neuer forgiuenesse, but is in danger of eternall damnation.

§. 2. Of the inference of Christs censure vpon their slander.

THE forenamed *Recrimination*, & censure which Christ gaue of the Scribes and Pharises, is in these words; very sharpe indeed it is, but most iust. The reason thereof is intimated by Saint *Matthew*, in the particle of inference set downe in the first place (*Wherefore,*) and expressed by Saint *Mark*, in the reason which he layeth downe in the last place (*because they said he had an vnclean spirit.*) Very brazen-faced and impudent they were, that durst openly vtter such a vile slander against all *probability* and *possibility*, yea against *their owne iudgement* & opinion, and therefore Christ thought it not meete to spare them any whit at all. Whence learne, that

Doct. 1. The sins of impudent sinners is not to be plainly discouered. *a Esa. 58. 1.*

As sinners wax bold and impudent in sinne, so is the hainousnesse and fearefull issue of their sinne to be discouered. [a] *Cry aloud* (saith the Lord to his Prophet) *spare not, shew my people their transgression, and the house of* Iaakob *their sins.* [b] *Rebuke them sharply*, saith also Saint *Paul* to *Titus*. They who are acquainted with the histories of the Prophets, of Christ, and of his Apostles, cannot be ignorant of their holy zeale, in laying open the fearefull estate of notorious sinners, euen to their very faces.

b Titus 1. 13.

Thus, if they be not past all recouery, they may bee brought to some compunction and remorse, [c] as the Iewes were vpon *Peters* laying forth the hainousnesse of their sinne in crucifying the Lord Iesus. This reason doth S[t] *Paul* alleage, where he aduiseth *Titus* to reproue the Cretians sharply; for he addeth this clause, *that they may be sound in the faith.*

Reasons.
1 This may bee a means to reclaim them.
c Act. 2. 37.
Tit. 1. 13.

If those sinners themselues, whose estate is so laid forth, be obstinate, and will not thereby be any whit moued, nor

2 Others may be warned thereby to take heed of the like sins.

nor brought to remorſe, but rather wax more impudent (as theſe Scribes and Phariſies, like the Iewes their forefathers, who ſaid to *Ieremiah*, *As for the word which thou haſt ſpoken to vs in the name of the Lord, wee will not hearken vnto thee*: and of whom the Lord ſaid to *Ezechiel*, *The houſe of Iſrael will not hearken vnto thee, for they will not hearken vnto me: for all the houſe of Iſrael are impudent and hard-hearted,*) yet may others be kept from going on in their courſe, and from growing to their degree of impudency, as is noted of ſome in *Malachies* time, who obſeruing the ſtoutneſſe of their fellowes againſt the Lord, *feared the Lord.*

Ier. 44. 16.

Ezec. 3. 7.

Mal. 3. 16.

3 They are made more inexcuſable and God more iuſtified.

If none at all be wrought vpon by the knowledge of their ſinne, then are they made the more inexcuſable, and Gods ſeuere proceeding againſt them is the more iuſtified. Thus much *Daniel* declareth in his confeſſion vnto God, where firſt he ſaith, *We haue ſinned and committed iniquity, and haue done wickedly*, &c. then he addeth, *neither haue we hearkened vnto thy ſeruants the Prophets*: whereby he implieth, that the Prophets declared their ſins, and denounced Gods iudgements againſt them: and thereupon he inferreth, *O Lord righteouſneſſe belongeth vnto thee, but vnto vs confuſion of faces.*

Dan. 9. 5.

Verſe 6.

Verſe 7.

Vſe. Vpon theſe and other like proofes and reaſons Miniſters muſt learne, as they ſee iuſt occaſion, to put in practiſe the forenamed Doctrine, and by their holy zeale in laying forth ſinne, and the iſſue thereof, to ſhew their deſire of reclaiming ſinners, of ſtaying the infection and contagion of ſin, and of iuſtifying Gods proceeding againſt ſinners.

§. 3. *Of the reſolution and ſeuerall heads of the text.*

TO paſſe from the *Occaſion* and *Inference* of Chriſts cenſure, note further the {*Maner* / *Matter*} thereof.

Chriſts *maner* of ſetting it forth, is with great *ardency* and *authority*, noted in the Preface perfixed before his cenſure (*Verily I ſay vnto you.*) The particle of aſſeueration (*Verily*) declarett his *ardency*: his auerring of it in his owne name (*I ſay*) ſheweth his *authority*.

The *matter* of Chriſts cenſure is {1 Generally propounded. / 2 Particularly applied.}

In the generall propoſition is noted {1 The *Nature* of the ſinne cenſured. / 2 The *Iſſue*}

The *Nature* thereof is declared by the perſon againſt whom it is in ſpeciall directed, namely, *againſt the Holy Ghoſt.*

The *Iſſue* of it is, that *it ſhall neuer be forgiuen.*

Both theſe are amplified by comparing them with the *Nature* and *Iſſue* of other ſinnes.

Other ſins are committed againſt the *Son of Man.*

This againſt the *Holy Ghoſt.*

Other ſins *ſhall be forgiuen.*

This *ſhall neuer be forgiuen.*

In this compariſon is ſet forth a liuely repreſentation of Gods *Mercy* and *Iuſtice.*

Of his *Mercy* in forgiuing euery ſinne committed againſt the *Son of Man.*

Of his *Iuſtice*, in vouchſafing no pardon to the ſinne againſt the *Holy Ghoſt.*

§. 4. *Of the truth and weight of the points here deliuered.*

THE firſt point to bee noted is Chriſts preface: whereby hee ſheweth, that what hee deliuereth concerning this point, is both a certaine and infallible truth: and alſo a point of weight and moment. Chriſt auerreth it vpon his authority and credit, *I ſay* (ſaith he) *I, that am a faithfull and true witnes; I, who cannot lye; I, who am the very truth; I ſay.* So as, of what authority our Lord, the eternall Son of God is, this, which hee hath here deliuered, is alſo, namely, true, certaine,

Mat.13.31.

certaine, infallible, vnchangeable, *Heauen and earth shall passe away, but his word shall not passe away.* With this authority doth Christ * oft ratifie and confirme that exposition which hee gaue of the Morall Law: and oppoſeth it to the light credit of the ancient Doctors of the Iewes, saying, *You haue heard it said of old,* &c. *But I say vnto you,* &c. so as his authority is more then any others can bee, for Christ is the onely true Doctor of the Church: as hee himselfe testifieth of himselfe, saying, *One is your Doctor, euen Christ.* He hath power in his owne name, by his owne authority to deliuer anything to his Church: which power is intimated vnder this imperiall phrase (*I say.*) And herein his manner of teaching is different from all others. For the vsuall phrases of the Prophets were, *Thus saith the Lord; The word of the Lord: The burden of the word of the Lord:* with the like. To make doubt of any thing which Christ saith, is to call his authority into question. If therefore the word spoken by the Prophets was stedfast, how much more stedfast is the Word spoken by the Lord himselfe, Christ Iesus?

* Mat.5.22,28,32, 34,39,44.

Mat.23.8.

Isa.56.1. Ier.2.1,2. Mal.1.1.

The particle set by Saint *Marke* before the clause of Christs authority, is in the Greeke *Amen*, and in the Hebrew signifieth *Truth*, and so not vnfitly translated *Verily*. It is a note of an earnest and vehement asseueration. Hereby then wee are giuen to vnderstand, that the truth here deliuered is a weighty truth: not lightly to be regarded, & sleightly passed ouer. For he which gaue this cōmandement (*Let your communication bee yea, yea, nay, nay*) would neuer haue added this vehement asseueration, if there had not beene need thereof.

Mat.5.37.

The reason why Christ first vsed this Preface, was to moue them who heard it, to giue the greater credence, and the more diligent heed to that which he deliuered, lest at any time they should let it slip. And it is thus recorded by the Euangelists, that we which reade it, or heare it, should know that the points here deliuered are worthy our due and serious meditation: points needfull to be taught and learned.

§. 5. *Of Gods mercy in forgiuing sinne.*

CHrist hauing raised vp the attention of his hearers, by the forenamed Preface, in the next place hee mollifieth the seuerity of Gods iustice against the *blasphemy of the Holy Ghost*, by declaring the riches of his mercy, in respect of all other sinnes, in these words, *All sinnes shall be forgiuen vnto the sons of men, and blasphemies wherewith soeuer they blaspheme. And whosoeuer speaketh against the Son of Man, it shall be forgiuen him.*

The mercy of God heere propounded, consisteth in the forgiuenesse of sinne: the greatest euidence of mercy that could be giuen.

It is further amplified:

1 By the kinds of sinne set downe both generally (*all sinnes, all manner of sinne,*) and particularly (*Blasphemy.*)

2 By the persons that commit sinne (*sonnes of men*) and among them (*whosoeuer*).

3 By the person against whom the sinne is committed (*the Sonne of Man.*)

Doctr. Sin may bee forgiuen. Mat.1.21. 1 Tim.1.15.

The first and generall point heere to bee noted, is that *Sinne may be forgiuen.* A point well knowne to all that know the end of Christs comming, (which was, *to saue sinners*) and the true scope and intent of the *Gospell*, which was to mitigate the rigour of the Law, that saith, *Cursed is euery one that continueth not in all things which are written in the booke of the Law to doe them.* Gal.3.10. All the Sacrifices vnder the Law prefigured the truth of this Doctrine: and the many promises of the Word both in the old and new Testament, together with the manifold performances thereof to poore sinners, doe abundantly confirme the same.

Reasons. The true proper reasons hereof are,

Ezek. 33.11.

Heb. 9.26.

are, the mercy of *God* (who *desireth not the death of sinners*) and the Sacrifice of Christ, whereby the Iustice of God is satisfied: in which respect Christ is said *to put away sin by the sacrifice of himselfe*. So as there is nothing in the sinner to moue God to passe by his sinnes, the only cause thereof, is the sweet concurrence of mercy and iustice in God.

Vse. Consolation to sinners.

Admirable is the comfort which hence ariseth to poore sinners. Sinne makes the creature to be most wretched and cursed. By reason thereof he is odious in the pure eyes of God: yea he is lyable to the infinite wrath of God, and to all the fearefull fruits thereof, which are all the iudgements and plagues which can bee inflicted on body or soule in this world, and a cursed death at the departure out of this world, and eternall torment and torture in the world to come. Now then what comfort can be ministred to such a creature so long as he lieth vnder sinne? The very thought of the nature and issue of sinne is like that *hand writing* which appeared to *Belshazzar*, and *changed his countenance, and troubled him, so as the ioynts of his loynes were loosed, and his knees smote one against another*. But what comfort and ioy will it bring to the conscience of such a sinner, to heare the voice of Christ say vnto him (as to the poore palsie man which was brought before him) *Son be of good comfort, thy sinnes are forgiuen thee?* Loe Christ hath here indefinitely, without respect vnto any particular person, said, that *Sinne shall be forgiuen*.

Dan. 5.6.

Mat. 9.2.

Vse 2. Instruction. Seek for pardon.

Let our care therefore be to seeke for pardon: and not despaire, and sinke downe vnder the burden of sinne. The pardon is purchased and granted; let not vs reiect it, or neglect it. *If we acknowledge our sinnes, hee is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.*

1 Iohn 1.9.

Vse 3. Admonition. Turne from sin. Ezek. 33.11.

Behold here a sure ground of repentance, and a strong motiue to stir vs vp to forsake our sinnes. If there were no hope of pardon, what incouragement could the sinner haue to turne from his sinnes? for his heart would thus reason, *Indeed I am a wofull wretch through sin: but what will it now boote me to leaue my sinne? my iudgement is past: there is no recalling of it: there remaines no pardon*. But assurance of pardon makes him to alter the case, and thus to reason, *Though I haue heretofore beene so wretched, as by sinne to implunge my selfe into endlesse misery, yet I heare that there is pardon for sinners: surely I will no more continue in this wofull estate, I will seeke pardon for sin past, and bee watchfull against sinne for the time to come*. Were there no hope of pardon of sinne, man would no more care to turne from sinne, then the Diuell doth. This point therefore of the remission of sinne, must be vrged as a meanes & motiue to draw men from their sinnes, and to worke in them true and sound repentance. That repentance which ariseth from faith in the pardon of sin, and is performed in way of gratefulnesse vnto God for his great mercy in pardoning our sins, is the most kindly wrought, and will proue the truest, and best repentance.

§. 6. *Of the extent of Gods mercy in pardoning all sins.*

SO farre reacheth the goodnesse of God in forgiuing sinne, as there is no sinne (except that onely which is here excepted, *The sin against the Holy Ghost*) but commeth within the Compasse thereof. *All sins* (as Saint *Marke* hath recorded Christs speech) *All manner of sin*, (as Saint *Matthew* hath recorded it) *shall be forgiuen*: not as if in the issue and euent, euery sinne should indeed be pardoned (for then few men should bee condemned, which is contrary to the current of the Scripture, that saith, *Few shall bee saued*) but because euery sinne is *pardonable*. The point then heere to bee noted, is, that (except before excepted) *No sin in the nature thereof is irremissible*: originall corruption, and actuall transgressions: whether few or

Mat. 7.14.

or many: light or hainous: new bred, or old and inueterate: only once, or oft committed; on ignorance or against knowledge: voluntarily or by force: of infirmity or presumption: against God or man; without a mans body, or against his owne body: in secret or openly: by omitting or sleightly performing that which is good: all may bee pardoned. For a particular proofe hereof, take the example of *Manasseh*, who (I thinke) went the furthest in sinne that euer any did since *Adams* time, and receiued pardon. Of his originall corruption no question can be made: that his actuall transgressions were many, and those most hainous, bloody, crying sinnes, committed not on ignorance only, but against knowledge, voluntary, presumptuously, against God and man, the history recorded of him apparantly sheweth: and yet were they all pardoned.

2 Chr. 33. 1, &c.

Verse 13.

Reason.

The reason hereof may not bee sought in the party that sinneth, or in the nature of sinne (for euery sinne is mortall, and deserueth eternall condemnation). In eyther of those no reason at all can be found out: But onely in the extent of Gods mercy, and in the all-sufficiency of Christs sacrifice. For the mercy of God is greater, not onely then any one, but then all sinnes whatsoeuer: and the sacrifice of Christ is a sufficient price of redemption for all: *His blood cleanseth from all sinne.* As Gods mercy and Christs sacrifice are the cause of pardoning any one sinne, so the riches of Gods mercy, and the infinite value of Christs Sacrifice, are the cause of pardoning all sinnes.

Rom. 6. 23.

1 Iohn 1. 7.

Obiect. Why then is not the sinne against the Holy Ghost pardonable?

Answ. Not because it is greater then Gods mercy, or aboue the price of Christs oblation, but because of Gods reuealed determination against it, as we shall * hereafter more distinctly heare.

* § 27.

Vse 1.

From this extent of Gods mercy we may well inferre, that *mans destruction is of himselfe*: eyther because he malitiously despiteth the Spirit of Grace; or wilfully reiecteth the offer of pardon. In the order of redemption God hath made mans sinne pardonable, but man by his impenitency makes it not to be pardoned.

Ose. 13. 9.

Vse 2.

From the forenamed Doctrine we may take courage to flye to the Throne of grace for pardon, how many soeuer, or how great soeuer our sinnes haue beene. Note the gracious inuitation of the Lord by his Prophet, saying, *Come now and let vs reason together: though your sinnes bee as scarlet, they shall be as white as snow, though they bee red like crimson, they shall be as woolll.* Whensoeuer the Diuell seeketh to bring vs to despaire, either by the multitude or by the hainousnesse of our sinnes, let vs in faith plead this before God, *All sinnes shall be forgiuen*: and thereupon apply to our soules the blood of Christ, which clenseth from *all* sinne: and be moued thereby to turne from all.

Isaiah 1. 18.

§. 7. *Of Blasphemy, how hainous a sinne it is.*

THe particular sinne, whereby the forenamed mercy of God in forgiuing sinne, is exemplified, is *Blasphemy*. For in Saint *Matthew*, *Blasphemy* is expressly added to *all manner of sin* that shall bee forgiuen. and in Saint *Marke* it is said, that *All blasphemies wherewith soeuer men shall blaspheme, shall be forgiuen.* Whence are offered two Doctrines to our consideration.

1 Blasphemy is a most hainous sinne.

1 Blasphemy may be forgiuen.

The former Doctrine is implied by the particular mention of it in this place. For in that Christ giueth this as an instance and euidence of Gods rich mercy, in forgiuing all manner of sinne, because he forgiueth *Blasphemy*, he giueth vs thereby to vnderstand, that *Blasphemy* is one of the most notorious sinnes, a sinne which is most hardly forgiuen, which yet notwithstanding being forgiuen, we may well hope

hope that other ſinnes may be forgiuen.

The truth of this Doctrine will yet more clearely appeare, if we conſider the nature of *Blaſphemy*.

What blaſphemy is.

Blaſphemy (according to the notation of the Greeke word) ſignifieth * *to hurt ones fame*, or credit: yea in Hebrew alſo a blaſphemer of God is ſaid * *to ſtrike thorow the name of Iehouah.*

* τὴν φήμην βλάπτειν.

נקב שם יהוה

tranſigere nomen Iehouæ. Leu. 24. 16.

In former ancient times this word, *Blaſphemy*, hath bin vſed to ſet forth the diſhonour and diſgrace that is done to mans name and credit, in which ſence it is alſo ſometimes vſed in the new Teſtament: as where Saint *Paul* ſaith of himſelfe, and other Miniſters of the Goſpell, *Being defamed*, (or (word for word to tranſlate it) *being Blaſphemed*) we pray: and where Saint *Iude* ſaith of the wicked in his time, *They ſpeake euill of* (or *they blaſpheme*) *dignities*: Yet now long vſe in Gods Church hath appropriated the word *Blaſphemy* to an high diſhonour done to the great name of God: and that both in regard of the *Matter*, and alſo of the *Manner*, whereby Gods name is diſhonoured.

βλασφημούμενοι. 1 Cor. 4. 13.

Νόμας βλασφημῶσι. Iude. vers. 8.

In regard of the matter of *Blaſphemy*, God is blaſphemed two wayes: either *Priuatiuely*, by taking away frō God that which is due vnto him, and wherein his honour conſiſteth: or *Poſitiuely*, by attributing that vnto him, which is vnbeſeeming his Maieſty, and diſhonourable to his great name.

The honour due to God, is taken from him two waies.

1 *Simply*, when that which properly belongeth vnto him is denied him. Thus becauſe the King of Aſhur denied that God was able to ſaue Ieruſalem, and to deliuer it out of his hands, he is ſaid to *blaſpheme the Lord God of Iſrael.*

2 Chro. 32. 17.

2 *By conſequence*, when that which is proper to the Creator, is attributed to the creature: thus the Scribes and Phariſies imagining Chriſt to bee a meere creature, and not thinking that he was God, becauſe hee tooke vpon him to forgiue ſinnes (which is a power proper only vnto God) accuſed him of *Blaſphemy*: and againe, the Iewes went about to ſtone him for *Blaſphemy*, becauſe (as they alleage) he *being a man, made himſelfe God.* Though their cenſure of Chriſt were moſt falſe and ſlanderous, yet thereby they plainely ſhew what was accounted *Blaſphemy*. But to make this point more cleare, the Holy Ghoſt expreſly ſaith of the Iſraelites in the wilderneſſe, that *they committed great blaſphemies*, becauſe they ſaid of the molten Calfe which they ſet vp, *This is thy God which brought thee vp out of the Land of Ægypt*; whereby they attribute to the *Cauſe*, a creature of their owne making, that which *God* the Creator of all things did.

Mat. 9. 3.

Ioh. 10. 33.

Neh. 9. 18.

The other kind of *blaſphemy*, in attributing ſuch things to God which are vnbeſeeming his *Excellency*, is noted in thoſe Iſraelites that cauſed their ſonnes to paſſe thorow the fire, making God thereby like vnto the Diuell, to delight in mans blood: a thing moſt diſhonourable to the Diuine Maieſty. The Lord hauing relation to that Heatheniſh & barbarous fact of the Iſraelites, ſaith to their children, *In this haue your Fathers blaſphemed me.* Thus it is noted of thoſe on whom the Viall of Gods wrath was powred out, that *they blaſphemed the God of heauen for their paines*: their blaſphemy, without queſtion, was, that they impeached God of iniuſtice, vnmercifulneſſe, cruelty and ſuch like things, much vnbeſeeming his glorious name.

Ezek. 20. 27.

Reu. 16. 11.

In regard of the *manner of blaſphemy*, when any thing is ſpoken of God or to God ignominiouſly, reproachfully, digracefully, contemptuouſly, or the like, Gods name is blaſphemed thereby: as when *Pharaoh* ſaid, *Who is the Lord that I ſhould heare his voice, &c.* And when *Iehoram*, King of Iſrael ſaid, *Behold this euil is of the Lord, what ſhould I waite for the Lord any longer?* And when *Nebuchadnezzar* ſaid, *Who is that God that ſhall deliuer you out of my hands?* And when the wicked

Exod. 5. 2.

2 King. 6. 33.

Dan. 3. 15.

Iob 21.15. wicked in Iobs time said, *What is the Almighty, that we should serue him? and what profit should wee haue, if wee pray vnto him?*

By the seuerall wayes wherein men blaspheme God, wee may obserue, that this sin of *blasphemy* is directly derogatory to the honour of Gods name, which ought not to bee taken in vaine, but rather had in all hgih account, and therefore a most hainous sinne. Which doth further appeare by that feare which the Iewes had of naming it. *Blasphemy* seemed so horrible a thing to them, that when a man was to be openly accused thereof, they did not say in their publike accusation, such an one *blasphemed*, but *ironically* such an one *blessed God*; vnder the name of that vertue comprizing vnder the contrary vice. In imitation hereof, *Iezabel*, when shee would haue *Naboth* put todeath, thus frameth the inditement against him, *Thou diddest blesse God*; and accordingly the witnesses gaue this euidence, *Naboth did blesse God*. Both shee and they meant that he blasphemed God; and so was their meaning taken: for thereupon they put *Naboth* to death.

1 Kings 21.10. ברכת

Verse 13. ויך

The capitall punishment which by Gods Law was to bee inflicted on blasphemers, doth also declare the hainousnesse of the sin: (the words of the Law are expresse, *Hee that blasphemeth the name of the Lord, shall be put to death.*) But much more that hainous censure which the Apostle denounceth against blasphemers, saying, *I haue deliuered them vnto Satan, that they might learne not to blaspheme*

Leu. 24.16.

1 Tim. 1.20.

To this purpose saith the Canon, *A blasphemer according to the Law is to be beheaded, according to the Canon to be accursed.*

Blasphemus secundum legem est decapitandus, secundum canonem anathematizandus can. punit. 30.

Lastly, the practise of the Diuels and other damned in hell, which is, *To blaspheme the great God who cast them in thither*: directly contrary to the practise of the glorious Angels, and blessed Saints in heauen, which is *continually to sing Hallelu-iah, praise and glory to God*, sheweth that blasphemers remaining blasphemers without repentance, are farre from hauing a part in heauenly society of Saints and Angels, & can expect nothing but to haue a part in *the lake which burneth with fire and brimstone*.

Thus by the very nature of *blasphemy*, as also by the temporall, spirituall, and eternall punishment of it (all expressly noted in the Scripture) wee see that it is a most haynous sinne: so as Christ might well bring this as a pregnent proofe of the Riches of Gods mercy in pardoning all maner of sinne. For if blasphemy bee pardoned, what sinne may not be pardoned?

Vse 1. Reproofe of Papists blasphemies

By the hainousnesse of this sinne, learne to iudge of that supposed Vicar of Christ, or rather plaine Antichrist, the Pope of Rome, and his parasites. If euer the name of *Blasphemy* might be written on the forehead of any, it may be written on the forehead of that *seauen-headed scarlet-coloured beast*, which hath opened the blacke mouth to blaspheme the God of heauen, and the Sauiour of the world, more then euer any Pagan. What a blasphemous speech was that of *Iulius* the third, to say, *If God were angry with* ADAM *for eating an apple, might not hee bee angry with his Cooke for eating his Peacocke?* And at another time, when his Physician kept away from him a dish which he liked well, but was hurtfull to his health, he said, *Bring me my dish in despite of God.* The blasphemy of *Leo* the tenth was more odious, because it seemeth to be more serious; for when *Bembo* his Cardinall was speaking of the glad tidings of the Gospell, hee answered, *What profit doth that fable of Christ bring vs?* O intollerable blasphemy! But not to insist on particular speeches of particular men, many of the Decrees made of their Popes are very blaspemous, whereof take for a taste these particulars.

Reuel. 17.3.

Balai Chron. de Aest. Pontif.

All dispetto de Dio.

The Pope of Rome is a God. Let no man dare say to the Pope, What dost thou. The Pope may dispense against an Apostle. The Pope may change the nature of things

things. The Pope may make ſomething of nothing. The Pope may diſpence aboue Law. The Pope of iniuſtice may make iuſtice.

Yea, many of their publike Prayers are alſo in the higheſt kinde blaſphemous againſt Chriſt, as where they pray to Chriſt to bring them to his Father through the interceſſion and merits of *Peter, Paul, Thomas, Nicholas, Gregory*, and other whom they account Saints: and where they pray to the Virgin *Mary* to vſe her motherly authority ouer her Son, & to command him to doe this, and that.

The power of Abſolution which they giue not onely to the Pope, but alſo to euery Prieſt, is blaſphemous: for by the Councell of Trent it is decreed, not to be a *miniſteriall declaration*, but *a iudiciall act of forgiuing*. The conceit of offering vp Chriſts glorified body by the hands of a Prieſt, is alſo blaſphemous: and ſo is the new Ieſuiticall inuention of mixing the milke of the Virgin *Mary* with the blood of Chriſt. Theſe and ſuch like blaſphemies cannot proceed but from the Imps of Antichriſt.

§.14. *De Abſol. cap. 6. can 9.*

Vſe 2. Exhortation to Magiſtrates to puniſh blaſphemers.

Blaſphemy being ſo hainous a ſin, Magiſtrates, who are gods on earth, ought to vſe all the meanes they can to ſuppreſſe it: and therefore they ought both to make ſeuere lawes againſt it, and alſo ſtrictly to looke to the due execution of thoſe lawes: otherwiſe the vniuſt Iudges in *Ahabs* time, who condemned innocent *Naboth* to death, for a meere pretence, and vniuſt accuſation of blaſphemy; and the Iewes, who ſuppoſing that Chriſt blaſphemed, were ready to ſtone him, ſhall riſe vp in iudgement againſt them: much more ſhall that Heathen King condemne them who made a decree, that whoſoeuer ſhould ſpeake any blaſphemy againſt God, ſhould be drawne in peeces, &c. Yea, their practiſe in cẽſuring & puniſhing thoſe *who ſpeake euil of Dignities*; and that ſeuerely (wherein they doe that which is iuſt & equall) ſhall condemn their remiſneſſe in ſuffering blaſphemies againſt the great and glorious name of God to goe vnpuniſhed.

1 King. 21. 13.

Iohn 10. 33.

Dan. 3. 29.

And let euery particular Chriſtian take heed, that the Diuell neuer preuaile ſo farre ouer him, as to vſe his tongue as an inſtrument to blaſpheme God. For auoiding whereof, let vs retaine a reuerend and high account of the great name of God in our hearts: and be afraid to conceiue an euill thought, which may tend to the diſhonour thereof: much more fearefull let vs be of taking his name in our mouthes vainely, and of raſh ſwearing by his name. Common ſwearing by the name of God, will ſoone bring vs to plaine blaſphemy.

Vſe 3. Admonition to take heed of blaſphemy.

Yea, ſeeing blaſphemy is ſuch an high pitch of iniquity, let vs giue no occaſion vnto others to blaſpheme Gods name. They who call vpon the true God, & yet depart not from iniquity, who profeſſe the truth of the Goſpell, and yet turne the grace of God into wantonneſſe, who make ſhew of Religion, and yet deny the power thereof, who ſeuerely iudge others, and yet themſelues do the ſame things, cauſe the name of God to bee blaſphemed among the enemies of piety and ſincerity. Reade for this purpoſe, *Rom.* 2. 17, 18, &c. whoſoeuer giue occaſion to the enemies of the Goſpell to blaſpheme God, the Author of the Goſpell, for their vnworthy walking therof, make themſelues acceſſary to this great and grieuous ſin of blaſphemy: and accordingly ſhall bee iudged with the iudgement of blaſphemers.

Vſe 4. Direction to giue no occaſion to others to blaſpheme.

§. 8. *Of Gods mercy in forgiuing blaſphemy.*

THough blaſphemy be ſo heinous a ſinne as hath beene declared, yet Chriſt here expreſly ſaith, that *Blaſphemy ſhall be forgiuen*, ſo as from hence we may gather, that

Doctr. A Blaſphemer may be pardoned. 1 Tim. 1. 13.

Blaſphemers are not vtterly excluded from all hope of pardon. Inſtance Saint *Paul*, who thus ſaith of himſelfe: *I was a blaſphemer, but I obtained mercy.*

Reaſon.

Thus the Lord ſheweth that the ſaluatiou of man is as deare and tender vnto him as his owne name: the

piercing and striking thorow of his owne name doth not pruoke him to cast the blasphemer into hell, but his pitty rather moueth him to offer pardon, that so the blasphemer beholding Gods goodnes striuing with his wretchednes, may be ashamed of the foulenesse of his sinne, and brought to repentance for it.

Vse 1. Admiration of Gods mercy.

Haue wee not iust cause in this respect to wonder, and say, *O the depth of the riches of the mercy of God!*

Vse 2. Exhortation for blasphemers to repent.

Hearken to this ô yee blasphemers of the name of God, though the great [b] flying Booke of Gods curse be gone forth against you, yet may it be called in againe. Note for this purpose what Saint *Paul* saith of Gods mercy to him, who had beene in former times a blasphemer: [c] *For this cause I obtained mercy, that in me first Iesus Christ might shew forth all long suffering for a patterne to them, which should hereafter beliene in him to life euerlasting.* Cease therefore to blaspheme any more. Lay hold of this Gospell, this glad tidings of reconciliation, and be moued thereby to seeke how you may best honour his name, whom in former times you haue blasphemed.

b Zac. 5. 2, 3.

c 1 Tim. 1. 16.

Vse 3. Imitation to bleese them that curse vs.

And let all of vs heerein shew our selues children of our Heauenly Father, in bearing with such as haue sought our disgrace. This is an hard lesson to learne: for man accounts his name more deare then his life, & had rather his head or heart should bee sticken thorow, then his name & honour. Hence is it that the least reproach and disgrace causeth the greatest reuenge that can bee thought of. But this humor ariseth from corrupt nature. Christ commandeth to *bleese them that curse vs*: which precept the Apostles put in practise, for of himselfe, and of others saith Saint *Paul*, *Being defamed, we intreat.*

Mat. 5. 44.

1 Cor. 4. 13.

§ 9. *Of the principal Obiect of Gods mercy, Man.*

AS the riches of Gods mercy is in generall commended by forgiuing all manner of sinne, euen blasphemy, so in particular it is commended vnto *Man*, by making him the peculiar obiect of this mercy of God; for to man doth Christ in speciall appropriate it, saying, *All manner of sin shall be forgiuen vnto* MEN, (as Saint *Matthew* records it) *To the* SONS OF MEN (as Saint *Marke* sets it downe.) From whence we may gather, that

MAN *is the most principall obiect of God mercy.* This instance of forgiuing sinne, goeth beyond all other that can be giuen to commend the mercy of God, especially if wee consider what was done to effect this.

What was done to obtaine forgiuenes for man.

To discharge man of that debt whereunto hee stood bound through sin vnto the iustice of God, the *Sonne of God* must come downe from heauen, ond become *a sonne of man*, and a in mans roome and steed *bee made sin*, offering himselfe vp a sacrifice to satisfie Gods iustice for mans sin. And that man might be made partaker of that which Christ did in this kinde, *Sonnes of Men* must bee vnited to *the Sonne of God*; by the Spirit of God, that as by the former vnion God and man became one person, so by this latter vnion, the sons of men, and the Son of God, might make one body, *which is, Christ.*

1 Cor. 12. 12.

No creature but *Man* doth partake of Gods mercy in this kinde: vnsensible, and vnreasonable creatures are not subiect to sin, nor yet to the eternall punishment of sin, because they haue no immortall soules. The good Angels neuer sinned, and in that respect had no need to taste of this kind of mercy: whereupon when an Angel brought the newes of Christs birth, he saith in the second person, *To you*, is borne a Sauiour: but when the Prophet a son of man foretold thereof, he saith in the first person, *To vs* a child is borne, *To vs* a sonne is giuen. The euill Angels, that had as much need thereof as sonnes of men, *are reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day.* This mercy is not vouchsafed vnto them, in regard whereof it is said, that *Christ tooke not on him the nature of Angels,*

Luke 2. 10.

Isai. 9. 6.

Iude v. 6.

Angels, but he tooke on him the seede of Abraham. In this respect wee may with an holy admiration cry out and say; *What is man, that thou art mindefull of him? and the sonne of man, that thou visitest him?*

Psal. 8. 4.

The reason why God should thus respect man aboue al other creatures, cannot bee fetched out of man. Man hath his being from God as well as other creatures; in his nature there is no such excellency, as for it he should be preferred before all others: for he was made of the *dust*, and in his substance much inferiour to the Angels, neither can there bee any merit or desert in his actions: for in his best estate hee could doe no more then what of duty he was bound vnto. But when God afforded him this great mercy, whereof we now speake, hee was dead in sin, a slaue of Satan, an enemy of God. It was therefore Gods good pleasure that made him thus to make choice of man, to make him the most principall obiect of his mercy, and in this respect the Apostle vseth *a word, which signifieth a proper, and peculiar loue to man.

Gen. 2. 7.

*φιλανθρωπια.

Tit. 3. 4.

How doth this checke the sons of men for their vngratefulnesse against God? whereas this proper and peculiar loue of God to man, should prouoke him to exceed all other creatures in setting forth the honour and glory of God, who hath so respected him, Man for the most part dishonoureth God more then all other creatures, except the infernall spirits, who wholy and only set themselues to dishonor and blaspheme the name of that great God, who reserueth thē in euerlasting chaines. For if we looke into the highest Heauens, there wee shall see the heauenly Spirits stand before the Throne of God, ready to receiue and execute any charge that he shall giue them: yea there we shall heare them singing continually praise vnto the Lord, and reioycing when God is any way glorified in Heauen or in Earth. Doe any of the sonnes of men so far exceed the Angels in glorifying God, as Gods mercy hath more abounded to vs then to them? What we shall do in Heauen I know not, but how farre short the best of vs on earth doe come of them, none can be ignorant. Descend we therefore a little lower into the next heauens, where wee may behold the Sunne, Moone, Starres, and whole hoast of those heauens keepe constantly that fixed order and course which at first their Maker appointed them: yea, the Moone in her changes, and the very wandring Stars in their wandring, obserue the decree of the Creator, and start not from that order which hee hath set vnto them, and yet the sons of men daily transgresse the Ordinances which the Lord their God hath giuen them. The very earth which was cursed for mans sake, with little tillage bringeth forth all manner of needfull and pleasant fruits for man: yet all the spirituall culture which God vseth on the sonnes of men, cannot make many of them bring forth good fruit. Reade Gods complaint to this purpose, in the song which was made to the *Vineyard of the Lord.* The Prophet *Isayah* noteth that the Oxe and the Asse (two of the most brutish creatures that bee) take better notice of the kindnesse of their Masters, then the Sonnes of Men doe of the mercies of the Lord to them.

Isa. 5. 1, 2. &c.

Isa. 1. 3.

Vse 1. Reproof of mans vngratefulnesse.

Oh beloued, let this peruersenesse of our nature humble vs, and let vs endeauour to answere with gratefulnesse Gods goodnesse to vs: As he in mercy hath abounded towards vs aboue all other creatures, so let vs striue to excell all in honouring him. Though notwithstanding our vttermost endeauour wee come much short, yet let our true desire mount aloft, and let vs still endeauour to goe as farre as possibly we can, and euen mourne againe, because wee cannot attaine to the perfection of the most perfect. This is that which is intended in the third petition of the Lords prayer, *Thy will be done in earth as it is in Heauen.*

Vse 2. Exhortation to excell all creatures in obedience.

§. 10. *Of Gods impartiality in offering mercy without respect of persons.*

GOds mercy to *Man* is further amplified by the generality of the *Obiect*, which is first intimated by these indefinite words, *Men*, and *Sons of Men*: and then more expressly noted by Saint *Matthew* vnder this generall particle (*Whosoeuer*) whereby we are taught, that

Doct. *God excludeth none from the participation of his mercy.*

In what respects pardon is offered to all. 1 This doctrine is to be vnderstood of Gods outward dispensation and manifestation of his mercy by the ministery of the Word, wherein no difference is made betwixt persons nor exemption of any; so as it calleth not into question the secret counsell, and eternall decree of God.

2 It is to be referred to the seuerall degrees, sorts, and conditions of men, betwixt which God maketh no difference, as honorable, meane, rich, poore, learned, vnlearned, olde, yong, free, bond, male, female, Magistrate, subiect, with the like.

3 It is to be applied to the al-sufficiency of Christs sacrifice, which is auaileable to take away the sinnes of most notorious sinners that can bee (as we heard * before) as well as of any other sinners.

Thus this doctrine rightly taken is abundantly confirmed throughout the whole Scripture. *Salomon* brings in Wisdome in the open streets, proclaiming mercy to all: and Christ commandeth his Apostles to *Preach the Gospell to euery creature*: meaning euery reasonable creature capable thereof. But more particularly and expressly saith the Apostle, *He that is Lord ouer all, is rich vnto all that call vpon him*: And againe, *God will that all men shall bee saued, and Christ gaue himselfe a ransome for all men.*

Reason 1. For with God there is no respect of persons; he hath not carnall eyes, nor seeth as man seeth: the soules of the meanest are as deare and precious to him, as the soules of the greatest: *All soules are mine*, saith the Lord.

This further confirmeth that which was noted * before, that mans destruction is of himselfe. No man can iustly blame God, who offereth mercy and pardon to euery one.

Let euery one of what rank or condition soeuer he be, be encouraged to apply to himselfe this glad tidings of pardon: and seeing God excludeth none, let not any of vs exclude our selues.

Vse 1. b §. 6.

Vse 2. See more hereof 2 Treatise of Faith §. 19.

§. 11. *Of the title* SONNE OF MAN *giuen to Christ.*

THe last branch whereby Gods mercy in forgiuing sin is amplified, respecteth the *person* against whom the sinne is committed in this phrase (*Son of Man.*)

This title in Scripture is vsed sometimes *indefinitly*, and sometimes *determinately*. To whom this title, *Son of Man*, is attributed.

Indefinitly, in a double respect.

1 To mankind in generall. 1 To set forth all mankind in generall, & so it compriseth vnder it euery son of *Adam*, euery mothers child (as we speake). In which sence *Bildad* vseth it, where comparing mankinde with the celestiall bodies, hee saith, *How much lesse* MAN *a worme, euen the* SONNE OF MAN, *a worme?* Iob 25. 6.

2 To wicked men. 2 To designe corrupt and wicked men, in which sence it is opposed to *sons of God*: as where *Moses* saith, that *the sons of God saw the* DAVGHTERS OF MEN: & *Dauid* in his complaint, *I lye among them that are set on fire, euen the* SONS OF MEN. Gen. 6. 2. Psal. 57. 4.

Determinately and particularly it is attributed to the *Prophets* of God, and to *Christ* the Son of God.

3 To Prophets. In the old Testament it is most vsually attributed to the Prophets, especially when it is expressed in the singular number. Among other Prophets *Ezechiel* is most frequently stiled with this title, SON OF MAN: he is in his Propheste so called almost an hundred times. The reason whereof I take to bee this, Hee had visions both more in number, and more rare in kinde, reuealed vnto him, then any other Prophet had:

had: now leſt hee ſhould bee exalted out of meaſure, through the abundance of reuelations, the Lord often putteth him in minde of his eſtate by nature, that he was but *a ſonne of man*, a mortall man, euen a worme.

4 To Chriſt.

In the new Teſtament, it is moſt vſually attributed vnto Chriſt, & that moſt frequently in the hiſtory of the Euangeliſts, and when Chriſt ſpeaketh of himſelfe. Once Saint *Stephen* termeth Chriſt the *Sonne of Man*.

Act. 7. 56.

In what reſpect Chriſt is called *Son of Man*.

This title hath relation eſpecially to the humane nature of Chriſt; in regard whereof he was born of a woman, and ſo a true Son of Man: yet is it not to be reſtrained onely to his Manhood; for it compriſeth vnder it the perſon of Chriſt, God and Man: elſe how could Chriſt while his humane nature was on earth ſay, *The Son of Man is in heauen*.

1 Iohn 3. 13.

Reaſon why Chriſt is called *Sonne of Man*. *Vtig, filium hominis Chriſtum intelligimus, qui de Spiritu ſancto generatus & Virgine eſt, quod parens eius in terris ſola ſit virgo Ambr. in Luc. 12.*

The reaſon why this title is giuen to Chriſt, is not, (as ſome too nicely inferre, from the ſingular number) becauſe Chriſt was born of a Virgin, and had but one Parent, and ſo was a ſon of MAN; not of MEN, that is, onely of a mother, and not of father & mother both, as others are. For by the ſame reaſon it might be inferred, that *Ezechiel* had but one parent, becauſe he is called *A ſonne of* MAN: beſides, by this reaſon Chriſt ſhould bee called* *A ſonne of woman*, not *a ſon of Man*. But other better reaſons may be giuen of this title, as to ſhew,

* υἱὸς τῆς ἀνθρώπης.

1 That Chriſt was true man.

2 That he came of the ſtock of man, and brought not his humane nature from heauen.

3 That hee deſcended very low for our ſakes, being the *Sonne of God*, to become *a Sonne of Man*. If any ſhall reply againſt this, and ſay, *The title* MAN *might haue implied as much*. I anſwere, that there is a farre greater emphaſis in this title *Sonne of Man*: as according to the Hebrew phraſe it is more emphaticall to ſay, *a ſonne of diſobedience, a ſonne of perdition*, then *a diſobedient & forlorn man*.

To apply that which hath beene ſaid of this title, it is without all exception cleare, that by the Sonne of *Man*, is here meant Chriſt Ieſus. For Chriſt neuer attributeth this title to any but to himſelfe. Beſides, ſinne and blaſphemy (which is here ſaid to be committed againſt *the ſonne of Man*) is not properly committed againſt a meere man.

In Chriſts manner of ſetting forth himſelfe vnder this title, *Son of Man*, note his modeſty and his humility. Chriſts modeſty.

He doth heere ſet himſelfe forth as God, that hath power to forgiue ſins (a great and excellent dignity) and therefore ſpeaketh of himſelfe in the third Perſon, as of another. Behold his modeſty.

There were many moſt excellent titles due and proper to him, which others attributed to him, as *Son of God, King, Lord, Ieſus, Rabbi*, and the like, but he himſelf maketh choice of that which of all other was the meaneſt, and miniſtred leaſt matter of oſtentation. Behold his humility. Chriſts humility

As theſe graces are to bee admired in Chriſt, ſo are they to bee imitated by vs.

§. 12. *Of the particular reſpect wherein the title* (Sonne of Man) *is heere vſed.*

HAuing ſpoken of this title, *Son of Man*, in generall, let vs now more diſtinctly and particularly conſider in what reſpect it is here vſed.

Many take it heere by way of extenuation, as if Chriſt more largely had thus ſaid, *Conſidering that the Son of God was pleaſed to take vpon him mans nature, and in that nature to appeare vnto men, and in ſuch a ſhape to appeare as he could not be diſcerned to be any other then a man, they which ſpeake againſt him, and blaſpheme him, may ſeeme to haue ſome pretext and excuſe, becauſe they knew him not to be the Sonne of God: and in that reſpect their ſinne may be forgiuen them.* They who take this title vſed heere in this ſence, illuſtrate their meaning with the ſimilitude of a Kings ſon & heire, apparrelled with a beggers ragged

ragges: if any of the subiects meeting him, but not knowing him, should reuile him, and otherwise abuse him, that subiect should not bee condemned of high treason: his ignorance of the perso would extenuate his fact.

Ans. Though that similitude doe fitly illustrate the pretended sence and meaning of the words: yet this sence is not pertinent to the present place and purpose of Christ.

Post vniuersalem commemorationem omnium peccatorũ omniq; blasphemiæ, eminentius voluit exprimere blasphemiam quæ sit contra filium hominis. Aug. Serm 11. de verb. Dom.

The maine scope of Christ in this place is to aggrauate the sinne against the Holy Ghost. But to compare it with a small light sinne, is no aggrauation. Wherefore, I rather take this title (*Sonne of Man*) in a contrary sence, not in way of *extenuation*, but of *aggrauation*: whereunto it tendeth, if this title bee taken as setting forth on the one side the low degree of humiliation, whereunto Christ descended for our sakes, together with the vnspeakable loue of God, in giuing his onely begotten Sonne to be a Sonne of Man; and on the other side mans light account, or rather plaine contempt of Christs abasement, and of Gods kindnesse: as if more largely & distinctly it had been thus said, *Though men, not in thought only, but by word and deed also, dishonor and blaspheme him, who is not only the Almighty Creator of all things, but also the mercifull Redeemer of mankind, who being the eternall Sonne of God, for mans sake became a Sonne of Man, and from the highest heauens descended into the lowest parts of the earth, to deliuer them, who through feare of death were all their life time subiect to bondage; yet may this sinne and this blasphemy bee forgiuen.* To illustrate this with the forenamed similitude; Suppose a Kings subiect be a gally-slaue, and to redeeme him, the King send his onely sonne, and this sonne become a poore slaue to deliuer that subiect, and yet that subiect speake against, reuile and euill intreate this Prince, is not this more then monstrous ingratitude? And is it not admirable goodnesse in the King and Prince to forgiue that ingratitude? This is that goodnesse of God which is intimated vnder this phrase, *Whosoeuer shal speak a word against the* SONNE OF MAN, *it shall be forgiuen him.*

Simile.

§. 13. *Of Gods goodnesse ouercomming mans vngratefulnesse.*

THE Doctrine arising from the forenamed clause, is this:

Doct. *Mans vngratefulnes drieth not vp the spring of Gods goodnes.*

Note how *Dauid* setteth forth Gods goodnesse in this respect: for after he had set forth the ingratitude of the Israelites in many respects, concerning God, he saith, *Yet he being full of compassion forgaue their iniquity.* And againe, after hee had shewed how they *forgate God their Sauiour*, &c. He addeth, that *God turned away his wrath, and remembred for them his Couenant. Thou hast played the harlot with many louers* (a great point of ingratitude) *yet turne againe to me*, saith the Lord to rebellious Israel. But most euidently is this proued by that mercy which was shewed to many thousands of those Iewes, who euilly intreated *the Son of Man, a man approued of God among them by miracles, wonders and signes. And denied the Holy one and Iust, and desired a murtherer to be granted vnto them: And killed the Prince of life.*

Psal. 78. 33.

Psal. 105. 23, 38, 45.

Ier. 3. 1.

Act. 2. 22. & 3. 14, 15.

Reason. The Reason is euident. Gods goodnesse ariseth from himselfe: and it is answerable to his greatnes. As mans vnworthinesse hindreth not God to shew mercy to man at first, when hee is dead in sin: so mans vngratefulnes stoppeth not the current of his mercy when it hath begun to flow forth: but like a flood of water it ouerfloweth all the dams that are made against it by mans ingratitude: what God doth he doth for his own sake.

Vse 1. As before wee had euidences of Gods rich mercy, so heere behold *long-suffering* mixed with *mercy*: nothing commends ones patience more then abuse of kindnesse: By Gods ouercoming mans euill with his goodnes, he sheweth himselfe to bee *slow*

to anger, and that hee delighteth not in the death of ſinners.

Vſe 2. Hereby men that haue formerly deſpiſed the bounty and goodnes of God, may bee emboldened notwithſtanding to returne vnto the Lord according to that which the Prophet ſaid vnto the vngratefull Iſraelites, in the name of the Lord, *Thou diſobedient Iſrael returne, and I will not let my wrath fall vpon you, for I am mercifull.*

Vſe 3. Hereby alſo all that profeſſe themſelues to be the children of God our heauenly Father, may learne to bee like him in long-ſuffering, and not to ſuffer themſelues to be ouercome with euill, but *to ouercome euill with goodneſſe.* Rom. 12. 21.

THE SECOND PART.

Of Gods Iustice.

A Transition from Gods mercy to his iustice.

A Generall vse of all that hath bin said of the mercy of God in forgiuing sinnes, euen all manner of sinnes, not blasphemies excepted, committed by any person, yea though the blasphemy bee vttered against the Sonne of Man, is to iustifie Gods seuerity against the sinne and blasphemy against the Holy Ghost. For which purpose, without question, Christ hath here so magnified the Mercy of God, as the like place is not to be found throughout the whole Scripture. Wherefore hauing spoken of Gods mercy in pardoning euery sinne but one, let vs consider his iustice in affording no pardon to that one sin: which is the sinne against the Holy Ghost.

§. 14. *Of abusing Gods mercy.*

IN that Christ inferreth the seuerity of Gods Iustice vpon the riches of his mercy, and after hee had deliuered what he could of the Mercy of God, addeth a BVT (*Euery sinne shall be forgiuen, BVT the sinne against the holy Ghost shall neuer be forgiuen.*) He giueth vs to vnderstand, that

Doctr. Abuse of mercy causeth extremity of iustice.

Gods mercy & long-suffering may be so farre abused, as nothing but extremity of iustice can be looked for. Thus much implieth the Apostle, where he saith, [a] *It is impossible that such and such should be renewed*: And againe, [b] *There remaineth no more sacrifice for sinne, but a fearefull looking for iudgement.* The phrases of [c] *Gods walking stubbornly against them that walke stubbornly against him, and* [d] *shewing himselfe froward with the froward, and* [e] *swearing that the iniquity of men shall not be purged with sacrifice, nor offering for euer*, with the like, doe also proue as much.

a Heb. 6. 4, 6. b & 10. 26, 27.

c Leu. 26. 23, 24.

d Psal. 18. 25.

e 1 Sam. 3. 14.

Reasons.

Gods mercy would be notoriously abused, if at some times, and in some cases, the very extremity of iustice should not be executed. It standeth much with the honor of God, to shew himselfe sometimes a God of vengeance, and a consuming fire.

Vse.

Take wee heed therefore how wee go too farre in abusing Gods lenity & patience, lest we depriue our selues of all the fruit and benefit therof: and insteed of being the principall obiect of Gods mercy, wee make our selues the principall obiect of his iustice. A man may so farre proceed in sinning against the *Son of Man*, as by degrees fall into the sinne against the *Holy Ghost*. The fearefulnesse of which estate followeth now to be declared.

§. 15. Of

§. 15. *Of the obiect of the vnpardonable sinne against which it is committed, The* Holy Ghost.

IN handling the sinne against the Holy Ghost, we are to consider
1 The *Nature*
2 The *Issue* } thereof.

The *Nature* of the sinne is set forth vnder the *names* giuen to it. It is by *Saint *Matthew* termed *the blasphemy of the Holy Ghost*, and *a speaking against the Holy Ghost*. By Saint *Mark*, *a blaspheming against the Holy Ghost*. In all which phrases are noted forth both the *obiect*, and the *quality* of that sinne.

The *Obiect*, against which in speciall this sinne is directed and committed, is the *Holy Ghost*. And in this respect Saint *Matthew* calleth it *the blasphemy of the Holy Ghost*: not as if it were in the Holy Ghost, which is blasphemy to thinke, but because (as the other phrases do xpresly declare) it is against the holy Ghost. In this sence this kinde of phrase is oft vsed: for where it is said that Christ gaue his Disciples *power against vnclean spirits*. (as it is well translated according to the meaning of the phrase) word for word it is in the originall *Power of vncleane spirits*. This I haue the rather noted, to mollifie the phrase of some, who speaking, preaching, and writing of this sinne, stile it *The sinne of the Holy Ghost*: which speech beeing well taken (the Holy Ghost being cõceiued to be not the *subiect*, but the *Obiect* thereof) it may safely be vsed.

Now the *Holy Ghost* is made the *Obiect* of this sinne, not in regard of his *Essence*, or *Person*, but in regard of his *Office* and *Operation*.

The *Holy Ghost*, in regard of his *Essence*, is all one with the *Father* and the *Son*: all the three Persons are one in nature and essence, all *one God*: in which respect a sinne committed against any one, is committed against euery one of the three Persons.

The holy Ghost also in regard of his person, is the Spirit of the Father, and of the Sonne, proceeding from them both, and no way greater then the *Father* or the *Sonne*: they are all in dignity coequall: so as in this respect a sin against the *Holy Ghost* cannot bee greater then against the *Father* and the *Son*.

But there is an office and operation peculiarly in Scripture attributed to each person. The peculiar office and operation attributed to the Spirit, is,

1 To inlighten mens minds with the knowledge of the Gospell, and to reueale vnto them the good will of God, and way to happines, in which respect he is called *The spirit of reuelation*. Ephes. 1. 17.

2 To perswade their hearts of the truth of those things which he hath reuealed to their vnderstanding, by vertue whereof, men are said to *taste of the good Word of God*, after that they are made partakers of the Holy Ghost. Heb. 6. 5.

3 To moue them to acknowledge and professe the Gospell to be the Word of God, which is implied by the Apostle vnder this phrase of *receiuing the knowledge of the truth*. Heb. 10. 26.

There are also many other works of the Spirit, but these are the most pertinent vnto our purpose, and will giue light vnto all the rest.

The sinne heere noted to be committed against the *Holy Ghost*, is committed against him, in regard of the forenamed operations of the Spirit, so as it is against that truth of God, which the Spirit hath reuealed to a man, and euicted and perswaded his heart of the certainty therof, so as in his heart hee cannot but acknowledge, that it is an euident and vndeniable truth, and is oft moued with his mouth to professe as much.

§. 16. *Of the quality of the sinne against the Holy Ghost.*

THE *Quality* (or *effect* of this sinne: for the sinne it selfe is seated principally in the heart) is *speaking against*, and *blasphemy*. This latter word expoundeth the former. For it is not euery kind of

* ἡ τοῦ πνεύματος βλασφημία. ὃς ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου.

* ὃ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον.

Mat. 10. 1. Marke 6. 2. ἐξουσίαν πνευμάτων.

Numquid maior est Spiritus sanctus Christo, vt in Christum peccantes veniam consequantur, in Spiritum sanctum delinquentes remissionẽ non merentur ad ipsius? Sed vbi vnitas potestatis est, nulla cõparationis est. quæstio &c. Amb. in Luc. 12.

of *speaking against*, but an ignominious, approbrious, dispitefull speaking against: which is *blasphemy*. For blasphemy is here taken in the vttermost extent thereof, & that both in regard of the *matter*, which is to deny the euidence of the Spirit, and also in regard of the *manner*, which is to deale with disgracefull and despitefull speeches, to the open dishonour of God, and of his Gospell, and of the Spirit, which hath giuen vndoubted euidence of the power of God: as the Scribes and Pharisies, who did not only deny that Christ cast out diuels by the finger and power of God: but also most reproachfully and slanderously said, *This fellow doth not cast out diuels, but by* Beel-zebub *the Prince of diuels*: And againe, *He hath an vncleane spirit*.

Mat.12.24. Mark.3.30.

§.17. *Of the definition of the sin against the Holy Ghost.*

THe words and phrases whereby Christ setteth forth the nature of this sin, being expounded, wee may out of them gather this definition.

The sinne against the Holy Ghost is a despitefull reiecting of the Gospell, after that the Spirit hath supernaturally perswaded a mans heart of the truth and benefit thereof.

The **generall matter* of this definition, is, *a reiecting of the Gospell.*

The **particular forme*, whereby this sin is distinguished from other sins, is in the other words.

For the *matter*.

The Gospell is it, against which this sin in particular is directed, and not euery part of Gods word. By the Gospell, I meane that part of Gods word, which God hath reuealed for mans saluation, euen after his fall: and in that respect commonly called *the glad tidings of saluation*. So as the very obiect matter, whereabout this sinne is occupied, doth in part discouer the hainousnesse thereof, and declare a reason why it is not pardoned.

To oppose against any part of Gods truth, is a monstrous & hainos sin: for an especiall part of Gods honor consisteth in his truth, which is as deare and precious to him, as any thing can be: to gain-say it, is to deny him to be God: for he is stiled, *The Lord God of truth*. But to gain-say the Gospell, that part of Gods truth wherein *Iesus* who was sent to *saue his people from their sins*, wherein the *riches of Gods mercy*, and wherein the **peculiar loue of God to man* is reuealed, and that for mans good, euen for his eternall saluation, is more then monstrous. For this is not onely a denying of Gods *truth*, but of his *mercy* also: yea (if we well consider the extent of the Gospell) of the wisdome, power, iustice, and all other properties of God. It addeth vnto other sins (to make vp the heape of them) ingratitude. It taketh away the meanes of pardon and life: for in the Gospell, onely in the Gospell is pardon offered, and life to be found, without it, is nothing but death and damnation. When the Gospell is not receiued, what hope can there bee of pardon? This is it that bringeth God (who by a solemne oath hath protested, that he desireth not the death of the wicked, but that the wicked should turne from his way and liue) to complaine and say, *What could I haue done any more, that I haue not done?* If not to receiue the Gospell be a deadly and damnable sinne, what is it to *reiect* it? To *reiect* a thing is more then not to receiue it: it is to put it away as the Iewes, who in that respect are said to *iudge themselues vnworthy of euerlasting life*. It is as if traytors and rebels being risen vp against their soueraigne, and he offering pardon vnto them, if they would lay downe their weapons, and turne to be loyall subiects; they should reiect his gracious offer, and say they will none of his fauour, they care not for pardon: they had rather bee hanged, drawne, and quartered, then be beholding to him for fauour and pardon. Doth not this reiecting of fauor much aggrauate the crime? Yea, is not this a more hainous crime then the

Psal.31.5. Mat.1.21. Ezek.33.11. Isa.5.4. Acts 13.46. *Simile*

* Genus.

* Forma.

Of the Gospell, see Treat.2. part.1.§.4.

Of Gods truth, see Treat.2. pa.6. §.27.

the treason and rebellion it selfe?

Hereinto all that commit the sinne against the holy Ghost do fall: but yet all that fall thereinto do not commit that sinne. For as none that perish in their sinne receiue the Gospell, so all incredulous persons which liue vnder the Gospell, and ministery thereof, whereby pardon is proclaimed and offered vnto them, do refuse and reiect it: so as this part of the *generall matter* of this sinne is common to all that, at least liuing vnder the ministery of the Gospell belieue not.

In the definition of this sinne, wee further added this word, *Despitefull*: which also appertaineth to the generall matter thereof.

To reiect the Gospell *despitefully*, doth make the matter much more desperate: for it implieth an in-bred hatred against the Gospell it selfe, the Word of saluation: whence proceed open blasphemies against God and his word, and fierce and cruell persecuting of the Preachers, and professors of the Gospell.

This *despitefulnesse* added to *reiecting of the Gospell*, brings a man into a most fearefull and desperate estate: yet all that ascend to his high pitch of impiety, doe not simply therein sin against the Holy Ghost: for all this may be done in ignorance. Instance *Pauls* example: hee was so iealous of the traditions which the Iewes receiued from their Elders, as he hated the Gospell, which he deemed to be contrary thereunto: in which respect, [a] *He thought that he ought to doe many things contrary to the name of Iesus*: and so he did: for out of his inward hatred [b] *He breathed out threatnings and slaughter against the Disciples of the Lord: he did much euill to the Saints: he destroyed them that called vpon the name of Iesus*: [c] *hee compelled many to blaspheme, and waxed mad against the Saints*: yea, [d] he himselfe was a *blasphemer*. But all these he did *ignorantly*: for a man may hate & blaspheme that which hee knoweth not. Great was that despite which many of the Iewes shewed against Christ, and against *Stephen*: [e] *They were cut to the heart, and gnashed at* Stephen *with their teeth*: yet both Christ and [f] *Stephen* praied for them: which they would not haue done, if they had sinned the sinne vnto death, because it is [h] forbidden so to doe.

Thus much of the *generall matter* of the sinne against the Holy Ghost: wherein other sins may agree with it.

The particular forme whereby it is distinguished from all other sinnes, is in these words (*After that the Spirit hath supernaturally perswaded a mans heart of the truth and benefit thereof.*) Out of which I gather these conclusions, concerning the persons that commit this sinne.

1 They must haue knowledge of the Gospell: their iudgement must be conuicted of that truth which they oppose: whereby they come to sinne against their owne knowledge and iudgement.

2 This knowledge must not only swimme in the braine, but also worke vpon their will, and diue into their heart: so as their will giue consent, & their heart assent to what their iudgement conceiueth to be true. There must be a perswasion as wel as knowledge, whereby they come to sinne against *conscience*, that iudge which God hath placed in mens soules to accuse or excuse them.

3 This knowledge and perswasion must be wrought not onely by euidence of vndeniable arguments, (for so an Heathē man may be conuicted & perswaded) but also by a supernatural and inward work of Gods Spirit, wherby they are in their very soules perswaded that they gain-say the vndoubted word of God, and so sinne against the worke of the Spirit in them.

4 This inward supernatural perswasion must be of the benefit of the Word, as well as of the truth thereof. that the Word which they despitefully gain-say, is the Word of saluation, which, whosoeuer beleeueth, shall

a Acts 26.9.
b Act. 9.1, 13, 21.
c Acts 26.11.
d 1 Tim. 1. 13.
e Acts 7.54.
f Luke 23.34.
g Act. 7.60.
h 1 Ioh. 5.16.

shall not perish, but haue life euerlasting) and the only meanes of saluation; whosoeuer reiecteth it, shall bee damned.) Thus in sinning against the forenamed worke of the Spirit, they sinne against their owne soules, and bring swift damnation vpon themselues.

Briefly to summe vp all that hath beene deliuered of the sinne against the Holy Ghost; It consisteth of these degrees.

Heb.10.28,29. 1 *A reiecting of the Gospell*: which the Apostle in his description of this sinne euidently noteth: for first he maketh an opposition betwixt despisers of the Law, and despisers of that against which they sin, that fall into this vnpardonable sinne: now what can that which is opposed to the Law be, but the Gospell? Againe, his description of that which is despised, can agree to nothing so well as to the Gospell.

Verse 29. 2 *A despitefull reiecting thereof*, which the same Apostle noteth vnder these phrases, *a treading vnder foote: counting an vnholy thing; despiting.*

Ibid. Vnder this clause are comprised *malice and hatred of heart, blasphemy of the tongue, and persecution*, in all which the Scribes and Pharisies manifested great despight against Christ: so haue all others that euer committed this sinne. In this respect the Apostle calleth them *aduersaries*.

Verse 27. 3 A despitefull reiecting of the Gospell *against knowledge*: which the Apostle expresly noteth in this phrase, *after we haue receiued the knowledge of the truth.*

Verse 26. 4 A despitefull reiecting of the Gospell *against conscience*: which the Apostle implieth vnder this word *Wilfully.*

5 *A wilfull gainesaying and opposing against the inward operation, and supernaturall reuelation of the Holy Ghost*: which is noted by the Apostle vnder this phrase, *Hath done despite vnto the Spirit of grace.*

Verse 29. 6 *A despiting of the spirit in such things as he reuealeth to them for their owne good*, euen the saluation of their soules: this is comprised vnder those phrases of *tasting the heauenly gift, the good word of God, and powers of the world to come*, which they doe, as it were, spit out againe. Heb.6.4,5.

§. 18. *Of the difference betwixt the sin against the Holy Ghost, and other sinnes.*

BY the forenamed definition may *the sin against the Holy Ghost* be distinguished from many other sinnes which come neere vnto it, as,

1 From many *sins against knowledge*: yea and *against conscience* also: for they may bee without malice of heart, which this cannot be. The elect may fall into them: but not into this. *Dauid* and *Peter* sinned both against knowledge, and also against conscience. 2 Sam.24.4. Mat.26.69.

2 From many *sinnes committed on malice* against Christ and his Gospell: which may bee done on ignorance. 1 Tim 1.13.

3 From blasphemy and persecution: which may be done also [a] on ignorance, [b] or in passion. a Ibid. b 2 Cor.16.10.

4 From *deniall of Christ*, which may be done on feare (instance *Peters* example) or other like temptations. It is an ancient heresie of the Nouations, to deny repentance and pardon to such as haue once denied Christ. Mat.26.69. *Aug. lib. de bar. & lib. de quæst.*

5 From *Apostasie from the faith*, and profession of religiō, which also may be done not on malice, but through the violence of some temptation. It is noted of *Salomon*, that *hee continued not to follow the Lord, but turned after other gods, through the perswasion of his wiues.* When a Kingdome changeth Religion, as England in Queene *Maries* dayes, many proue Apostates, and fall away from the profession of the Gospell, and professe idolatry, for feare of persecution, or for too much loue of this world, to hold their places and offices, their honours and dignities their houses, and lands, or else on an infirme and weake perswasion, that they can keepe their hearts pure, 1 King. 11.4,5,6.

pure, and their faith sound, though with their bodies they outwardly subiect themselues to idolatry. The Leuites which in the captiuity fell away, though they were barred from medling with the holy things, yet they were admitted to do other seruices in the Temple, whereby it is manifest that they fell not into this vnpardonable sin.

Ezek. 44. 10, &c.

6 From *Presumption* and sinning with an high hand, as *Manasseh* did.

2 Cro. 33. 13.

7 From *Hardnesse of heart, from impudency, and committing sinne with greedinesse.* For so did the Gentiles which had not the Gospell supernaturally reuealed vnto them.

Ephe. 4. 17, 18.

8 From *Infidelity* and *impenitencie*, yea from *finall infidelity* and *impenitency*, whereinto all the reprobate fall. If finall impenitency should bee the sinne against the Holy Ghost (as some doe take it) then should euery one that is damned sinne against the Holy Ghost: yea then could not this sinne bee committed till death: and then in vaine should the caueat of Saint *Iohn* bee, concerning not praying for them.

1 Iohn 5. 16.

§. 19. *Of the persons that may fall into the sinne against the Holy Ghost.*

Whether the Scribes and Pharisies blasphemed the holy Ghost or no.

HAuing seene what the sinne against the Holy Ghost is, for application of the point to the parties with whom Christ had to doe, wee will in the next place discusse whether the Scribes and Pharisies that slandered Christ, committed this sin or no.

Many say they did not commit this sinne, and to prooue their assertion, they vse these two arguments.

1 They neuer professed Christ.

2 Christ prayed for them.

Luke 23. 34.

To the first I answere, that two sorts of people may fall into this sin, namely, they who professe Christ and his Gospel, and they who neuer professed it.

Who are Apostates. 2 Thes. 2. 3. ἀποστασία.

Professors that sinne against the Holy Ghost, are called *Apostates*, that is, *departers away*, namely, from the faith, or from the profession of the Gospell (for the Greeke word, which according to the notation of it, signifieth *Apostasie*, is translated *a departing* and *a falling away*) not that all who depart away, and in that general sence are called *Apostates* doe commit this sinne, as was noted * before: but because they that fall into this sin, are most notorious Apostates: denying the truth, not in tongue only, but in heart also: not through feare, but in malice, vtterly renouncing, and bidding defiance to the faith: not contenting themselues to deny it, but shewing themselues deadly enemies against it, and persecuting all that are friends vnto it: hauing in that respect a very diabolicall property, not enduring that any should reap benefit by that which they haue reiected: such an Apostate was *Alexander the Copper-smith*, and *Iulian*.

* §. 18.

2 Tim. 4. 14.

They who neuer professed the Gospell, may sin against the holy Ghost

They who neuer professed the truth of the Gospell, may also sinne against the Holy Ghost, as they do to whom the Spirit hath so clearely and supernaturally reuealed the truth of the Gospell, as their heart and conscience doth inwardly tell them that they ought to make profession thereof, yet their malice against it, not onely keepeth them from professing it, but also maketh them to reuile it, and to persecute the professors of it. The Apostle saith of such an one, that hee is *condemned of himselfe*. Such were the Scribes and Pharisies which blasphemed Christ: and such are many of the learneder Papists.

Tit. 3. 11. αὐτοκατάκριτος.

The difference betwixt these two sorts, is, that the former haue gone a step further in shew of goodnesse, but thereby haue made their fal the more offensiue, and their sinne the greater, in that to *the sinne against the Holy Ghost*, they haue added *Apostasie*, as some adde oppression, murther, and the like.

To the second argument, to proue that the forenamed Scribes and Pharisies sinned not against the holy Ghost, taken from Christs prayer. I answere

VVhether Christ prayed for them that blasphemed his works. Luke 23. 34.

answere, that Christ prayed not in particular for these, but for such as were indeed in the outward act associates, but not of like euill a disposition as they. As among Papists blind zeale moueth many to do that, which deadly malice moueth others to doe.

Reasons that the Scribes and Phariſies ſinned against the Holy Ghoſt.

I doubt not but we may, according to the truth of the matter, conclude that the forenamed Scribes and Phariſies ſinned against the Holy Ghoſt: for,

1 The Gospell was preached to them by *Iohn* the *Baptiſt*, Christ, and his Disciples, yet they receiued it not but refuſed and reiected it.

2 They did it deſpitefully as their carriage ſheweth.

3 They blaſphemed Christ, as wee haue heard before, and they perſecuted him and his Diſciples.

Mat. 12. 37. 4 They did all this against knowledge and against conſcience: as the inſtance which Christ giueth, of their iuſtifying that in their childrē which they condemned in Christ: yea they could ſay of Christ, *This is the heire.* Mat. 21. 38.

Mat. 12. 25. Verſ. 31. 5 They did all, alſo, after the Spirit had ſupernaturally reuealed Christ vnto them: for it is noted that *Ieſus knew their thoughts*, and thereupon he accuſed them of blaſpheming the Holy Ghoſt: he knew their thoughts, that is, he knew how farre the Spirit had wrought in them, and how they ſtriued against, and reſiſted the Spirit, and in that reſpect accuſeth them of this blaſphemy.

Marke 3. 30. Laſtly, to put the matter out of all doubt, after that Christ had ſet out this ſin, Saint *Marke* addeth this clauſe, *Becauſe they ſaid he had an vncleane ſpirit.* Implying by that Inference, that, that blaſphemy was in them an euidence of the ſinne against the Holy Ghoſt.

§. 20. *Of the meaning of theſe words,* SHALL NOT *and* SHALL NEVER *be forgiuen.*

THe ſecond generall point, noted by Christ, about the ſinne against the Holy Ghoſt, is the *Iſſue* thereof: which is ſet downe { *Negatiuely.* / *Affirmatiuely.*

Negatiuely, both by Saint *Marke* in theſe words (*hath neuer forgiuenes*) and alſo by Saint *Matthew* in theſe words (*ſhall not be forgiuen vnto men*) which is further amplified by a diſtinction of times, in theſe words, (*neither in this world, nor in the world to come.*)

Affirmatiuely, onely by Saint *Marke* in theſe words (*is in danger of eternall damnation.*)

The ſentence and doome which Christ in all theſe words and phraſes hath giuen of this ſinne, is very perſpicuous and cleare, but that Papiſts haue brought a cloud of obſcurity vpon them, by the vapours of their falſe gloſſes and hereſies: which we will firſt remoue, and then declare the fearefull iſſue of this ſinne.

Firſt the Papiſts cleane ouerthrow the maine point heere intended, by interpreting the indefinite negatiue particle (*not*) and the generall negatiue (*neuer*) ſo as if a *difficulty* only, and not an *impoſſibility* were intended, as if Christ had ſaid, the ſin againſt the holy Ghoſt ſhall *not eaſily*, but *very hardly* be forgiuen: or, *ordinarily and for the moſt part*, it ſhall not be forgiuen. But the words are more cleare then ſo to be obſcured. For, *Not*, *Neuer*, *Nor in this world, nor in the world to come*, are much more then *not ordinarily*, *not eaſily*, *hardly*, *and for the moſt part*. Beſides, if there were not an impoſſibility of the pardon of it, prayer might be made for the party that committeth it, * which may not be done. But as this text is cleare enough to ſuch as haue not contentious and captious ſpirits, ſo there are other texts which put the point more out of all doubt and queſtion: as where the Apoſtle ſaith, *It is impoſſible to renew them againe*: And againe, *There remaineth no more ſacrifice for ſins, but a fearefull looking for of iudgement, and fiery indignation.*

Bellar. tom. 3. contr. 4. de panit. lib. 2. cap. 16. Ianſen. Concord. Euang. cap. 49.

* 1 Ioh. 5. 16.

Heb. 6. 4, 6. & 10. 26, 27.

§. 21. Of

§. 21. *Of the errors which Papists gather from this phrase*, nor in the world to come.

AGaine, Papists roue farre beyond the scope of Christ in this place by inferring from this clause (*nor in the World to come*) that some sinnes which are not forgiuē in this World, may bee forgiuen in the World to come: whence they further inferre, that there is *a Purgatory* after this life; and render these reasons of this latter inference: First, that into Heauen can enter no vncleane thing. Secondly, that out of hell there can bee no redemption: therefore (say they) there must needs be a Purgatory, by which they which die in their sins, must be purged, and out of which they whose sinnes are forgiuen after this life, must be deliuered.

Bellar. de Purgat. lib. 1. ca. 4. 11.

Answ. The two positions which are laid downe for reasons, are sound and true: for neither can any vnclean thing enter into Heauen, nor can any that are once cast into hell, bee euer deliuered out of it; for the Scripture termeth their paine *euerlasting*: and yet the Papists are not constant in those assertions, but deliuer many points contrary to them both: as that many who for treasons, rebellions, and such like damnable sinnes are executed, and die without repentance for them, die Martyrs, and are immediately carried to glory: is not this to thrust vnclean birds into Heauen. And againe, that many who died in mortall sinnes, and so by their owne positions went to hell, were deliuered from thence. Some of the instances which their owne writers haue giuen hereof, are these: [a] *The soule of Falconilla a Pagan, was freed from hell by the prayers of Saint Thecla, and* [b] *the soule of Traiane a Pagan Emperour, by the prayers of Pope Gregory, and* [c] *a certaine lewd man carried by the Diuels into hell, was deliuered by Saint Sereus.*

Rem. 21. 27.

Mat. 25. 46. Papists make lewd sinners Saints in heauen.

Papists teach that some haue beene deliuered out of hell.

a Ioh. Damasc. in orat. de mortuis.

b Ibid.

c Greg. lib. 1. dialog. ca. 12.

But to passe by these lying fables, the consequences which from the forenamed sound positions they gather, are most vnsound, and absurd, namely, that there is a purgatory, (of which fiction I haue spoken [*] before) and that sinnes may be forgiuen after this life: a point which (as was said before) they gather from this phrase (*nor in the World to come.*) The falsehood whereof is easily discouered by a due consideration of the true meaning of the words.

[*] Treat. 5. of Prayer. §. 40.

Rhemists on Mat. 12. 32.

§. 22. *Of the true meaning this phrase*, nor in this world, nor in the world to come.

THe Greeke word, and the Latine also, which we translate *World*, signifieth rather time, then place. By *this World*, is meant the time of a mans life here vpon earth: by *the World to come*, all the time from his death proceeding on without end to eternity. Two Worlds are in Scripture giuen to euery man to be in, one from the time of his conception, or birth, to his death; the other from thence for euer: for after death there is no alteration of a mans estate. But because the manifestation of that perpetuall and eternall estate is at the great day of iudgement, when all shal stand before their Iudge, and receiue their doome, the beginning of that age, or *World to come*, is commonly reckoned from the day of iudgement: in which respect Christ ioyneth *that world, and the resurrection from the dead, together.* Which beeing so, it is at euident as may be, that no sinne can be forgiuen in *the World to come.*

αἰὼν saeculum.

Luke 20. 35.

§. 23. *Of the many answers which may be giuen against the Papists collection concerning forgiuenesse of sins in the World to come.*

BVt fully to discouer the erronious collection of Papists touching forgiuenesse of sins after death, out of this phrase (*nor in the World to come.*) Let it be noted that

1 Saint *Marke*, the best interpreter of

Mar. 3. 29.

εἰς τὸν αἰῶνα.

of Saint *Matthew*, expoundeth that phraſe by this generall particle, NEVER, or *in no age*.

2 They cannot ſhew that *the World to come* is any where taken for the time that paſſeth betwixt this life ended, and the day of iudgement, which is the time appointed by them for remiſſion of ſinnes in Purgatory: for they hold that at the day of iudgement that fire ſhall bee put out; and [a] that it is a manifeſt error to extend the time of Purgatory beyond the day of the reſurrection.

a *Extendere tempora purgatorij vltra diem reſurrectionis eſt error explanatus.* Bellar. de purg. lib. 2. cap. 9.

3 If it were granted that by *the World to come*, is meant the time betwixt death and iudgement, yet may it bee applied to the very end or paſſing away of the former World, and beginning or entrance into the other World, namely, for the very moment of death, as if hee had ſaid; this ſinne ſhall not bee forgiuen, either in the time of this life, or at the point of death, when a man is entring into another World. Thus the * *euening of the Sabbath* is called *the firſt day of the weeke*.

b Compare Mat. 28. 1. with Luke 24. 1.

4 The *remiſſion* here ſpoken of *in the World to come*, may be taken for the manifeſtation and ratification of that which was granted before: as if he had thus ſaid, *As in this World hee ſhall receiue no remiſſion, ſo in the World to come when all ſhall ſtand vpon their triall to be acquitted, or condemned, no remiſſion ſhall be pronounced to him, but he ſhall receiue the ſentence of condemnation.*

5 This phraſe (*ſhall not be forgiuen*) may figuratiuely be put for the effect that followeth vpon *ſin not forgiuen*, namely, iuſt vengeance, and ſo the meaning may be this, *Iuſt vengeance ſhall be executed vpon him both in this world, and in the world to come; as euer hath beene executed on all ſuch as ſinned againſt the Holy Ghoſt.*

6 It is no good conſequence from a negatiue to inferre the contrary affirmatiue. What if Chriſt had ſaid that Blaſphemy againſt the Holy Ghoſt ſhall neuer bee forgiuen, neither on earth, nor in hell; would it from thence follow that ſome ſinnes may be forgiuen in hell?

7 Chriſt comparing this ſin which ſhall not be forgiuen *in this world, or in the world to come*, with blaſphemy againſt the Sonne of Man, by the conſequence which they infer, it would follow that blaſphemy againſt the Sonne may be forgiuen in the world to come; which is directly againſt their owne principles: for all blaſphemy is a mortall ſinne; but they ſay [c] that Purgatory is onely for them who die in veniall ſinnes.

c *Purgatorium proijs tantum eſt qui cum venialibus culpis moriuntur.* Bellar. de Purg. l. 2. cap. 1.

8 If any ſinnes might be forgiuen in the world to come, by the order of the words in this phraſe, (*nor in this world, nor in the world to come*) it would follow that the more hainous ſinnes ſhould bee forgiuen in the world to come: elſe Chriſt would haue ſaid, *Nor in the world to come, nor in this world.*

9 Chriſt heere ſpeaketh of remitting the *fault*: but by their doctrine onely the *puniſhment* is remitted after this life: for they acknowledge that [d] the very *faults* themſelues are purged by the blood of Chriſt, and that they who in this life haue not the fault remitted, can haue no hope of eternal life. This place therefore ſpeaking of forgiuing the fault, how can they apply it to the puniſhment?

d *Culpas ipſas Catholici omnes Chriſti ſanguine purgari affirmant.* Bellar. de pan. l. 1. c. 2.

§. 24. *Of the reaſons why this phraſe* (nor in this world, nor in the world to come) *is vſed.*

Queſt. IF no ſinne can bee forgiuen in the world to come, why is this clauſe (*nor in the world to come*) added?

Anſw. Though no reaſon could be giuen, yet we may not from thence inferre a paradox, and an error contrary to other places of Scripture. But among other reaſons two eſpecially may be noted to make the phraſe the more perſpicuous.

1 To aggrauate the terror of the iudgement heere denounced againſt ſuch as ſinne againſt the Holy Ghoſt, for

for the very consideration of this, that both in this world, and in the world to come, they lie vnder the fiery wrath and heauy vengeance of God, cannot bee but very fearefull and terrible.

Difference betwixt sinners.

2 To shew the misery of these sinners aboue others: for,

1 There be some who keeping sin vnder, and giuing no raines thereto, but walking by faith vprightly before the Lord, are neither punished in this world, nor in the world to come. Such an one was *Enoch*. Gen. 5. 24.

2 There be others that are not so watchfull ouer themselues, but through security suffer sin to get some head ouer them, for which they are punished in this world, but truly repenting, are not condemned in the world to come. Such an one was the incestuous person, both excommunicated, & also restored by the Apostle. Such also were many of those who *discerned not the Lords body* when they came to the holy Communion. 1 Cor. 5. 5. 1 Cor. 11. 30, &c.

3 There be others also, who though they be impenitent sinners, yet throgh Gods indulgency are suffred to enioy outward peace & prosperity in this world, & feel the smart of their sinne onely in the world to come. Such were they who *Iob* noteth to *die in al ease & prosperity*: & such an one was *Dines*. Iob. 21. 23. Luk. 16. 19 & 23.

4 But they that sinne against the Holy Ghost, are made a spectacle of Gods vengeance, both in this world, & in the world to come: as *Iudas Iulian*, and such other. Mat. 27. 5.

§. 25. *Of seeking pardon for sin in this life.*

THus we haue seene what small reason Papists haue to gather from this text, that *sin may be forgiuen after death*.

Exhortation to seek pardon while we liue.

For our parts, let vs giue no rest to our soules, til wee haue assurance of the pardon of all our sins, applying to our selues the sacrifice of Christ for all our sins whatsoeuer, and let vs vnfainedly turne from them all while here we liue, fearing him who after he hath killed the body, hath power to cast both body and soule into hell. And let vs not fondly dreame of mercy (like the fiue fooliſh Virgins) when it is too late. The time that the Gospell is preached, and thereby remission of sins offered, is the *accepted time, the day of saluation*: and the time of this life, the onely time of repentance. If the Lord bee not then found, hee will neuer bee found. Wherefore *seeke the Lord while he may be found*, and *to day, while it is called to day, harden not your hearts*. Luke 12. 5. Mat. 25. 11. 2 Cor. 6. 2. Isay 55. 6. Psal. 95. 7.

§. 26. *Of the sence wherein it is said that the sinne against the Holy Ghost, shall not be pardoned.*

BVt to returne to our matter. Notwithstanding the false glosses of Papists on this Text it is most euident and cleare, both by the words of Christ, and also by other Texts of Scripture, noted before, that *the sinne against the Holy Ghost neither shall, nor can euer be pardoned*. This sinne is not onely in the issue and euent *vnpardoned*, but in the nature and kind of it *vnpardonable*. And herein standeth the difference which Christ here maketh betwixt this sin, and all other sins. In regard of the *issue*, many other sins are no more pardoned then this: for if in the euent all other sins but this should be pardoned, many millions which are now in hell should bee saued. But the difference is, that other sinns are of that kind and condition, as through the meanes which God hath afforded to man, they may be forgiuen: but this can not by any meanes. a 5. 20.

§. 27. *Of the reasons why the sinne against the Holy Ghost is vnpardonable.*

THe reason why the sin against the Holy Ghost neither shall nor can bee forgiuen, is not simply in regard of the greatnesse and hainousnesse of it, as if it were greater then the mercy of God, and sacrifice of Christ, so as if that sin were put into one ballance, and Gods mercy with Christs sacrifice into another; *that* would weigh downe *this*: but rather in regard of that order which God hath set down, and that fixed decree and doome (more immutable then the *decrees and statutes which the Kings of the Medes and Persians confirmed*) which he hath both established, and reuealed: I say *reuealed*, because his secret decree is established, against euery impenitent sinner, but the order is published, and the decree reuealed onely against such as sinne against the Holy Ghost.

The general reason why the sin against the holy Ghost is not pardoned. Dan. 6. 15.

If further wee would know reasons of

Particular reasos why the sin against the Holy Ghost is not pardoned.

this reuealed decree, I answere, that God is not bound to render man a reason of his orders and decrees: But yet it hath pleased him to make knowne some reasons thereof in his word, for the better satisfaction of mens minds, and iustification of his owne proceedings: as

1 It is neuer repented of. Heb. 6.4,6.

1 Because it is *impossible that they who sin against the Holy Ghost, should bee renewed againe vnto repentance.* As no sin, whereof the man that commits it, repenteth not, is in the issue and euent pardoned; so this sin, because the committer thereof cannot repent, cannot be pardoned.

2 Meanes of pardon is reiected Heb. 10.29

2 Because they vtterly renounce, and cleane reiect the onely meanes of pardon; which is, *Christ Iesus* offered in the Gospel: so as, if they be pardoned, either Christ must be offered vp againe, and crucified anew, or else there must bee some other sacrifice for remission of sins. But both those are impossible: impossible it is therefore that the sin against the Holy Ghost should be pardoned. It falleth out with those that commit this sin, as with a man that is desperately and mortally sicke of a disease, which cannot possibly be cured but by one meanes, and the patient vtterly refuseth that meanes, and wil not haue it vsed; would we not say on that ground, that he is irrecouerably sicke, that it is impossible he should be cured?

Heb. 6.6. & 10.26.

Simile.

3 God is vtterly renounced.

3 Because they haue wittingly so wholly cast themselues into Satans power, and vtterly renounced to haue to doe with God, as it cannot stand with equity, and with the honour of God to receiue them againe to mercy, they are in a manner in such a case & estate as the damned in hell, concerning whom it is said, that betwixt them and the Saints in Heauen *there is a great gulfe fixed*, so as there can be no passage from one to another. Besides, it is probable, that as they who truely beleeue, and are ingrafted into Christ, haue an inward testimony that they are Gods, and that they shall for euer abide in Christ, and be saued: so they who sin against the Holy Ghost, hauing as it were subscribed to be Satans, and euer to be with him, and on his side, haue an inward certificate in their hearts that they are vtterly forsaken of God, and shall be damned: and therupon (as the damned in hell) they blaspheme God whom them haue renounced; yea, withall the spight they can oppugne the Gospell through an inward hatred of God the *Author*, of Christ the *matter*, of the Holy Gost the *Reuealer* thereof; whom because they cannot reach and come at, they persecute the professors of the Gospell: like the old red Dragon, who, because he could not touch *the woman that was clothed with the Sun, the Moone being vnder her feet, hee went to make warre with the remnant of her seede, which keepe the Commandement of God, and haue the testimony of Iesus Christ.*

Luk. 16.26

Reu. 12.1, 17.

§. 28. *Of the certainty of his damnation who sinneth against the Holy Ghost.*

HItherto of the fearefull issue of such as sin against the Holy Ghost, set downe negatiuely, in that this sinne shall neuer be forgiuen.

To aggrauate the terror hereof, Christ further setteth forth the issue of the same *affirmatiuely*, as Saint *Marke* hath recorded his words thus,

Is in danger of eternall damnation.

Mar. 3.29. ἔνοχος.

The * word translated *in danger*, or (as others) *culpable*, doth not so much imply a *likelihood* that he *may* be damned, as a *certenty* that he *shall* be damned: for it properly signifieth to bee *held fast*, as a bird when she is taken in a snare, or a Malefactor when hee is arrested by a Sergeant, or a condemned man when hee is manicled and fettered against the day of execution. It implyeth that there is no meanes, no hope of escaping damnation: so as the maine point here intended, is this; *He that sinneth against the Holy Ghost, shall most certenly be damned.* This the Apostle also implieth, where he saith, that to such an one *there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of indgement, and fiery indignation.*

He. 10.26, 27.

The reasons before alleadged to proue that this sin shall not be forgiuen, doe also proue the certenty of his damnation who committeth it.

a §. 27.

§. 29. *Of the eternity of Damnation.*

YEt further to aggrauate the fearefull estate of him that sinneth against the

the Holy Ghost, it is added, that *his damnation is* ETERNALL. This *euerlasting continuance* is common to all that are cast into hell, in which respect their torment is set forth by such like phrases as these, [a] *The worme that dieth not, Fire that shall neuer be quenched,* [b] *Euerlasting chaines, Eternall fire,* [d] *Euerlasting perdition.* But the *certenty* of this euerlasting damnation, is that which is proper to them that sin against the Holy Ghost. The doome is irreuocably passed against them; while here they liue, they know they shall bee cast into endlesse, easelesse, merciles, and remedilesse torment.

a Mar. 9. 43, 44
b Iude v. 6.
c Mat. 25. 41.
d 2 Thes. 1. 9.

The heresie of the Chiliasts refuted.

This aggrauation of damnation by the euerlasting continuance of it, doth euidently refute the hereticall position of *Chiliasts*, or *Millinaries*, or (to vse our English word) *Thousandaries*, who held that the Diuels and all the damned in hell should after a thousand yeeres bee deliuered. Eternall and euerlasting continuance properly taken, as it is in the forenamed places, admitteth no date or end of time: which the forenamed heretikes obseruing, grant that indeed the fire of hell burneth eternally; but they further say, that it burneth after the damned are deliuered out of it: but this euasion will not helpe them. It is certen that God maketh nothing in vaine. If there be fire burning eternally, it is for some end and purpose. But what other end or purpose can bee imagined, then the iust punishing and tormenting of the damned in hell? Shall there be an hell, and no creature in it? Besides, Christ expresly saith, they shall go into *eternall punishment*. Now the fire of hell is no longer a punishment, then the damned be tormented therein: eternally therefore they are tormented therein, and can neuer be freed from it.

Mat. 25. 46.

As for their obiections taken from Gods *mercy* and *iustice*, they may easily be answered, if Gods former dealing with the damned, and the nature of sin for which they are condemned, be duly weighed.

§. 30. *Of the answeres to the Chiliasts obiection taken from Gods mercy.*

COncerning Gods mercy, they say that it is ouer all his workes, and thereupon they conclude, that the damned must partake thereof: which (say they) they cannot do if eternally they lie tormented in hell.

Obiect. 1. Gods mercy is ouer all his works.

Answ. Surely they haue tasted of Gods mercy: for the Diuels were made at first glorious Angels, Angels of light. The damned were also at first created in a most happy estate, euen *after Gods image*: and many of them had a long time, and faire meanes of repentance offered vnto them, besides the many outward temporall blessings which in this world they haue enioyed. They shall haue abused and reiected Gods mercy.

Answ. 1 The diuels and damned haue been mane partakers of Gods mercy.

As for their present estate, I might say that it is some mercy that they ar not more tormented: for God could make them feele more then they do.

Answ. 2. Some mercy is manifested in hel.

But we are to know that Gods mercy and iustice must goe to together: where iustice is not satisfied, no place is left for mercy: but Gods iustice is not satisfied for the Diuels & damned: how then should mercy be expected?

Answ. 3. Gods iustice is not satisfied for the damned.

§. 31. *Of the answers to the Chiliasts obiection, taken from Gods iustice.*

COncerning Gods *Iustice*, they say that it cannot stand with Iustice to punish a temporary sin, a sin which was committing in time; with an euerlasting punishment.

Obiect. 2. Vniust to punish a temporary sin eternally.

But sinne though in continuance it were not euerlasting, yet is it in nature infinite: for the greatnesse of a sin is measured according to the greatnes of the person against whom it is committed. We see in the courts of men, that one and the same wrong committed against a meane man, and a Monarch, is accounted lesse or greater. That which being done against a meane man, will scarce beare an action in Law (as we speake) committed against a King may proue a capitall matter, a matter of high treason, and bring a man to the gallowes. Now euery sinne is a transgression of Gods Law, and committed direct-

Answ. 1. Sin infinite in nature.

ly against an infinite Maiesty: and in that respect it is infinite in nature, and deserueth an infinite punishment. But the creature is finite, and cannot in time beare an infinite weight of vengeance, and therefore it lieth eternally vnder it. There is then a proportion betwixt the sinne of the damned, and their punishment: both are infinite. Sin in quantity and greatnes, the punishment in time and continuance: what sin wanteth in continuance it hath in greatnes; and what the punishment wanteth in weight, it hath in continuance. Thus the sin and the punishment are correspondent each to other, & God is iust in inflicting an eternall punishment on an infinite sin.

Answ. 2. The will of the damned to sin is euerlasting.

Besides, though the damned be restrained, or cut off by the hand of God from an euerlasting continuance to commit sin, yet their will and desire is neuer to cease sinning. For herein lieth a maine difference betwixt such sinners as haue their sinnes forgiuen, and so are saued, & such as are neuer forgiuen, but are damned. Those mens minds and wils are altered, and they truely repent of their sinnes past, and desire and endeauour to sin no more. But these mens minds and wils vnto their very death are set on sin: and if they could alwaies liue on earth, they would alwaies sinne on earth. Now it is the mind, will, and disposition of a man, whereunto God hath especially respect.

Answ. 3. The damned neuer cease sinning in hell.

Againe, the damned continue to sin euerlastingly in hell. As the glorious Angels and blessed Saints in Heauen, euer continue to praise the God of Heauen, so the diuels and damned in hell, continue to blaspheme the same God. Their punishment therefore endureth no longer then their sinne.

Answ. 4. The damned wittingly pull on themselues eternall punishment.

Lastly, they wittingly and wilfully pull vpon themselues that eternall weight of Gods wrath, and therefore iustly lie vnder it eternally. God hath declared before hand that eternall damnation shall be the reward of impenitent sinners; and yet they impenitently continue in sin. *Simile.* Suppose a mil-stone hanging by a coard, a man should wilfully stand vnder that mil-stone, and cut the coard, and withall refuse to haue any meanes to keepe the mil-stone from falling down: did not he by cutting that cord pul death on himselfe? This is the case of the damned. Gods wrath is an infinite burden, by Gods law it is held vp ouer mens heads: sin is a sword, whereby the cord of Gods law is cut: by faith and repentance Gods wrath is staid from falling on man. The vnbeleeuing and impenitent sinner refuseth the meanes of with-holding and staying Gods wrath. Is it not now iust that this eternall weight of Gods wrath should lie on him?

Thus wee see that it is neither against Gods *mercy*, nor against his *iustice* to inflict *eternall* damnation.

§. 32. *Of the necessity of being pardoned, or damned.*

FRom the connexion of this *affirmatiue* part of the iudgement (*shall be in danger of eternal damnation*) with the negatiue (*shall neuer be forgiuen*) I collect that, *The sinner which hath not his pardon, cannot escape eternal damnation*: or pardon must be obtained, or the punishment must bee vndergone. The seruant, whose debt the Lord recalled, and would not forgiue, because of his vnmercifulnesse, was deliuered to the tormenters. Mat. 18. 34.

Reason. Otherwise men would not care for Gods fauour in pardoning sinne, nor any thing esteeme Christs sacrifice, whereby pardon is purchased.

Vse. O let vs giue no rest to our soules, till we haue assurance of the pardon of our sins. A man attainted, and euicted of treason, though his life may be prolonged, and sentence of death not executed, yet is not quiet till hee haue his pardon, vpon feare that aduantage may sometime or other bee taken against him for his crime: and yet the vttermost perill is but death of body. The perill of sin is eternall damnation. It shall assuredly be executed, if pardon be not gotten. How then can the sinner, who hath no assurance of pardon, sleep quietly? Surely

ly

ly this doctrine is either not known, or not beleeued, or not regarded by such as hauing no euidence of pardon, passe their time ouer in mirth and iollity. Wel did *Dauid* know this point, which made him with an holy admiration say, *Blessed is he whose transgression is forgiuen, whose sinne is couered: Blessed is the man vnto whom the Lord imputeth not iniquity.* On the contrary side we may say, *Cursed is he whose sinnes are not forgiuen.* If eternall damnation doe make a man cursed, he is cursed.

Psal. 32. 1, 2.

§. 33. *Of preuenting the sinne against the Holy Ghost.*

TO returne to the point in hand, we haue heard what the sinne against the Holy Ghost is, and what the issue thereof is, namely, *Impossibility of pardon, certentie of eternall damnation.* Whose heart doth not tremble to think of their estate? The very Diuels doe tremble to thinke of their owne doome and iudgement. *Dives* is thought to be in a most miserable plight. That which ministreth any comfort to sinners in this world, is, that they hope the due vengeance of their sinnes shall not bee executed vpon them. This hope can none haue that sin against the Holy Ghost. Though all sinnes (as before we haue heard) shall be pardoned, yet a man may so grow on in impudency and obstinacy, as to sinne against the Holy Ghost, and make his sinne irremissible, and himselfe certaine of eternall damnation.

Vse 1. Make no way to the sin against the Holy Ghost.

Let vs therefore take heed of making any away to this sin, and of prouoking God to cast vs cleane ouer into Satans power, or rather to suffer vs to giue vp our selues wholly vnto Satan. For the preuenting hereof, let the directions here following be carefully obserued.

1 Withstand beginnings. Ephes. 4. 27. Heb. 3. 12.

1 Be watchfull against euery sin, yea against the very beginnings of sinne. *Giue no place to the Diuell. Take heed lest there bee at any time in any of you an euill heart of vnbeleefe, in departing from the liuing God.* Especially let vs take heed of sinning against our owne iudgement and knowledge, against the perswasion of our heart and conscience, and against the reuelation and motion of Gods Spirit in vs. Sin is deceitfull, and Satan is subtill. They allure men step by step to descend, till by degrees they bring them into this irrecouerable downfall of the sinne against the Holy Ghost.

2 Set thy heart on the Gospell.

2 Haue the Gospell, the Word of saluation, in high account. As we haue knowledge thereof, so let vs set our heart and loue vpon it. Loue of the Gospell will make men cleane close vnto it, and will keepe them from renouncing of it. If men receiue not the loue of the truth, that they might be saued, God will send them strong delusion, that they should beleeue a lye, and bee damned. Through light esteeme of the Gospell, men oft come to reiect it: and to proue Apostates.

2 Thess. 2. 10, 11.

3 Consider the gaine which commeth by holding Christ.

3 Duely weigh the difference betwixt Christ and the world: how Christ can vphold thee, and preserue and protect and prosper thee against the world: but all the world cannot shelter thee from his wrath. True knowledge of Christ, of the benefits we reap by him, of the priuiledges we haue in him, of the comfort and peace we receiue through him, will make vs account all the things of this world in comparison of Christ, but as dung: and it wil make vs also stand the more resolutely against all the assaults of the world, and not suffer our selues thereby to be drawn from Christ. Let vs oft call to mind that which Christ hath said to this purpose, *What is a man profited if he gaine the whole world and lose his owne soule? or what shall be giue in exchange for his soule?*

Phil. 3. 8.

Mat. 16. 26.

4 Persist not in denying the faith.

4 If at any time through his own weaken esse, or the violence of any temptation, a man be so farre ouertaken, as to deny the Gospell, and to forsake Christ, let him not persist thetein, but rather (as *Peter* did) vpon the first occasion offered to discouer his folly, let him throughly humble himselfe, and speedily repent. The longer sin continueth, the stronger it groweth:

Mat. 26. 75.

Simile.

groweth: and the greater aduantage will Satan take thereby. Deadly poyson beeing speedily purged out, may be kept from infecting the vital parts.

5 Take heed of relapse.

5 After once thou art recalled, hauing before time denied Christ, bee the more watchfull ouer thy selfe, that thou deny him not againe, and againe. If the Diuell being once cast out, returne againe, *He will come with seuen other spirits more wicked then himselfe.*

Luke 11.26.

2 Pet. 2.20.

If after men haue escaped the pollutions of the world, through the knowledge of the Lord and Sauiour Iesus Christ, they are againe intangled therein and ouercome, the latter end is worse with them then the beginning.

6 Pray against this sin.

6 While thine heart is pliable pray; earnestly, instantly pray, as against all sins, so especially against presumptuous sinnes (as *Dauid* did) and in particular, against this vnpardonable sin. Nothing more powerfull against sin and Satan, then faithfull prayer: without this all other meanes are fruitles. This meanes is to bee vsed as for our selues, so also for others (as wee haue *before shewed.) There is nothing against which we ought more earnestly to pray, then against this sin: for no estate more desperate then theirs who fall into this sinne.

Psal. 19.13.

See Treat. 3. of prayer. §. 20. 22.

* Treat. 3. of Prayer. §. 36.

§. 34. *Of the persons who cannot fall into the sin against the holy Ghost.*

AS this Treatise was begun with declaration of Gods Mercy, in forgiuing all manner of sins, so it shall bee concluded with application of comfort to the elect, & that in regard of the nature and issue of the sinne against the Holy Ghost. That which maketh this sinne to seeme as an hot fiery thunderbolt, euen that which maketh it most terrible and dreadfull, that I say, ministreth matter of comfort to the elect, namely, that *it is impossible it should be pardoned,* and that *the committers thereof are sure to bee eternally damned.*

The Elect cannot sin against the holy Ghost.

The comfort is this, that the elect are absolutely freed from it, so as they cannot fall into it.

Reason.

The Reasons are euident.

1 When they come to be inlightned together with their illumination, regeneration is wrought in them. Now they who are borne again, cannot so wholly giue vp themselues to sin and Satā, as to sin against the Holy Ghost. The Apostle (in a more inferiour degree and kind of sinning, then in this kind against the Holy Ghost) saith, *Whosoeuer is borne of God doth not commit sin: for his seed remaineth in him, and he cannot sinne because hee is borne againe.*

1 When they inlightned, they are born againe.

1 Ioh 3.9.

2 All the sins of the elect in the issue and euent are *Veniall,* such as shall be pardoned. For though in the nature and kind of sin, euery of their sinnes are (as the sinnes of all other) mortall (For *the wages* (and due deserts) *of sin* (not any one sin excepted) *is death:*) yet hath Christ by his death satisfied for all their sins. All therefore shall be pardoned to them.

2 All their sins are veniall.

Rom. 6.23.

3 All that are elected, are elected to eternall life: and being elected thereto, they shall assuredly be made partakers thereof. Gods purpose and decree remaineth firme and stable, and cannot bee made frustrate. They are not therefore in danger of eternall damnation: and so cannot fal into that sinne.

3 They are elected to life.

Yet let no man be presumptuous, or secure in this regard: for first, he may be mistaken in his election, and think he is chosen, when indeed he is not. If he be deceiued, and mistake the marks of his election, then is he not exempted from this sin, and the fearefull issue thereof.

Againe, though he be elected, yet if he be not watchfull ouer himselfe, he may fall into so great agulfe of sin, and be so neere the pit of eternall damnation, as he will haue cause againe & again to repent his folly, as we haue *before shewed. Let vs therefore *work out our saluation with feare and trembling.* Vnto which saluation that wee may be kept blameleſse, *The Grace of the Lord Iesus Christ, and the loue of God, and the Communion of the Holy Ghost be with vs all.* Amen.

Treat. 2. of Faith §. 60. Phil. 2.12.

2 Cor. 13.13.

FINIS.

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